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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, JANUARY 7, 1926. NUMBER 1.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Stewardship Leaders to Meet.—

The United Stewardship Council of America will meet in Pittsburg, Pa., January 16 to 18, 1926. The meeting is made up of the stewardship leaders of twenty-three communions besides the Y. M. and Y. W. C. A. There is to be no set program, but plans and problems will be discussed by the membership generally. The Christian Church is a member of the United Stewardship Council of America.

President Sees No Difference.—

In an effort to enforce the prohibition laws the President has recommended that the federal attorneys prosecute alike the personal use violators as well as the bootleggers. He can see no difference, and neither can we. The personal use men are the ones after all to whom the bootlegger looks for support. President Coolidge's recommendation to the attorneys ought to be heeded, and the church folk ought to see to it that it is heeded and carried out to the letter.

Radio's Growth.—

Five years ago radio was the hobby of a few scientists. The radio business of the country amounted to less than six million dollars. During 1925 the radio business amounted to half a billion dollars. More than three million sets were sold, and the sales of tubes passed the twenty million mark. There are a thousand manufacturers of radios and radio supplies, with 300,000 people engaged in the industry, and forty thousand dealers scattered throughout the United States.

Canada Sends Us Whiskey.—

Figures show that one fourth of the export whiskey from Canada comes into these prohibition United States. A shipment of goods purporting to be turnips looked suspicious sometime ago, and upon investigation the shipment proved not to be turnips at all, but eight thousand bottles of whiskey. Somebody didn't get his Christmas liquor, safe to say. Wet Canada just to the north of us is a troublesome problem. We found a long time ago that one town or one State could not be dry with all the neighbors wet; that was a home problem. We solved it by making the whole country dry; this Canada problem can be solved in the same way, with world prohibition.

Another Pressing Problem.—

According to government figures, there were divorces granted to 170,867 persons last year, an increase of five thousand over the previous year. In this appalling number of homes going "on the rocks," Texas led with 15,375 divorces to 71,896 marriages. Illinois was second, and Ohio, California and Michigan followed. The total number of marriages in the United States last year was 1,178,206, which was 45,000 fewer marriages than during the previous year. This problem is self-evident; there is much talk, but nothing has been done, and probably nothing can be done with this generation. Our hope lies in the next; we may mold them differently, if we will.

Food for Thought.—

At a piano recital in New York, recently, Paderewski, the noted pianist struck the keys of the piano so heavily that he split the fleshy end of a nail on one finger. The hands of the great pianist are insured, however, and he is being paid for the time his finger is healing. This is a trivial thing, but it suggests food for thought. The great Paderewski had the most valuable part of himself insured. Have we a most valuable part? What is it? Is it insured? Are we sure that we are keeping up the policy all right? This Christmas time was a time when payment was due; did we make it? Are we bigger souls than we were? Think on these things. Paderewski's insured hands suggested them to us.

A New Speed for the Earth.—

According to Dr. Dayton C. Miller of the Case School of Applied Science, the earth is rushing through space at the rate of 125 miles per second on its way, with the whole solar system, toward Draco, the great dragon of the sky. This new speed assigned to the earth is seven times that maintained in its orbital trip around the sun. This information was discovered in the ether drift experiments of Dr. Miller. He finds that the ether is dragged along by the earth to some extent, and this discovery will make the modification of the Einstein theory imperative. If the theory can be sustained with the modifications thus made necessary, it will stand; otherwise it must go with many another theory, if Dr. Miller's experiments are verified.

Americans Eat Ice Cream.

When Americans finished their desserts on New Year's Day they had consumed approximately three hundred million pounds of ice cream, or an increase of over twenty-five million pounds over any previous year. This increase in the past year is due to the hot dry summer in many parts of the country, and to the advertising campaigns to which the business has devoted itself. There is a tendency also for the ice cream business in the country to go into the hands of great concerns. Many mergers have been entered into that have put individual manufacturers out of business. Manufacturing costs have gone up somewhat, but better facilities for distribution and for purchasing raw material have kept the costs low for the consumer. Ice cream is becoming one of the large productions of the country.

America Disgusts Chinese Leader.—

Dr. Hu Suh, the most influential Chinese intellectual and the man responsible for the Chinese Renaissance a few years ago, in an address before the Episcopal University at Wuchang, said that religion ought to be left out of educational work since it had no value. He referred to his American experiences from 1914 to 1917, when he said that America was full of war hatred. "I am disgusted," was his curt summary. He also said that missionaries were not ready to take the risks their predecessors did, nor did they identify themselves with Chinese life. His accusations may be just. We admit freely that if Dr. Hu Suh sees only one side of America, it is enough to disgust him, but if he looks beneath the surface, we think he must still find America and Americans sound. It was in the school where Dr. Hu teaches that the anti-Christian movement began.

Dr. Slaten Gets Rid of God.—

Dr. A. Wakefield Slaten, pastor of the Westside Unitarian Church, New York, who has declared against the use of the word Christian, has now told his congregation that the next word which must go is God. "There is some reason in the contention that we should eliminate from our vocabulary the word God rather than that we should keep it and give it a new meaning. If that in which we believe is impersonal, unconscious, indifferent force, how can we call it by a name which denotes the direct opposite—a personal, a conscious, an affectionate being?" Dr. Slaten is right if his "If's" are right, but they aren't! We do not believe in an impersonal, unconscious, indiffereent force. We believe in a very personal, a superconscious, and a tenderly affectionate Creator, who is the most potent force in this universe. Anyone may understand God so, who will lean upon Him, or who must do so. Dr. Slaten may try to eliminate God for himself and some other atheists, but he cannot get rid of God for us.

Fined for Sabbath Breaking.—

The players who staged a basket ball game in Madison Square Garden on a Sunday were arrested and fined ten dollars each for violation of the Sabbath law. This fine amounts to nothing when the gate receipts were twenty thousand dollars. On that same Sunday, "Red" Grange, the former Illinois University foot ball player, drew seventy thousand people to a foot ball game with seats selling up to three dollars each. Hockey games are being planned now for Sundays at Madison Square Garden, and in the sympathy lent by Mayor Walker, the theatres of Broadway are planning Sunday night performances. Where is the trouble? Certainly not with the players nor with the law, but with the public conscience which attends, supports and sympathizes with the Sabbath breaking. What would the fine of a hundred dollars mean? It would be regarded as a tax and paid. It is a task for the church and for church folk to deal with, but one which will demand all the tact, the thought, and the power we possess.

NOTES-PERSONALS

Chaplain H. E. Rountree, who edits the Family Altar Page of THE CHRISTIAN SUN, with Mrs. Rountree and daughter, who had been visiting relatives made a welcome visit to this office the first part of the week.

The Sunday School attendance was one of the largest ever had at the First Church of Richmond. An evcellent musical program by the Sunday School orchestra and short talks were given in celebrating the sixth anniversary of its organization.

Rev. G. C. Crutchfield, who was present at the Sunday evening service of the First Christian Church of Richmond, paid the SUN office a hasty visit Monday morning. He says he is going to put forth his best efforts during Mission Month to have his charge go "over the top."

The Durham Christian Church voted in business session to observe Mission Month, "It being the sense of the membership," Says Rev. S. C. Harrell, the pastor, "that there should be a more generous support on the part of all our people, for the cause of missions."

The congregations Sunday, both morning and evening, were among the largest that have been in attendance at the Richmond Church. Deacon Price, who has been ill for some time was able to be present and assist in the administration of the Lord's supper. The church took in fifteen new members last quarter.

On January 1st, when Uncle Wellons preached at Elon on his 100dth birthday anniversary, some one asked that all the preachers in the audience stand up. It was discovered that between forty and fifty preachers were present. The preachers as well as the laymen, of other communions as well as of our own, love, respect and revere Uncle Wellons.

We see by print that Dr. D. A. Long is offering for sale 630 acres of land in Polk County (near Tampa) Florida, at $80.00 the acre; and 80 acres 14 miles from Tampa for $40,000. We understand that this is land that Dr. Long took years ago on a debt, and here is hoping that the sale will result in all that Dr. Long desires and that his patience and enforced risk merit.

Purple and Gold, Vol. 1, No. 1, makes its advent into the journalistic world from Wadley, Ala., December, 1925. It is a four-page paper published quarterly, so announced, by Bethlehem College. Dr. S. L. Beougher is editor; Rev. S. M. Lynam, Mrs. Lynam and O. C. Fincher, are associate editors. The first issue is interesting and gives promise of great service in its chosen field. We wish for the enterprise all the success its worthy promoters anticipate.

Rev. Willoe J. Hall, who has done such a remarkable work in building Shiloh Springs Christian Church, Dayton, Ohio, and who resigned the same some time ago, is anxious to undertake a similar program elsewhere. The work he has done in building this church has opened his eyes to the possibilities before us. The organization had to be from a ground start, but in three and a half years they have taken in 215 members. He says, "Now I feel that someone else can take the work, as I desire to build and develop as has been done at this place." What a pity it is that we cannot place Brother Hall in Washington, or in Atlanta or in Birmingham. In all of these places we have a nucleus but in neither of them have we a pastor or church.

TO OUR SUBSCRIBERS.

Just a word to you who have paid your subscription recently: The label on your SUN will be advanced to the correct date on the first issue in January, 1926. Be sure to look at that label and see that proper credit has been given you The greatest care is taken to see that this is done, but all of us are human, and a mistake is possible. And now just a word to our other friends: Look at the label on your paper now, and if you are very far in arrears—say a year or more—it will make our Christmas happier, and yours too, if you will pay the arrearage up to date—or better still, a year in advance. We would like to change in arrears, it will make our Christmas happier the date on your label the first issue of the year. And you might order THE SUN sent to some dear friend for the coming year. You know, those who do not take their church paper are really the ones who need to take it most.

ROSEMONT AND BEREA.

Christmas was observed in both the Rosemont and Berea Churches. On December 22, an interesting program was given at the Berea Church, consisting of Christmas songs and recitations which was enjoyed by a splendid audience, despite the inclement weather. The program was enlivened by the visit of Santa Claus near the close of the program, and his distribution of candy, apples and oranges to the children, and apples and oranges to all the audience. Nor did Santa overlook the pastor and his family, but called the pastor forward and pounded him with a number of good things which had been furnished by the good people of the church and community. Upon investigation after we got to the parsonage we found flour, sugar, eggs, oranges, apples, lard, potatoes, and many other useful things, for which the pastor and family express hearty and sincere thanks.

At Rosemont the birth of the Christ was observed by the singing of the cantata, "The King of Kings and the Lord of Lords," by the choir on Sunday evening, December 20th, and by the pageant "The Shepherds Vision," rendered by the young people of the Sunday school, on Wednesday evening, December 23rd. This pageant was preceded by a beautiful pantomine by Mrs. H. E. Roane's Sunday school class of girls. The idea of the pageant was that of the White Christmas, and an offering was laid by the side of the Manger, amounting to more than $50.00, which will go to our emergency missionary fund. Needy families in the community were also given Christmas cheer, and made happy.

On Sunday, December 27th, a beautiful Christmas exercise was rendered in the Junior school, and the children were presented with their Christmas treat, and many presents were given to the pupils by the teachers, and to the teachers by the pupils.

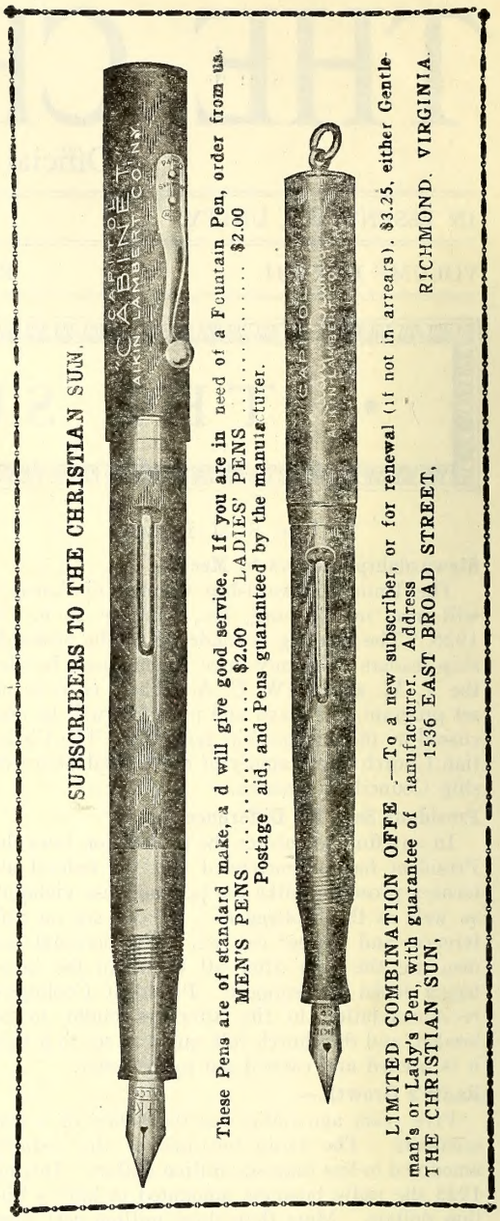
The pastor also tried to deliver appropriate messages of the season at both his churches.

J. F. MORGAN.

FROM THE PASTOR OF HOLLAND CHURCH.

Complying with a promise given the managing editor, we herein make the first of a series of quarterly reports from the Holland Christian Church.

With October we began our fifth year as pastor, and in October the church and pastor came to an agreement by which the present pastoral relationship shall continue for another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five years. This action is, of course, open to criticism, but it was taken with idea of settling a question which if brought up annually, or remains open, leads frequently to embarrassments and even disastrous misunderstandings.

In the four years ending with September the Holland Church has awakened somewhat to its latent powers and resources. Necessity proved the awakener. Separated from Holy Neck Church, the Holland Church was forced to meet grave problems, overcome embarrassing difficulties and emerge from these on the strength of a program which would lay foundations for the future as well as provide for the present. In the four-year period the church built a very comfortable and commodious and to many an attractive parsonage. The membership realized a net increase of 87 and the average attendance of the Sunday school increased 58 per cent. During this period increases have been realized in benevolent support and the pastor's salary increased $1,000.

Beginning with October, the church adopted the duplex envelopes and a benevolent budget, exclusive of the benevolent offerings of the Sunday school, missionary societies and other organizations, of $1,300. During the quarter there has been raised and distributed for benevolences $1,028, but the bulk of this was given by organizations.

On Thanksgiving Sunday the Sunday school received the largest orphans' offering in its history—$200. This followed very closely class gifts of $25 and $75 toward the new building at the orphanage.

In December a drive was made for funds with which to curtail the indebtedness of the church, and more especially the $2,500 balance on the church building. Following a campaign of promotion through letters, notices and press publicity, the drive was made between the hours of one and seven Monday afternoon, the 7th. The $2,500 was secured, and on Sunday the 13th the church note was burned following the morning worship service; the ashes were distributed on the church ground.

The missionary societies are reaping, as is the church, the benefits of the attendance last summer of two delegates at the Chambersburg School of Missions, and one at Northfield. These delegates are giving in a splendid way inspiration and information, and the feeling is growing that the Holland Church never made a better investment.

The prayer services are much enjoyed by the pastor, and frequently they are characterized by the deepest and richest devotion. The attendance is small, but rather consistent. We have been tempted to promote attendance at the prayer service by injecting a social hour, but always there has come over us the feeling that it should not be done, but that it should remain a purely devotional service.

Our morning congregations continue inspiring and our night one's dis concerting. There has been some improvement in the night congregations this quarter, but the improvement is perhaps accounted for by three special services.

We have been advised by one who comes into touch with all of our churches of the Southern Convention that the Burlington Church has effected the best organization of any of our churches. The Executive Board and the pastor of the Holland Church do not entertain any ambition to challenge this leadership, but they have established for the Holland Church an objective. It is that we may become one of the best organized of our rural churches. As we understand it, real organization in church activities and life necessitates real consecration and devoted service, and produces vigorous and contagious Christian character.—J. H. L.

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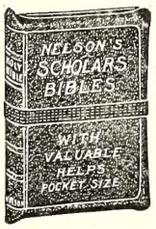

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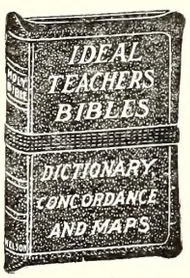

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

YES, A GOOD DAY.

A good day, and even more, a really great day. Rev. E. M. Carter, away yonder in Alabama, voiced the wish of about ten thousand others. "January 1, 1926," Bro. Carter is writing, "I hope this is a good day at Elon and that Uncle Wellons was able to attend the services. We are having a pretty day here and I am so anxious that all have a good day there." We did. Uncle Wellons able to attend the services? Well one would say *he was the services,* this Uncle Wellons was. Able? He preached an hour and fifteen minutes by the clock—and he preached, too, if ever a man did. He announced his text without opening the Book, told where it was, gave every word of it from memory, and then proceeded to stick to his text and tell us what it taught and what it implied. His mind was as clear as a bell. He neither lacked for words nor ideas. He would have preached another hour if he had been allowed. But we feared for his voice and strength, and had to beg him, for his own sake, to stop. And no one present will ever forget the grand climax this beloved of the Lord reached as in closing, he said, "I want all present," and the great Whitley Memorial was packed with 800 eager listeners, "I want all of you to repeat after me the words I now leave with you." And they did, Uncle Wellons repeating a line, from memory, of course, and then the congregation taking up his words, "Praise the Lord, Oh! my soul, and all that is within me praise his holy name. Let all the people praise thee, Oh Lord, let all the people praise thee," and so on, the words coming clear and distinct from the lips that had called seven thousand sinners in his day from the ways of the world to a life in Christ Jesus. And the great, wondering, amazed, admiring audience (some say there were a thousand present), repeated line for line after him, "Praise the Lord, Oh my soul, let all that is within me praise his holy name." And the people did praise the Lord—and thousands of people throughout the Christian Church and the world, as for that, do praise God for the wonderful works he has wrought through this one man, dear, blessed, beloved Uncle Wellons.

We will never see the like of this again—a preacher on his 100 birthday anniversary, body vigorous, faculties functioning, mind clear as the morning, memory perfect—preaching for an hour and more, without notes or book or manuscript, not repeating himself save at will for the sake of emphasis; and he dwelt upon his text, Matt. 6: 33, "But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." "Seek, Seek, Seek! Never stop seeking!" cried this man of God out of a voice ladened with the rich experiences of a hundred years, "but be sure ye seek first, fiirst, first and foremost and always, the kingdom of God,—and God will add unto you all the good things you will need, both in this life and in that to come."

But we shall give to SUN readers shortly now this sermon. We have been requested to do so by elderly ones in remote places who could not be here, and they may read and rejoice with us that dear, good, beloved J. W. Wellons has been spared, a benediction and a blessing to us and the world one hundred years. There were competent stenographers present who took down the whole sermon as it was delivered—and SUN-readers may have it soon.

Yes, it was a wonderful day. J. O. A.

CHRISTIAN EDUCATION AND THE CHRISTIAN CHURCH.

The Christian Church has been interested in education from its beginning, and no educational institution of the Christian Church has ever been conducted on any other than a co-educational basis.

The first college in the country that admitted men and women on absolutely equal terms without any discrimination, leading to regular degrees, was Antioch College of Yellow Springs, Ohio, under the leadership of Horace Mann, and this college was fostered and promoted by the Christian Church.

So far as we know, the Christian Church was the pioneer in providing an endowment for higher education, giving the note of incorporated bodies to particular colleges and paying the interest on the note without paying the money. This has been done in two instances, and it has served a purpose in these two instances of tying the constituency in a most loyal fashion to these colleges.

The Christian denomination was the first completely to unify its work of Christian Education by the union and merger of its Boards of Education, of the Sunday School and of Christian Endeavor. The present Board of Christian Education is the only accredited educational agency of a general character in the Christian Church.

One of the colleges of the Christian Church was the first to erect on its campus a laboratory of Christian Education in which students in Bible and Religious Education subjects are given definite training as superintendents and teachers in closely graded Week Day School of Religion.

W. A. H.

GAINS AND LOSSES.

At this time of the year corporations and business houses are counting up their gains and losses. Recently a Norfolk, Virginia, daily gave out the news that the last six months had been the best in business and in profits since the World War period. Bank deposits had grown to unprecedented proportions. Merchants had had unusual trade. Wheels of industry and of gain had been run at high speed. Yes, the business world has prospered: witness automobiles, new and splendid: witness fine apparel: witness hotels and places of amusement and luxury crowded to the limit.

And yet in the face of all this, as the church reckons up its business of carrying forward the kingdom and spreading the gospel, there is the cry of want, poverty, need, indebtedness on every hand. Verily, verily, the people who have a gospel that has made them a prosperous one, in the days of their prosperity, crowding God out.

So far as this writer knows, every Mission Board of every Protestant denomination is handicapped with heavy and increasing indebtedness. Take this line from the Richmond *Christian Advocate:*

"No student of the recent history of missions can fail to see that there has been a sad decline in missionary interest and missionary giving. This is true of all the denominations, and is quite evident among Southern Methodists. Our own beloved and honored Virginia Conference, which has had in the past a well-deserved reputation for missionary enthusiasm, a reputation extending beyond the borders of our own denomination, has in many places seemed to lose the vision of the great purpose of the Church."

Yes, true of all the denominations, even in a time of wonderful gain, prosperity, progress, in the material world.

The Southern Baptists are calling upon their people to help lift their Board out of an indebtedness of $1,800,000. Sunday, January 10th has been appointed as Mission Day in all of their churches. Presbyterians, Episcopalians, Disciples, Adventists, are all appealing for increased gifts to carry forward the Lord's work.

The Christians have appointed, in the Eastern Virginia Conference, February, in the other Southern Conferences, March, as the period when all shall be given a chance to help raise a fund of $25,000 to get our Board out of debt and go forward in our work. And here the words from the Foreign Mission Board of the Baptist Church fit our case exactly: "The way this offering is put in the churches (by the pastors) will, of course decide its failure or complete success. Put on with prayer and passion, victory is certain. Put on casually and with moderation failure is inevitable."

There is the crux of the whole situation. It is up to the pastors to say whether the Kingdom of God shall suffer loss in this hour of need, and in this time of material prosperity.

J. O. A.

A SUMMONS TO SACRIFICE.

God's work only goes forward in this world through those who suffer, sacrifice, deny self, and endure hardship. Paul's experience of hardship, disappointment, trial, tribulation, is not any exception. His is the rule, and the example, of all who carry forward the world, the word and the work of the gospel.

This call to observe a great out-pouring of our means at this time for missions is but a call to self-denial, sacrifice, suffering, if need be, that the gospel may go forward.

Rev. J. F. Love, secretary of the Foreign Mission Board of the Southern Baptists, writes of the way some of his people are hearing and heeding this summons. It helps us to the heroic to see how others are answering the call. "Here is the way," says Dr. Love, "some of the Baptists are going about lifting our missionary indebtedness. An old Confederate soldier gives $5 out of his little pension, and does it with a smile and a prayer. A pastor of a small church gives

$1,000 and challenges a thousand other Baptist men and women in the South to do the same. Many have already accepted this challenge. A Sunday School class of working girls gives $1,00. A missionary who has for three years been denied a house to live in gives $100."

If the Christians dare such heroic sacrifice as this during Mission Month, our entire $25,000 Emergency Fund will be donated and more. And our church and people will be richer for the self-denial and the sacrifice. Our Lord's work goes forward through the efforts of those who are willing to deny themselves, take up their cross daily and follow Him. J. O. A.

"THE CHURCH IN A CHANGING WORLD." No. II.

The Church has been the angel of light to the world down through the centuries. She has carried the torch of truth in every age since her inception. Her missionaries went to our savage ancestors who were offering their human sacrifices in the dark forests of northern Europe, and taught them the error of their superstitious beliefs. The Church was the pioneer in both the educational and political life of our nation. She has been, and is creating and organizing our philanthropies, and sowing the seeds of social democracy. The Church has sought to adapt itself to the needs of every age and every condition of life. The progress of the Church in the history of the past eighteen hundred years and more, is evidence most convincing that the world is moving forward. The Church has led in the vanguard of every movement for social betterment. The vital question that should concern Christian people today is this, namely, "Is the Church to continue to lead in the forward march of mankind?" "Is the Church to change its approach to meet the needs of a changing world?"

Professor Tyler expresses a very pertinent truth in his work on Anthropology. Says he, "The priests of Egypt, who once represented the most advanced knowledge of their time, came to fancy that mankind had no more to learn, and upheld their tradition against all newer wisdom, till the world passed them by and left them grovelling in superstition. The priests of Greece ministered in splendid temples and had their fill of wealth and honors, but men who sought the secret of a good life found that this was not the business of the sanctuary, and turned away to the philosophers." Continuing, Dr. Tyler goes on to say, "Unless a religion can hold its place in the front of science and of morals, it may only gradually in the course of ages lose its place in the nation, but all the power of statecraft and all the wealth of the temples will not save it from yielding to a belief that takes in higher knowledge and teaches a better life."

Christians today are understanding, more than did past generations, that the religion of Jesus Christ, whose teachings and whose life they seek to follow, is concerned more with deeds than with creeds; that it is a progressive religion; that its message is social as well as individual. The Church of the twentieth century is slowly adjusting itself to this larger view of the Christian message and mission of Christianity. As Professor Rauschenbusch so aptly declared in his masterpiece, "Christianizing the Social Order," "The Kingdom of God deals not only with the immortal souls of men, but with their bodies, their nourishment, their homes, their cleanliness, and it makes those who serve these fundamental needs of life veritable ministers of God."

This readjustment of the Church to meet the needs of our day is not only the salvation of society, but it will prove to be the salvation of the church itself. For recasting the thought of Professor Tyler, "Unless Christianity can hold its place in the front of science and morals, there is nothing that can save it from yielding to a belief that takes in higher knowledge and teaches a better life." Hence the church has had to throw off some of its preconceived notions in order for Christianity to adapt itself to the demand of the changing world. *Christianity has not changed, but our interpretation of Christianity and our understanding of what it involves has changed,* thanks to the men and women who, with sincere convictions and open minds, sought to reclaim from the medieval theological entanglements the true and saving religion of our Saviour Christ. The church is simply advancing nearer to the mind and heart of the Captain of our salvation who lived thousands of years in advance of his day.

The message of the church has therefore changed from calling men to dream of the sweet bye and bye, to challenging them to make the most of the sweet *now and now.* The church of the future will demand for men every justice, and every blessing here on earth that in the past it has promised them in heaven. The church has come to realize that sanitary homes on earth may be of as much significance to some as is the promise of mansions in the skies; that religion is concerned about good health as well as about good morals. The two may be closely interrelated. Sin may be the result of ill health as often as it is the cause. Men pushed to the wall financially because of the expenses incurred by sickness and from being out of employment during the time, are more susceptible to the temptation of resorting to dishonest and ignoble measures in order to get on their feet again financially. The church is coming to realize more and more that it should be interested in every movement for social betterment, believing that in as much as it does for the least member of society, it does for the Saviour of the lives of men.

Though the church must ever keep in mind that its primary function is that of leading individual lives into a definite and vital personal relationship with God, still it dare not forget that any personal religion is spurious and meaningless that does not find expression in concrete service to mankind. The church has a mission "for the whole of life and for every life." The churches that have been preaching individual righteousness to the neglect of preaching social and national righteousness have not been responding to their full obligation, and just to the extent of that neglect they have been untrue to the Christ they represent. If the church is interested in the whole of life, it must express its concern in the promotion of social righteousness, laws of sanitation, commercial honesty and industrial justice. If it can prevail upon the civic authorities to protect the citizens by demanding that none but pure milk and pure food will be sold them; if it can launch movements to maintain public playgrounds for the children of the streets and those deprived of play privileges; if the church can promote such playgrounds where boys and girls can give proper expression to their play instinct, and thereby develop stronger bodies and more alert minds; if the church can organize men's clubs providing wholesome recreation and social uplift; if the church can organize mother's clubs and give help in solving their problems; if the church shows its interest in these things, its practical service will lead men and women to investigate its spiritual contribution to life.

"When you lighten the poor man's heavy load;
When you brighten the path they trod.
Perhaps when they learn of the love of man,
They will *trust* in the love of God."

R. C. H.

CAN RELIGION BE TAUGHT?

By CHARLES M. SHELDON
Author of "In His Steps: What Would Jesus Do?"
(From the *Atlantic Monthly,* October.)

The question raises a good many others. But suppose we start with a statement made by the greatest Teacher of religion the world has ever known. It is more than a statement; it is a command made to a small group of personal friends who were without social, political or commercial influence, and for the most part uneducated, or at least not educated in any professional definition of the term. The command of Jesus Christ followed this most astounding claim made for Himself:

"All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you."

It makes no difference what our position is today on the question of religion as a part of the education of a human being, so far as this astonishing command is concerned, for the historical fact is that these unlettered disciples of Jesus went out into the pagan world and began to obey the command of their Teacher. And they obeyed the command so well that what we know as Christianity was established as a ruling force in the history of the human race.

Was the thing that Jesus told His disciples to teach the whole world religion? How about that? What were they to teach? What had He commanded them to do?

If we are going to be able to answer the question "Can religion be taught?" we must first of all find out what Jesus told His disciples to teach. When we bring it all together we are amazed to find that the greatest of all religious Teachers did not teach any system of theology. All He taught was life as it ought to be lived. That to Him was religion. It was all condensed into two articles of one creed: supreme love of God, and love of one's neighbor.

But wait a moment. Of course this creed had some detail. It could be expanded into a number of things to be taught. And we find on expanding this teaching that it includes every item of human behavior. This simple thing known as religion means purity, meekness, mercy, peacemaking, justice, kindness, righteousness, brotherhood, forgiveness, faith, redemption, God, future, hope, love—the basic virtues of mankind, about which there cannot be any doctrinal dispute. And in his epistle we find James defining religion after this teaching of the Teacher:

"Pure religion and undefiled before our God and Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

But what has the human race done to this teaching of the Teacher of religion? It has woven into His basic teaching about human behavior the most intricate tangle of philosophy and metaphysics. It has made certain creedal statements necessary to salvation. It has divided the Christian world into sects and denominations, some of which have violently denied to others the right to call themselves true Christians. It has magnified the importance of certain words and theories about which Jesus Himself never uttered a word. It has involved the basic matter of human behavior toward God and the neighbor with non-essential and trivial discussions over doctrines that have nothing whatever to do with the way a man behaves. It has built up a system of forms and ceremonies about the thing called Christianity that are as far removed from the teaching of

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CONTRIBUTIONS

SUFFOLK LETTER.

The question of the relation of the Chaplains of the Army and Navy of the United States, in their present capacity, to War and Peace occupied the meeting of the Executive Committee of the Federal Council in Detroit. The Church is committed to peace and against war. The Chaplain, in uniform, living under military conditions and regulations, his whole environment in a military atmosphere, raises the question of whether the Church compromises her attitude by endorsing the present status of Army and Navy Chaplains. Can the Chaplain, while he remains an officer in the Army or Navy, be free from the policies of the War and Navy Departments? Is it possible to carry on religious help among the men in the Army and Navy in any other way better than the present plan? Great discussions of such questions resulted in approval of the present plan of Chaplains from the denominations on an equitable basis and under present regulations.

The purpose of the Chaplaincy is to put the religious teaching, the spiritual life, into the Army and Navy. The Chaplain is no more a part of the war program than the evangelist is a part of the life of sinners he is trying to lead to Jesus Christ. The Chaplain's task is to instill into the minds and hearts of soldiers and sailors the spirit of worship and devotion to God. His place in war is not to fight, but to pray, live, and teach. No minister has larger opportunity to witness for Jesus Christ than the Chaplain, and there is no field that needs such testimony more than soldiers and sailors. They are far removed from home influences, from church associations, from social refinements, and contact with the world. They live apart from those contacts which civilians enjoy. The Chaplain has an opportunity to present in a concrete way the religion that all men need.

This service of Chaplains for soldiers and sailors is more important in time of peace than in time of war. In time of war, the activities of the camp and the field are greater than in time of peace. The danger in battle, the dead and dying comrades, the wounded on the field of battle and in the hospitals, all tend to serious and spiritual thought. In time of peace there is nothing serious enough of itself to beget within men such serious thought; but time drags, imagination works, temptations creep in, and men need the religious man, the spiritual teacher, the man of prayer, to turn their minds to holy things and holy living. It is not the function of the Army and Navy Chaplains to render perfunctory service at stated times, but to live a life, to teach a gospel, to guide men in the way of character-building and spiritual life.

The Church would make a great mistake to withdraw Chaplains from the Army and Navy, lest the world think that the Church favors war. The Chaplaincy is just the opposite of that. It is a note of peace in the hymn of war. It is the voice of hope in the wail of despair. It is the star of safety in the night of woe.

W. W. Staley.

ELON LETTER.

Roger Babson, the well known statistician and loyal supporter of a militant and forceful Christianity, has founded at Wellesley Hills, Babson Park, Mass., the Babson Institute for training young men for business careers. This institution purposes to prepare the sons of rich men to take their places in the great business enterprises their fathers' genius has created. Babson's school is not for creators of business, but for clerks to carry out the ideas of such creators. He will save these sons three years in their preparation and $8,300 in money each, and all will be well. But I must print this appeal in full. It is spacious and it will require close thinking to detect the fallacy of this argument. He says:

"Colleges were founded to fit men for the ministry and later for the other professions. Vacations were instituted to permit the students to work on the farms when such work was possible. The professional man needed environment and the colleges were developed to supply such environment. They are still performing the functions they were designed to perform one hundred years ago. Greek is no longer required, and certain other changes in the curriculum have been introduced. Athletics and fraternities have become a great feature; but otherwise the average college of today is largely the same as that of yesterday minus the spiritual element—the most important of all.

"Men training for the professions or for teaching, should go to college for four years, but it is debatable whether most men training for business should do so. Leadership in business depends not on personally having a mass of information, but on being able to mobilize it through others. The business leader himself must have energy, initiative, vision, and ability to make decisions quickly. To train men along these lines, a short, intensive and rapid course of study may be absolutely essential. A course longer than two years tends to defeat the very purpose, while a twelve-months' course would be preferable. Such a course must train men to work, plan, and reach decisions with the use of business tools and business habits.

"Another thing: The four years that a young man spends at college are the most important four years of his life. They are the foundation years which determine to a very great degree his entire life. It is very important that during these four years he should form habits of integrity, industry, thrift, promptness, initiative, and other fundamentals of a successful business career—providing of course he is to enter business. Perhaps he can acquire these traits at the average college, but the chances are that, unless intensely interested, he is more likely to acquire the very opposite habits during four years of college work. Hence, I believe it is much better for him to spend one of these years in intensive training and the remaining three employed in the industry to which he is to devote his life. The important thing is for him to be, during these three years, with an up-to-date concern—one operated by men with the right motives.

"Some may say that a young man should study more courses than those which train only for business; that is, he should also have literature, art, and the cultural subjects. I agree that every business man who really is to live must love good books, true art, and constantly develop his best emotions. Men who do not enjoy this broader life, really do not live. On the other hand, must not the taste for such finer subjects be developed in the home? If the boy hears at home only talk about land, money, society, and golf, can any college professor do much for him? The best that can be done outside of the home is to prescribe certain courses of worthwhile reading which he can carry on during his years of employment and which he can follow with travel. The real desire for spiritual and cultural things usually comes with maturity. During a one-year course, it is possible to so help the boy that he always will know where to turn when this desire comes.

"Finally: There is the question of expense involved—although this is least important of all. Four years at the average college costs as follows:

Tuition, 4 years at $300		$ 1,200
Board and lodging, 4 years at $500		2,000
Allowance, 4 years at $600		2,400
Earnings lost:		
First year	$ 1,000	
Second year	1,300	
Third year	2,000	
Fourth year	2,400	
		6,700
Total		$ 12,300
Tuition		$ 2,000
Board, lodging and allowance		1,000
Earnings lost		1,000
Total		$ 4,000

"An intensive twelve months' course should cost:

"In other words, a four-year course at college really costs about $12,300; but a one-year intensive course—the very best procurable—should cost only $4,000 or less.

"I know this is a very unpopular doctrine to teach and that this pamphlet may develop harsh criticism, but it treats of something every parent should carefully consider. Moreover, I feel the importance of it so strongly that I personally am making a great sacrifice in time, nervous energy and money, to back up these theories with results. I refer to my interest in the Babson Institute, an endowed scientific institution, operated, not for profit, but to help young men along the lines above indicated."

The answer to it all is simple: you can't grow an oak tree in a year; if you want a sapling, a year will do. It should further be said that college education is only for the rich so costly as he indicates. Further, he may have padded the cost in order to conceal his own very excessive tuition rate of $2,000, which is $800 more than four years' college tuition, which price is far too high in his estimate. W. A. Harper.

P. S.—He also offers courses by correspondence for women who have financial responsibilities or who are to inherit money. It would be well for them to beware. W. A. H.

MOTHER.

"Mother of the smiling eyes,
Love-illumined, kindly wise,
Heaven's goodness shines straight through
Those clear orbs of softest blue;
To your deeply furrowed face
They impart an angel's grace.

"Mother of the helping hand,
There are few in all the land
With so many friends and true;
Those who know you, love yout too.
Poor folks, rich folks, all agree
You've a heart of sympathy.

"Mother of the silver hair,
You have borne a weight of care,
But have never lost your zest
For the game of life, possessed
Of that gift of childhood joy
Which no hardship can destroy.
But, to sum it up, no other
Takes the place of you, my mother."

Selected.

(Continued from page 5.)

Jesus as He was removed from the Scribes and Pharisees of His own time. Jesus never said a word about evolution, about His own birth, about the absolute inerrancy of the Scriptures, about the necessity of assenting to a long doctrinal creed before one could be called a Christian and be saved. In His tremendous picture of the Last Judgment He based the final destiny of mankind on the way mankind behaved, not on doctrinal or theological beliefs. But mankind has not been willing to accept a religion so basic as the religion of Jesus, because it means doing the things He taught. It is, indeed, easier to give assent to the Westminster Confession than to love one's enemies. It is not so hard to believe in the inerrancy of the Scriptures as it is to practice the brotherhood of man.

It is because the whole definition of religion has been obscured and debased by all this doctrinal and formal treatment of it by theologians and controversialists that the problem of introducing the teaching of religion into an educational system has become a matter of debate and fierce argument, and refusal to acknowledge the right of religious training except in the home and in the church. The State has excluded Bible instruction from the public schools, not because the teachings of the Bible are harmful to the children, but because the interpretations put upon its teachings are so involved in doctrinal dispute and sectarian jealousy that it has been declared to be impossible to teach religion without at the same time teaching vast error and creating endless trouble.

If the reader will pardon a very personal illustration of this amazing fact in our educational life, I will relate what happened a few weeks ago when I was invited to address a high school in a certain State which I shall not name, although it is in the class with eleven other States of this country where the mere reading of the Bible is absolutely prohibited in the schoolroom. I accepted the invitation from the principal, and we were about to go into the assembly room where the students were gathered when he called me back into his office and with some embarrassment said, "I forgot to tell you that we are not allowed to say anything about religion in the schools of this State. You will, of course, in your address, bear this in mind."

"But," I protested, "I am going to talk to the students on the subject, 'Some Results of a True Education.' How can I talk on a subject like that and leave religion out? Religion is the very foundation of true education."

He looked more embarrassed than before, and replied, "It will make trouble for me with our school board if you mention religion in the course of your address."

Then I said, "I did not invite myself to speak to your students. The invitation came from yourself. But I do not see how I can talk about education and leave religion out. I will save you from all embarrassment or criticism by not making the address at all."

At that he looked thrice embarrassed. The hour had struck and the students were assembled. Finally, he said, "Well, go ahead and I'll risk it."

And I went ahead, and risked it for both of us, and if I remember correctly I said more about religion to that school than I have said in a long time. It seemed to me that they needed it, and I have not heard up to date that the principal has suffered from it.

But here is the remarkable situation that confronts education in the United States today. There are 32,000,000 children attending the public schools of this country. In thirty States there is no prohibition of Bible reading, but custom bars the discussion of religion by the teachers, except the historical discussion or teaching of the religion of the world, like Islam or Buddhism, as they are a part of a history course. In twelve States the use of the Bible in any form is forbidden. In six States Bible reading is a part of the school course. And the common reason given for all this is that religion cannot be taught with safety; that it is a thing for the home and the church. It is a principle, say the objectors to the teaching of religion in the schools, that Church and State must be separated. That principle, as it was intended by the framers of our Constitution, seems sound. But, while it may be good statesmanship to separate Church and State, it is poor education to separate a human being from religion. And it is a pitiful fact that in this republic there are, according to the census, over 27,000,000 American children and youth under twenty-five years of age who are not enrolled in any Sunday school and receive no systematic religious instruction. In other words, 66.5 per cent of all the youth in America are not enrolled in any religious schools, either Sunday or week day.

But if the Bible, or parts of it, should be permitted or compelled as a part of our educational system, what would prevent the teachers from interpreting the teaching according to their own sectarian or doctrinal bias? The whole matter seems to come back to the teachers, as in fact it would have to come. But I have been wondering what sectarian interpretation could be put upon the Ten Commandments, or the Beatitudes; or, for that matter, upon the entire life of Christ. It is a most astonishing fact that the great majority of people do not object to sending their children to the modern Sunday school, where in very many cases the most tremendous religious subjects are discussed by teachers who have had little or no training, and the ideas they put into the children's minds are not always what they ought to be, and in many cases are not true. And yet, as the years go by, the average citizen who has attended Sunday school in his own boyhood, and afterward sent his own boy, does not feel afraid of the influence of the Sunday school teaching. It is also a very significant fact that all over this country thousands of fathers and mothers are sending their children away to State schools and colleges where some teachers of philosophy and psychology are putting instruction into the minds of the students that undermines the religious teaching the children have had in the home and the church. But we do not hear of an uprising against the danger of indiscriminate teaching of these subjects by professors whom we should not allow to teach our children even the most elementary lessons of conduct based on the Golden Rule.

Our system of public education covers about every subject of human knowledge except religion. We have long courses in science, mathematics, history, philosophy, psychology, language, and in all of these courses error is taught. I was compelled in my university course to study the lives of Caesar, Napoleon, Alexander, Frederick the Great, and take exhaustive courses in the translation of the pagan poets and dramatists, some of whose writings would put me in the penitentiary if I were to try to send the English translations through the postoffice. I was taught by my teachers in history facts which I have since found out were the statements of violently biased nationalists or misinformed historians who described historical events from the standpoint of the man who tells about a dog fight where his own dog whipped the other, but does not tell the truth about how the fight began. As long as I live I shall have a very confused batch of so-called knowledge in my mind about certain historical events, because I have been finding out after getting away from the schoolroom that a good many things I was taught are not so. I was taught to believe that Napoleon and other killers like him were great men. I have had to make new definitions for myself about some of the so-called great men of history. I have had to take many of them down off the pedestal and bury them in the potter's field. And yet, in the midst of all this emphasis put on the material and militaristic side of human life, the only religious education the schools ever gave me was confined to a few chapel talks and the voluntary religious organization we ourselves started in the academy and in the university.

If it had not been for the religious instruction given me in my home and my church, so far as the public school and university courses were concerned, I might as well have studied in Peking or Constantinople the sciences and philosophies and histories I was compelled to take. I hope I am not hypercritical about our educational system, but I am quite sure that the students of my time were more familiar with, and those of this present time are more influenced in the schools by, the lives of pagan men and women than the life of the Best Person who ever lived.

I should not like to say how many books I was obliged to read about the scoundrels and liars and depraved personalities of the human race in the different centuries, beginning with Nero and coming on down to Benedict Arnold. I had to study them and their abnormal careers —but not a word about Jesus or His matchless teaching. That would be too dangerous. And in fact the study of Jesus and real obedience to what He taught is a very dangerous thing. If our educational system should some time put Him into the course, and if the students should somehow become really interested enough in Him to put His teachings into everyday practice, it would lead to a revolution which would be dangerous to established selfishness in the market place and even to century-old doctrines which have given the human heart a blow instead of a caress, and have made to stumble millions who otherwise would have walked joyously into the beauty and happiness that pure religion and undefiled always imparts.

But some one will say: If true religion is love to God and man expressed in concrete terms everywhere, and if what Jesus taught is behavior, how can His life be taught and studied in the schoolroom without taking into account His personality and the supernatural and miraculous which are interwoven into the very fiber of the story of His life? If the story of His life is taught in the schoolroom, what shall the teacher do with the Gospel narrative of healing, and angels and heaven and hell and the resurrection and the ascension and all the tremendous incidents that are linked up with the other world? Can religion be taught without teaching a great many things which a great many people frankly repudiate? How can religion as conduct be separated from religion as faith? How shall the average teacher in a public school system treat the life of Jesus and teach it so that the parents of the children shall not object to his own personal interpretation of the character and beliefs of Jesus Himself?

In trying to answer these questions, I put them frankly to a number of teachers in different high schools. The very first answer I received was a fair sample of all the others. The teachers said he would simply teach the Gospel narrative as it is actually told by the Gospel writer, just as he would teach the life of Mohammed or Napoleon as it is told by the his-

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENNISON, *Secretary.*

Start 1926 by becoming a tither, also by making a personal and family budget, and keep accounts.

January is the month designated by the General Board for the special consideration of the Executive work of the General Convention of the Christian Church. Here we show how much we are really interested in the Christian church. Here we show how much we believe in it. If the Christians have a mission, any reason for their existence here is where we make it known. Here, this month, you and your church will prove your faith by your works and express it in your Convention offering. A great church cannot do its work on dimes and quarters alone; nor can it be supported by a part of the churches.

The Heart

The heart of the Every-member canvass is that two especially prepared men of the church go to the home and talk in person and in confidence with the member about his subscription explaining the importance of each item in the budget. Any other plan is not the best even though there may be commendable features.

The standard plan of the E. M. C. is now thoroughly established by the experience of thousands of churches as the permanent and successful method of financing a church for both the current expenses and the benevolences. A rapidly increasing number of our churches are using it. While we are writing this item the mail brings us the budgets and plan of the canvass in a most ideal way for our *Red Cloud, Nebrasaka* mission church, Rev. C. G. Nelson,

The canvass, as a method alone, is no guarantee of financial success. Preparation long in advance is needed; there must be thorough organization; education or training should be faithful and earnest. The soliciters should be carefully chosen and trained. There needs to be faithful, private solicitation, preparation, organization, education.

Winning a Contest

Last spring we conducted a Stewardship institute in the Christian church at Henderson, N. C. There was a large attendance and great interest. Members from nearby Christian churches and of other denominations were present. There is in Henderson a Men's Federation. Some of its members were so impressed with the value of stewardship teaching as a character builder that the Federation offered a dozen prizes to the young people of Vance County, between the ages of twelve and twenty years, who would study and write essays on the subject of Christian Stewardship. The first prize of three dollars was awarded to *Miss Josephine Langston,* of our Henderson church. She attended our Elon Summer School in August and took a deep interest in young people's work. Numbers of other young people competed and won other prizes. This is a valuable way to teach stewardship. It is frequently used in Sunday schools where pupils of high school age compete in essays on definitely assigned stewardship subjects. Information for reading contests may be secured from this office.

FEDERAL COUNCIL MEETING AT DETROIT.

F. G. COFFIN, A. M., D. D.
President, General Convention of the Christian Church

In addition to the important matters reported by other representatives to the Detroit Federal Council Executive meeting was the Christian attitude toward the Asiatic exclusion section of the immigration law. There was very little difference of opinion as to the unnecessary and even unchristian affront which this legislative act had been to oriental people. Upon no point did the Committee find itself more unanimous than that there was national unwisdom and Christian maladministration in the methods of securing limited immigration. There was a general regret expressed that since the new restrictions had kept out only a few dozen orientals there should have been caused all the international hard feelings and possible threat with practically nothing accomplished toward the real purpose which the legislation contemplated. The Council was of the opinion that the immigration issue should not be regarded as settled but that a quiet and persistent campaign of education should be promoted looking toward a legislative change at an appropriate future time.

The whole question of inter-racial relations loomed large upon the horizon of the Council, as it does in every Christian gathering having anything to do with world applications of Christian principles. Quite every nation is feeling the pressure of this problem and hunting a solution. In America, the self-styled melting pot of the world, there is a confessed inability to fuse all of the racial elements into a common democracy. The discussion in the Council indicated that much might be accomplished through a co-operative program between white and negro churches frankly dealing with the race questions of a local community in a Christian way. The inclusion of the churches of colored people in local federations and councils would also be promotive of better understanding and administration in these vexing questions. Instances were cited where by such co-operation race riots had been avoided and a more harmonious relationship established.

It was declared that the Christian church had not been broad enough in matters of common social concern. These problems are not Gentile or Jewish, Protestant or Catholic. They are human problems in the solution of which all should be enlisted. They are now of such significance to the success of the whole human family that every agency willing to co-operate should have that privilege and responsibility. The feeling of superiority held by the white races and certain religious groups is as preventive of world brotherhood as the backwardness of the backward races. The essential unity of the world's people under a common creative Fatherhood must be recognized and the welfare of mankind worked out from that point of approach. More frequent contacts of diverse social elements were urged. Acquaintance itself possesses a certain power to eliminate social poisons.

The Executive Committee urged a new emphasis upon church co-operation in the local community. Only by uniting in the community common tasks can there be exerted an effective Christianity. In the larger centers there should be employed an all time secretary to unite and promote all of the interests of Christianity in the community. In communities where the constituency is too small to permit so pretentious a program work of a similar kind may be promoted by agencies already in operation, utilizing thier officials for this purpose. A Y. M. C. A. or Y. W. C. A. sceretary or some other official in Religious Education or Young People's work may be profitably used as Executive Secretary of a council of churches, thus tying together in effectiveness all of the community agencies of common purpose.

A new plan was inaugurated at this meeting. Heretofore the president of the Federal Council has called a meeting of the presiding officers of the several affiliating denominations into conference for the consideration of subjects connected with their official responsibilities. The gathering has usually been held in New York. This year this conference was called in connection with the Executive Committee meeting and was a delightful and profitable gathering. Several hours were spent in an interchange of plans and discussion of topics of mutual interest. A great value of this session was the closer fellowship which it promoted.

Though there was no disposition on the part of the Council to soft-pedal differences of opinion, there was a deep conviction that the unities of purpose should be stressed and sufficiently backed by organization to make them effective. The Council feels that sufficient demonstration of the principle of co-operation has accompanied its operation up to this time to prove its worth unquestionable. We may therefore proceed to make co-operative programs extensive and effective with the inner certainty that this is real Kingdom building of a kind against which the gates of hell shall not prevail.

SHALL MISSION MONTH HAVE A MEANING?

If our Christian Church is to grow, it must become missionary. (The word "become" is used in that sentence advisedly.) Our Mission Month as fixed by all the conferences laas fall, gives a wonderful opportunity to help make our church missionary. It is not going to cripple any pastor or church to observe, in the most energetic and liberal way possible, this Mission Month. Only those pastors and churches and people who do not observe it, and do their best for it, will be crippled, hurt, hindered, left the poorer financially and spiritually. Take the poorest church in all the land, one struggling to pay its pastor a meager salary and hold its own. That church will know a new day, and have an easier time paying its pastor and holding its own as it becomes missionary. Let that church observe Mission Month, give it a real meaning, and see what happens. We agree with the Richmond *Christian Advocate* in declaring: "The home church will itself know real growth and development in the supreme things of the Kingdom, only in so far as it is missionary. No band of men professing to believe in church teaching can claim to be Christian, unless it is missionary, and it is Christian in proportion to the extent that it is missionary. A true Christian experience, a real baptism of the Holy Spirit, a genuine missionary enthusiasm, invariably go together."

J. O. A.

Much of so-called Christian munificence is wasted charity. Men give because they are begged; they give as an advertisement and as a business investment, to causes that are neither Scriptural nor God-honoring. This is wrong.

In the support of God's work, the Christian should know that what he gives is sure to go where a whole Bible and a whole Christ is proclaimed.—*Selected.*

DISCIPLES CALLED CHRISTIANS.

By Rev. P. H. Fleming, M. A., D. D.

[Annual Address before the North Carolina and Virginia Christian Conference, Salem Chapel, Forsythe County, N. C., November 10, 1925. Published by request of the Conference.]

(Concluded.)

Some Present-Day Problems for Ourselves and Others.

Divided Protestantism. There is need of a greater solidity and spiritual unity in the Christian world of today. The Protestant Church sings:

"We are not divided,
All one body we,
One hope and one doctrine,
One in charity,"

and yet the Protestant Church is divided into many denominations, and sometimes into opposing camps. The Church can never do its best work thus divided,

The Church claims to want to reconcile the antagonisms of a war torn world, and to make war impossible, yet there is not unity within its fold.

The Church, as denominations, claims to want to preach the Gospel of Jesus Christ to all mankind; and yet, the gospel that each denomination wants to proclaim at home and to take to the heathen, is their individual brand.

Would it not be well for the physician to heal himself?

May the day speedily come when the followers of Christ will be one, even as Christ prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John 17: 21.

Social Conditions. A deadly danger in this age, is the absence of high ideals; and the increase of criminal tendencies among boys and girls of the 'teen ages. This condition is not only serious, but alarming. The average age of those who commit crime or violence is given as ten years younger than it was fifteen years ago. Delinquent boys and girls are reported in alarming numbers. It is said that prosecution of criminals cost this country last year, 1924, more than all gifts made to religious purposes.

There is evidently a breakdown somewhere, and the breakdown is being traced to the lack of home training, inefficient school discipline and instruction, and to the lack of definite and positive religious training and instruction by the church. And then there is the deadly divorce evil that is striking at the very foundation of the home and the very life of the nation. Destroy the home and you have wrecked the nation.

It is not well to sit supinely by and optimistically say, these conditions which confront the home, the school, the church, and society, will right themselves without an effort. I tell you nay. There must be repentance, faith, and work, or we perish.

Thorns and thistles grow without cultivation; but beautiful plants, fruits, and flowers need careful cultivation and culture. To stem the tide and change present day conditions, there must be prompt, strenuous and well-directed effort.

The church has the key and knows the way; but, alas! how slow to open the door and show the way. There is but one that can save, and strange to say, the church has almost forgot Him, Jesus, in its rush after pleasure, popularity, and material things. While the church squabbles over shibboleths, and is having its clubs, plays, and social functions, the world is dying for the simple gospel of Jesus Christ.

The world needs and even calls for a confident, positive church that stands by faith, even in this age which boasts of its scientific negatives.

The church needs a vision of God and of religion that stands by faith in the testimony of "evidence not seen."

In the language of another, "I envy no quality of mind or intellect in others, be it genius, power, wit or fame; but I would prefer a firm religious faith before every other blessing."

The Pulpit and the Pew. There is need for a clear and more definite call to the gospel ministry by those entering the ministry. The gospel ministry is a divine call. True gospel ministers are spoken of as chosen vessels, shepherds, overseers, stewards, ambassadors; all of which indicate a call, an appointment.

Those entering the ministry as the called of God and then departing from the Bible and the doctrines and commandments of men, and the unproven theories and deductions of science, as truth, are going far afield in the right of private judgment and the libeerty of conscience. If they are Christians and the Bible is their rule of faith and practice, they must stick to the Bible and preach its truths. Liberty is not license.

I would bind no man's conscience; but I would not have any man profess one thing and then preach and teach another. If you believe the Bible, preach it; teach it; but if you do not believe it, show your colors; and the church and the world will know where to place you. A preacher must ever remember that he is an ambassador of Jesus Christ. He must deliver the message of his King, not his own.

Present day preaching is not equal to the task nor suited to the needs of the hour in righting the wrongs of this restless, uncertain, doubting age. It is at a low ebb in authority and adequacy. The right to command and enforce obedience with "Thus saith the Lord," is singularly lacking. There is need for prophets that will denounce sin and proclaim the message of salvation with "Thus saith the Lord."

The world of today is hungering for faith, hope, love and sympathy. It is not asking for sociological discourses, nor for dissertations, nor theories, but for truth, love, courage, for something upon which it can plant itself, firmly stand, believe, and trust. It is asking for a way out of the dark into the light. But instead of finding a bold, daring, believing and challenging church, it finds a halting, hesitating, questioning church. The church in bold, confident, defiant faith, ought to give to the lost, Jesus, who is the way, the truth, and the life.

Infidelity in the pulpit and the pew is no better than out of it; nor does its appearance in school or classical halls of learning make it sacred. The church, the pulpit, the school, that professes to be Christian and to believe the Bible, has no right to teach doctrines that are shot through and through with atheism, skepticism, infidelity and unbelief. I find myself here and now; and the book, the Bible, which tells me wither I am going, is the book that tells me who I am; whence I came; why I am here; and how I got here. I dare not throw overboard my chart and compass on life's tempestous sea.

Strenuous efforts are being made in the present age to remove the ancient landmarks and to destroy faith in the old order of things and in spiritual verities, give us nothing to anchor our faith, hope and love to, but leave us to drift in uncertainty and unbelief without chart and compass.

Those who profess open-mindedness in search of truth and go at it in a sarcastic and flippant way will not find it. Truth is sacred and those who search for it and find it, in spiritual realms, must take their shoes off their feet and reverently worship Jehovah.

Reverence. There is a distinct need of reverence for and in the house of God and a holy fear for things spiritual. The church is built and dedicated to God, the Father; to Jesus Christ, His Son; and to the Holy Spirit, the Comforter. It is dedicated to worship; to the preaching of the gospel of Jesus Christ; to the communion of saints. It is not a hall; nor an open forum; nor a play house; nor a theatre; but a place for the meeting of God and His children. It is a place for worship.

The great open world is a play place for God's boys and girls; and there are undedicated halls and debating places for lectures and the open forum. Make not my Father's house a house of merchandise, said Jesus; and we ought not to make the church of the living God a play house, lecture hall, club-room, or place of amusement. Let there be reverence in the house of God, in the pulpit and the pew; in all the services of the church; and the music should be sacred, not the music of dance halls and pavillions.

Missions. The church must be missionary. The church that is not missionary in spirit and in effort might as well close its doors; for sooner or later, it will die.

Of Christ's twelve disciples, all were missionary, except one, and he was a traitor.

The command of Jesus still rings down the ages, "Go ye into all the world, and preach the gospel to every creature." The individual and the church that accepts Christ as head, commander, and leader, must be missionary in spirit and effort.

To meet the needs of the hour, there is need of superhuman wisdom, love and power. Much time needs to be spent in the school of prayer with Christ; and there must be an abiding faith in God that will not tremble on the brink of any earthly woe.

In the organization, principles, aims, things initiated, accomplished and in process, we see something of the spirit, visions, and great ideas of the denomination now known as Christian; and how their principles, doctrines, fellowship, and practices, comport with the church of apostolic times; with the church at Antioch where the disciples of Christ were first called Christians.

If these principles are rightly set forth, interpreted, lived, and propagated, I believe they will lead into the paths of righteousness where bloom the immortal flowers of truth, goodness and beauty.

The telephone bell rang, and one of the group in the living room went to answer it. Her part in the conversation came back readily to the circle she had left, and called forth this remark from the guest, who was an old friend:

"What a clear, pleasant voice Helen has."

"When she talks over the phone," admitted the little girl of the family with judicial deliberation, and then she wondered at the burst of laughter that followed a moment's silence.

Whether or not her comment really meant what it seemed to imply, the fact remains that in many homes the voices that are sent out are very different from those that are kept for household use. The tartness, the whining, the ungraciousness, do not greet the caller at the front door or the acquaintance over the wire, and a sudden change of tone from unpleasantness to bright friendliness is often so marked that no hearer can fail to note it. Voice cultivation is worth while, but it should not be wholly for export.—*Forward.*

"The Association opposed to the Eighteenth Amendment is inviting us back to exactly what we had before, and we won't go."—*Clarence True Wilson*

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson No. III.—January 17, 1926.

"JESUS AND NICODEMUS."

Full Lesson: John 3: 1-17; 7: 45, 52; 19: 38-42.

Print: John 3: 5-17.

Golden Text: *"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life."*—John 3: 16.

Here is one of the night scenes of the Bible. It is immortal because it is the setting for John 3: 16, which has been called the heart of the gospel, or the "little gospel." Few passages in the Bible have more of that spritual power and appeal than these few verses. Here the Word becomes living with power.

"He that cometh to me I will in no wise cast out," said Jesus. In last week's lesson it was two humble fishermen who sought him out. The Master received them and talked with them about the Kingdom of God. In this week's lesson it is an "elder," a "master in Israel," a member of the Sanhedrin, the highest religious tribunal of the Jewish nation. The Master receives him and likewise talks to him about the things of the Kingdom of God. Let us learn this lesson. The Lord of all being is great and he has many a varied interest, but He is always accessible to those who call upon Him in spirit and in truth. We have not, because we ask not.

Nicodemus came by night. He may have done this because he could not get an "appointment" with the busy young teacher during the day. Or, he may have come at night because he felt a sense of delicacy in coming, as one of the rulers to this young "Rabbi" or "Teacher" as he called him. In either event, the man was probably sincere, even though his problem was theoretical or theological, rather than personal and vital. As an older man, steeped in current and traditional theology, he found it hard to accommodate his thinking to the new ideas which Jesus had been teaching.

The Master struck at the heart of the problem. He calmly and bluntly said that "except a man be born again, he cannot see the kingdom of God." Spiritual things are spiritually discerned, and no man in his natural or unregenerate state can see the deepeer spiritual things of the Kingdom of God. It is only as the Spirit of the living God regenerates him, only as it renews his moral character, that a man can see or enter the Kingdom. Jesus on a later occasion said that there were men who had eyes but did not see—did not see the real meaning of life; did not see evidences of God's presence and activity in the world; did not see the supremacy of spiritual values. Ye must be born again.

Jesus said three plain things about the new birth. He said first of all that it was necessary. Ye must be born again. Here is the beginning of real religion. When the God whom men argue about becomes the God of the inner life, religion begins. Just as a man must be born into the world of physical things, just so must a man be born into the world of spiritual things. There will never be any Christian life unless there is spiritual birth. This does not mean, of course, that every man must have the experience in the same way. It does not mean that every man must go through the long drawn-out agony which used to be characteristic of the average revival service. It does mean that a man must have that experience. Except a man be born again of the Spirit of God, he cannot see the Kingdom of God, to say nothing of getting into it. Flesh and blood cannot inherit the Kingdom of God.

In the second place the new birth is mysterious. Jesus used a familiar figure here. Just as the wind blows and one hears it, but cannot tell from whence it comes or whither it goeth, just so is the new birth. One is always in the realm of mystery when he is dealing with spiritual things. It is not to be wondered at, nor need it lessen the value of the experience, if one cannot explain the how of the new birth.

In the third place, the new birth is real. A man may not be able to explain it, but he knows it as a fact in his life. "We speak that we do know," said Jesus. The blind man did not know whether Jesus was a sinner or not, but he did know that whereas he was blind, now he saw. He who in the spirit of pentinence and humble faith, turns to God through Christ, knows that something has taken place in his life. God's spirit beareth witness with his spirit that he is the child of God. Let no man deceive himself here. A man may know he has been born again.

It might be remarked in passing that while in this particular instance Jesus had much to say about the new birth, in other instances, and in a general way, throughout all his teaching, he had much to say about growth after birth. It is very important that a baby be born into the world. But it is just as important that that baby be fed and nurtured and trained. It were better sometimes that folks had not been born at all, than having been born, they have been cast adrift. Just so in the spiritual life. It is very important that men and women be born again. In fact, as has been said, it is not only important, it is necessary. But it is just as important and just as necessary that having been born again, they are fed and nurtured and trained in spiritual things. The man who looks back to a certain specific date or experience as the experience of salvation, and who does nothing else, will soon have no salvation to boast of. Here is the tragedy of so many lives. Having been born babes in spiritual things, they remain babes all their lives. Christian nativity is necessary, but Christian nurture is just as necessary. It is not enough to be saved or born again by grace; we must grow in grace.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth on him should not perish but have eternal life." Here it is, the whole gospel in one verse. Man, finding in sin his chiefest peril, and doomed to defeat unless there is the intervention of a power not of himself that makes for righteousness; Jesus Christ coming as the one who should make the supreme contribution to man's fight for great character against sin; faith in Jesus Christ—not speculative beliefs about Jesus, but a giving of one's self to Jesus—as the way of eternal life. And all of this born of love in the heart of God, a love which was all-inclusive, for *whosoever* believeth in him should not perish. Why did God give? Because He loved. Whom did God give? His only begotten Son. To whom did He give Him? To whosoever would believe in Him. To reject this love, or to distrust this love—he that doeth these things is condemned already. That is the essence of sin.

Teaching Points.

1. No man could have done the things that Jesus did unless God had been with him.
2. Spiritual things are spiritually discerned.
3. The wisdom of God is often foolishness to the natural man.
4. The mystery of spiritual things does not lessen their reality.
5. Christianity is more of an experience than a discussion.
6. If a man does not believe natural things, he will hardly believe heavenly things.
7. God sent His Son into the world to save the world.
8. Christian nurture is as necessary as Christian nativity.
9. The supreme sin is to refuse Christ.

MISSIONS PROGRAM.

WOMEN'S SOCIETIES.

"Every step in the progress of Missions is directly tracable to prayer."

Prayer is the Strategy of Missions:

a. Bible reading: Ephesians 3: 14-21.

b. Prayer for various denominations, for missions, for unity of spirit.

The leader should outline the purpose of the chapter, as given in the outline on pp 75-77. She should close her statement by introducing the various denominational representatives, who are to explain how the whole Church of Christ shared in the missionary enthusiasm born of prayer.

a. The Presbyterian giving a sketch of Robert Miller and his earliest books on the primacy of prayer in the missionary enterprise.

b. The Methodist tells of the rise of Methodism and gives an account of Bishop Coke, pp 77, 79.

c. The Congregationalist tells of Jonothan Edwards call to intercessory prayer, p. 77.

d. The Baptist follows with a story, p. 78.

e. The Episcopalian tells of the organization of the church Missionary Society, p. 79.

f. The Moravian tells how her missionary history began in the prayers of Zinzendorf, pp. 82-83.

2. Paper, "The Haystack Prayer Meeting."

3. Examples of believing in prayer. Let five women instance the experience of:

a. The China Inland Mission, pp. 77-78.
b. The Telugu Mission, pp. 92-93.
c. Prayer Meeting Hill, p. 95.
d. Prayer in Burma, p. 96.
e. Founding of Union Christian College, pp. 96-100.

4. "The Four Walls of Opportunity." Leaflet.
5. "By Special Messenger." Leaflet.

Hymn: "What a Friend We Have in Jesus."

Prayer.

YOUNG PEOPLE'S SOCIETIES.

"Whosoever prays most, helps most."

Roll Call: Each member responds with the name of some famous Slav. See "High Adventure."

Dues collected.

1. A short discussion of last lesson.
2. "A Long Look Across the Sea."
3. Tell something about the Orthodox church; the Roman church; the Protestant church; the Christian Church.
4. Devotional period—Hymn, prayer.
5. "The Four Walls of Opportunity" and "By Special Messenger," leaflets.
6. Refreshments and social hour.

JUNIORS AND WILLING WORKERS.

Aim: To lead the boys and girls to realize the naturalness of prayer, to help them talk with God.

(Continued on page 11.)

Christian Orphanage

Dear Friends:

The children at the Christian Orphanage had a very pleasant and happy Christmas day, and it passed off without anything to mar the joy of the occasion. And when the day had come to a close and the sun had hid itself behind the western horizon and the last beams had faded away and the stars had begun to twinkle, we could not help but feel that we had enjoyed a real happy day.

"Old Santa" was good to the children. He gave the little girls dolls and the little boys jumping monkeys, wagons, trains, and kicking horses, and many other things. The larger children received ties, handkerchiefs, face powder, and many little things to make them happy and feel that while they were in an orphanage, some one had thought of them and had contributed to make the occasion a happy occasion for them.

We had on our yard this year four nice turkeys, and the matrons had prepared them for the children's dinner and with the most excellent ice cream furnished by the Durham Ice Cream Company and the apples, oranges, grapes and many other things, along with our nice fresh meat of our own raising, we had a most excellent dinner, and the little fellows had a real joyful time.

One of the happy parts of this work is to do something to make the children happy and to show them, though orphans, that somebody thinks of them and loves them.

We want to express to one and all our many thanks for any part you have taken in helping to make this Christmas time a happy occasion for our little children. It was kind of you and we are grateful.

We did not have a single unhappy child in the institution. All seemed to be as happy as if they had been in their own homes with their own fathers and mothers.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 7, 1926.

Amount brought forward		$ 31,713.24
North Carolina and Virginia Conference:		
Reidsville	$ 6.21	
Greensboro, Palm Street	7.56	
Elon College, Citizen's Class	4.09	
		17.86
Eastern Virginia Conference:		
Dendron (for quarter)	$ 19.00	
Norfolk	5.00	
		24.00
Western North Carolina Conference:		
Zion (Nov. and Dec.)		1.70
Eastern North Carolina Conference:		
Auburn (Oct., Nov., Dec.)		4.50
Alabama Conference:		
Wadley		1.38
Valley Virginia Conference:		
Antioch	$ 4.52	
Timber Ridge	1.50	
		6.02
Special Offerings:		
A friend, Durham	$ 15.00	
Interest on bond	30.00	
C. D. Johnston	3.00	
Mrs. Bessie Jordan	25.00	
		73.00
New Building Fund:		
Young Men's B. C., Burlington	$ 40.00	
Ladies' Bible Class, Young Men and Women's Class, East End Church, Newport News, Va., on a subscription for 1925	73.60	
Class No. 1, Holland, Mrs. J. E. Luke, teacher	5.00	
Mrs. M. A. and Miss Edith Walker	25.00	
		143.60
Thanksgiving and Christmas Offerings:		
Turner's Chapel	$ 5.45	
Big Oak	8.20	
Wake Chapel	113.04	
Franklinton	25.42	
Union (Surry)	18.50	
A friend, Dendron, Va.	20.00	
Ladies' Aid, Leaf River, Ill.	6.00	
Philathea Class, Winchester, Va.	1.00	
Brown's Chapel	3.44	
Bethany (Val. Va.)	2.55	
Shiloh, Church and S. S.	6.10	
Dendron S. S.	20.70	
Mrs. J. M. Roberts	1.00	
Antioch (Va.) S. S.	2.25	
Senior C. E., Graham Prov. Mem.	25.00	
Johnson's Grove	8.47	
Oak Grove	5.15	
Mr. G. M. Womble	10.00	
Timber Ridge Church	30.80	
Hebron	13.60	
Union (Va.)	29.31	
John H. Turner	8.00	
Cragford	5.00	
Oakland	6.00	
Auburn Church and S. S.	10.50	
Antioch, Windsor, Va.	18.27	
Mt. Zion Church and S. S.	20.00	
Chapel Hill	11.76	
First Greensboro S. S.	10.00	
Seagrove Church	11.35	
Berea Church, Driver, Va.	36.35	
Henderson Ch. and S. S. Chr. Tree	12.00	
Fred Campbell	1.00	
Class No. 5, Jr. Dept., Suffolk	8.50	
Stella Johnston	10.00	
Cypress Chapel S. S.	7.50	
Christian Light Church and S. S.	25.00	
T. W. Trogden, High Point	5.00	
Mrs. J. H. Pierce	1.00	
Mr. and Mrs. W. P. Copeland	5.00	
Ladies' Aid, Haubstaldt, Ind.	5.00	
Greensboro White Gift Collection	12.10	
O'Kelly Bible Class, Greensboro	14.00	
J. L. Andrews, Carboro	5.00	
Shady Grove Church	1.19	
Mrs. J. E. Vincent	10.00	
		619.50
Total for week		$ 892.56
Grand total		$ 32,605.80

MISSIONS PROGRAM.

(Continued from page 10.)

"Brave Adventurers": "The Count who Wrote Letters to Jesus."

1. Worship Period: Hymn, Scripture Reading, Prayer. Roll Call and Dues collected.

2. Discussion Period:

a. Do you wish you had lived when Jesus was on earth, and could have talked with Him?

b. Tell the story of the Count who wrote letters to Jesus c. Do you think Count Zinzendorf would have been a good friend, a good playmate when a boy?

d. Would you like to become a member of the "Order of the Grain of Mustard Seed"?

3. Each member might write a letter to some other member, telling the story of the little Count.

4. Refreshments and Social Hour.

GERTRUDE BROWNE,
Secretary.

NOTICE.

If any of our churches in the Southern Convention are without pastors, I shall be pleased to furnish a list of available ministers with whom correspondence would be invited. I shall be glad to furnish this information as some of our willing and able pastors are ready to take work where needed.

J. O. ATKINSON,
Mission Secretary.

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Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlockink, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
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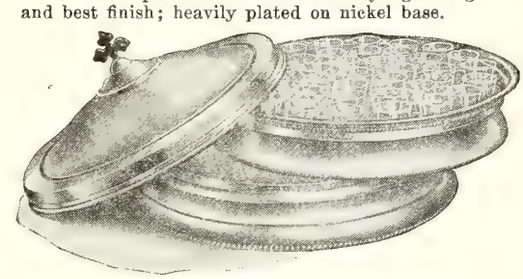
SILVER-PLATE.

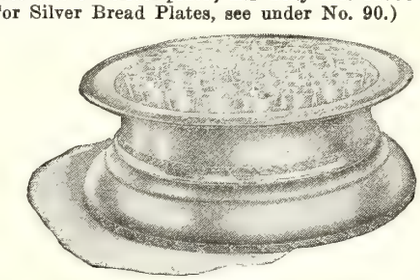
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
Cover No. 5—Silver-plate; fits Tray No. 85	**16.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**

Bread Plate No. 3—Narrow rim	**9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

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1536 E. Broad St., - - Richmond Va.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

SELF CONTROL.

"Be not hasty in thy Spirit to be angry; for anger resteth in the bosom of fools."—Eccl. 6: 9.

"Hold thy peace and I will teach thee wisdom."—Job. 33: 33.

"In your patience ye shall win your souls."—Lk. 21: 19.

Other lessons: Psa. 25: 9; Eph. 4: 2, 3, 31, 32; Col. 3: Isa. 29: 19; Prov. 25: 28; 13; Matt. 18: 21; Col. 4: 6; Gal. 6: 1; I. Tim. 6: 3-4; Jcb 6: 24; Prov. 16: 32; 19: 11; 10: 12; 14: 17; 15: 1; 29: 22; Lk. 21: 19; 6: 33; Matt. 18: 4.

Tennyson said that happiness in this life consists not in the presence of but in the mastery of passions. Be sure to read the above scriptures and see how nearly correct he was.

Prayer.—Our Father, give us Thy conquering strength through Jesus Christ, that we may be masters of ourselves always. Give us guidance in Justice, satisfaction in waiting, the joy of peace, sweet harmonies of soul. Make us helpers and keep us from doing foolishly ever. In His name we ask it. Amen.

TUESDAY.

FRIENDSHIP.

"A friend loveth at all times."—Prov. 17: 17.

"Faithful are the wounds of a friend."—Prov. 27: 6.

Some friendships come to short and poor conclusions because they are built on the fragile texture of fun and fancy instead of the tough fibre of the human heart; because they are sought and nourished with the adulterated passion of quick and ready benefit and not sacredly. The laws of friendship are austere and eternal and a part of our natures and morals. It is like fruit. It takes many summers and winters to ripen it.

It is something that brings aid and comfort through all the relations and passages of life and death. It is serene in storm and Grace in the calm. In the rough ways, the hard fares, poverty and persecution, it keeps us company; in drudgery it adds rythm and reason. We dignify it in faithfulness, embelish it with courage and fortify it with wisdom and unity.

Prayer.—Our Father, give us friendship, real like the Master's. Make it the solidest thing in our lives. May we lose ourselves in the welfare of others and be like Christ. In His name we ask it. Amen.

WEDNESDAY.

CHEERFULNESS.

"A cheerful heart is a good medicine, but a broken spirit drieth up the bones."—Prov. 17: 22.

"It has been said that laughter, while it lasts, slackens and embraces the mind, weakens the faculties, and causes a kind of remissness and dissolution in all the powers of the soul; and in such a sense it may be looked upon as a weakness in the composition of human nature."

But if we consider the frequent reliefs we receive from it, and how often it breaks the gloom which is apt to depress the mind and damp the spirit, if we consider the physical benefit, the permanent heartiness of soul and satisfaction of mind, the blessings of its fellowship, yea, the transient and unexpected joy it gives us and others, we will take care not to grow too wise at the price of so great a pleasure.

Prayer.—Our Father, we believe thou hast made us to laugh as well as to weep. We pray that we may use both of these faculties aright and for the good of ourselves, of one another, and for the glory of God. In Christ's name we pray. Amen.

THURSDAY.

LIFE'S HIGHEST COMPACT.

"Buy truth and sell it not."—Prov. 23:23.

"Stand therefore, having girded your loins with Truth."—Eph. 6: 14.

"Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently."—I. Peter 1: 22.

Emerson said, that the highest compact anyone can make with another is, let there be truth between us forever. It is sublime to be able to say of another, whether I meet, or speak, or write to him; or even should we never renew our friendship or send tokens of remembrance; I can rely on him as truly as on myself; if he did thus or did not thus, I know it was right.

Prayer.—Our Father, give us more faith to trust in Thee and to have more of Thy Spirit in all our living with another. Forgive us of our sins, our short-comings, remissness, and strengthen us in the truth forever. In His name we ask it. Amen.

FRIDAY.

MAKING CHOICES OF LIFE.

"Butter and honey shall he eat, that he may know to refuse the evil and choose the good."—Isa. 7: 15.

This is the prophecy concerning Jesus. When He came, He taught that one of the supreme lessons in Christianity was to desire and to know how to eschew evil and choose the good.

Abraham Lincoln once wrote, that there are few things wholly evil and few things wholly good. Almost everything is an inseperable compound of the two, so that our best judgment is in continual demand to choose that which is best. Sometimes, it is not a question of duty or not, but highest duty.

Prayer.—Our Father, we thank Thee that Thou hast not cut us off in our shortcomings. Forgive us and choose us and help us to choose Thee. Give us the power to choose between the good and the evil, and in all do Thy will. Amen.

SATURDAY.

HAPPINESS.

"He that keepeth the law, happy is he."—Prov. 29: 18.

"Blessed is every one that feareth the Lord, that walketh in his ways, for thou shalt eat the labor of thy bonds."—Psa. 128: 1-2.

"Happier is he who has only a dinner of herbs, but has love with it, than he who has this world's goods in abundance and hatred therewith."—Prov. 15: 17.

Lots of folks think they have to make other folks good. It can't be done. Each of us has one person to make good: self. Our duty to others may be better expressed by saying, "I love to make them happy." This is the shortest route to goodness.

Prayer.—Our Father, teach us our mission toward others. Make us willing and give us the power to carry the spirit of Christ to all. And let us not forget Thy Word, that insomuch as we do something for the good of others we do it for Thee. Forgive us and bless us, we ask it in the name of Christ. Amen.

SUNDAY.

DOING GOOD AND ITS REWARD.

"Take heed that ye do not your righteousness before men, to be seen of them; else ye have no reward with your father who is in heaven. . . Sound not the trumphet, as the hypocrites do . . . that they may have glory of men . . but let not thy left hand know what thy right hand doeth . . . and thy Father who seeth in secret shall recompense thee."—Matt. 6: 1-2.

"One man, when he has done a service to another is ready to set it down to his account as a favor conferred. Another is not ready to do this, but still in his own mind he thinks of the man as a debtor, and he knows what he has done. A third, in a manner does not even know what he has done, but he is like a vine which has produced grapes, and seeks for nothing more after it has produced its proper fruit.

As a horse when he has run, a dog when he has caught the game, a bee when it has made its honey, so a man when he has done a good act does not call out for others to come and see, but he goes on to another act as a vine goes on to produce again the grapes in season.

Must a man then be one of these, who in a manner acts thus without observing it? Yes, what more dost thou want when thou hast done a man a service? Art thou not content that thou hast done something comfortable to thy nature, and dost thou seek to be paid for it, just as if the eye demanded a recompense for seeing, or the feet should demand a recompense for walking."

—*Marcus Aurelius.*

Prayer.—Our Father, teach us Thy way of love, make our living and our service one of love and demanding nothing but love's price. In the name of Christ we ask it. Amen.

FROM SANFORD.

On November 1st we began revival services in our Sanford Church, which continued three weeks. Rev. H. C. Caviness, North Carolina Conference evangelist, did the preaching. He is a preacher of forceful style and personality, and presents the truth in love. but faithfully and fearlessly. We had a packed house from the beginning. There were many conversions and many renewed their vows. The spiritual life of our people was deepened. There were seventeen additions to our church and quite a number gave their names for membership with other churches.

Rev. M. R. Moss was with us as pianist and personal worker. He rendered valuable service, both in the church services and in the homes. I trust our churches will keep these brethren busy, and I am sure that our Master's Kingdom will be advanced wherever they serve.

Beginning with this conference year, Sanford Church has full-time service. The pastor preaches twice a month at Turner's Chapel. When he is absent a program committee arranges for the service at Sanford in a most satisfactory way.

Signs of quickened life and interest are seen in every departmnet of our work.

The Christian Endeavor services are largely attended and are interesting and helpful.

The Woman's and the Young People's missionary societies are doing splendid work. The Ladies' Aid Society continues as one of our most active and helpful auxiliaries.

The Sunday school, under the leadership of Prof. J. S. Truitt, recently reached the highest number in attendance in the history of the church. For all these signs of growth we thank our people for their splendid cooperation, and we give to God the honor.

R. L. WILLIAMSON.

ON HIS ONE HUNDREDTH ANNIVERSARY.

Elon College, Jan. 1.—An ocasion unique in the annals of North Carolina occurred here this morning when Rev. J. W. Wellons, D. D., Chaplain of the Masonic and Eastern Star Home at Greensboro, celebrated his 100th birthday by preaching a sermon to more than 800 of his friends who assembled in the Whitley Auditorium Building. These friends came from all parts of the State to see and hear this venerable minister, and many from outside the state.

"Uncle" Wellons, as he is familiarly known to all his friends, has been a minister of the Christian Church for more than 75 years, and has rendered a long and faithful service to the cause of the Kingdom of Christ. He has looked forward to his 100th birthday for some time, and thinks that this sermon will be the last time he will be able to appear in public. His sermon was wonderfully clear for a man of his age and carried a message gained from experience.

Preceding Dr. Wellons in the pulpit, Hon. Josephus Daniels, former Secretary of the Navy and a life-long friend of Uncle Wellons, spoke words of greeting to this venerable brother and to the congregation. President W. A. Harper, of Elon College, introduced him as one of the greatest private citizens this state has produced, and as an outstanding public citizen.

Mr. Daniels began by saying: "We are to congratulate ourselves that we live in a commonwealth with the same great man as Uncle Wellons." He depicted something of the change of conditions in the material world since 1826, the date of the birth of Dr. Wellons. He described the pioneer days of that time, but stated that no change in heart had occurred, and that the spirit that guided people then must guide us today. He stated that he first knew Uncle Wellons at Franklinton, where he had been pastor for twenty years. "Youth is the great cry of today," he said, "but we must not forget our debt to age. Age with experience, knowledge, and judgment must guide the Ship of State."

He concluded his speech by saying: "We have come today for two things, first, to begin the New Year by praying to Almighty God that we may have some of the spirit and earnestness of this great man and of his service to mankind; and second, that we shall hear this good man give us from his long life and experience the foundation principles of the Christian life. Therefore, let us hear him as a man bringing out from long experience lessons that cannot be learned in any books."

Dr. W. W. Staley, a minister of Suffolk, Va., brought on behalf of the whole ministery of the Church words of greetings also. Dr. Staley stated that all the ministers knew Uncle Wellons, and all loved him and all received inpiration from his life, and looked to him as an example. He has made a remarkable success as a minister, Dr. Staley said, and that this success was due to his great love, perseverance, and popularity. Under his ministry more than seven thousand people have been converted, a greater number than any other minister in the Christian Church has been able to convert in a life-time.

President Harper, of Elon College, presided over the anniversary occasion. Drs. P. H. Fleming and J. O. Atkinson offered prayers, and Dr. W. S. Alexander, college pastor, read the scripture. Following the sermon an informal reception was given by the people of the village to Uncle Wellons and the visiting friends in the Y. W. C. A. hall. At the conclusion of the sermon Dr. Fleming presented Uncle Wellons a purse of $100 in gold given by 100 people. Also another purse was presented at that time.

As Dr. Wellons came into the auditorium the audience stood in recognition of this venerable brother on his 100th birthday. Great of statue, which evidences great physical strength in youth, with white hair and beard, he made a fine picture as he sat in the pulpit and looked many years younger than the actual record of his age.

Dr. Wellons took as the text for his sermon: Matt. 6:33. "Seek First the Kingdom of God and his righteousness, and all these things shall be added unto you."

To the young people Dr. Wellons spoke words of encouragement, admonishing them to seek for the solid things of life, and pass over the frivilous. He urged them in reading to seek for the best, urged church attendance, and obedience to parents. To the parents he spoke next, urging them to seek a true love for the Christian religion, and to teach religion to their children. Finally he spoke to the pastors, urging them to pearch to win souls, and not to preach for money and popularity. He said that the winning of souls for the cause of Jesus Christ was the greatest and noblest work in all the world.

Dr. Wellons was born January 1, 1826, in Sussex County, Virginia, near the Southampton line. His father, Hartwell Wellons, and his mother, Polly Stephenson Wellons, were farmers at Smithfield, Va. Dr. Wellons was the third child of the family, his two brothers and one sister being now deceased. Uncle Wellons was educated at Graham College.

His duties at the Home at Greensboro keep him quite busy looking after the spiritual welfare of the inmates there. He has been a trustee of Elon College from the day the charter was granted, March 11, 1889, and has never missed a meeting of the Board of Trustees during all these years. His counsel has been inavluable, and through his prayers the administrators of the college have been greatly aided in their work. The building in which he preached on his 100th year, the Whitley Memorial Auditorium, is one of a group of five new buildings on the Elon College campus erected to take the place of the main building burned in 1923. "Uncle" Wellons was very instrumental in securing a number of large gifts for the rebuilding program. Elon College is the pride of his heart, and its success his joy.

The mind of this venerable minister goes far back into the years. He can remember, as a boy of five years, seeing Nat Turner, the Virginia slave who was leader of an insurrection in 1831, hanged at Jerusalem, near Courtland, Va.

In 1837, when 11 years of age, he joined the Christian church, becoming a member of Barrett's congregation in Virginia. In 1854 he officially joined the North Carolina and Virginia conference as a minister, though he had assisted in ministerial work, and held pastorates before this. Just within the last few weeks he attended the general session of this body at its general meeting in Greensboro, which he thinks will be the last time he will be able to attend.

In 1856 he was officially ordained as a minister of the Christian church in Hank's Chapel church near Pittsboro, N. C. For several years prior to his ordination he was minister on a circuit in Moore county, but after being in this work for several years he was forced to retire because of illness. He then went to Suffolk to live, where he assisted other Christian ministers in their work.

When the Civil War came General Mansfield requested him, along with the other ministers to leave Suffolk, but he at first refused to go, staying on and doing his preaching and work of ministry there amidst the activities of war. Finally, however, he did leave Suffolk and until the close of the war lived with his father in Sussex county. Later he lived in Petersburg, and from there came to North Carolina where he took charge of the Franklin circuit, which he served for 20 years. In 1900, Dr. Wellons gave up the active pastorate and made his residence at Elon College, where he has served as co-pastor for 25 years, having recently been elected co-pastor emeritus. His work at the college among the students has been one of real influence and benefit.

About two years ago he was elected Chaplain of the Masonic and Eastern Star Home, and since that time he has made his home there. Dr. Wellons is the oldest Mason in the State of North Carolina, and attends sessions of the lodge whenever it is possible for him to do so. He is beloved by all the Masons. He joined the Graham lodge seventy years ago, and has held many offices in the different bodies. He has also for many years been an active member of the Order of the Eastern Star.

In addition to his long service in the ministry, Dr. Wellons, is also known as a writer and editor. He has assisted with the editorial work and management of the denominational periodicals of his church, and has written five books, the last of which was written during his 94th year. In spite of his great age, Uncle Wellons has always held an open mind in regard to new methods and progressive measures. He reads the papers and keeps up with all the current news. He is enthusiastic over education, especially Christian Education, and never loses an opportunity to sponsor it.

C. M. Cannon.

MATERIAL VERSUS SPIRITUAL.

There is a cause, I think, for the recoil of the soul upon itself and the awakened interest in the interior life of men. All the characteristic achievements of the Western world in general and of America in particular this last generation have been material—things that could be seen, touched, weighed, measured, inventoried. As Emerson said, things are in the saddle and ride mankind. One of the wealthiest men in the United States said to me a few months ago, "If I had my way I would not own so much." We do not own the things we own; the things we own own us; and oftentimes they get upon our backs. That is not simply true of a millionaire man, it is true also of a millionaire civilization. We do not own the things we own. What we own owns us, and gets upon our backs. We invent automobiles to make transportation simpler, but automobiles do not make life simpler, they make it more complex. We invent telephones to make communication easier, but telephones do not make life easier, they make it more complex. We go out in the summertime to endeavor to reproduce a little of the simplicity of the lives our fathers used to live. Coming back to the city, our spirits rebel against things. For we do not live by things, but by meaning, by the inner significance of life, by the resources and purposes of the soul. After a rather magnificent generation of external development in America, where we have been exploiting a new continent, we are beginning to get the reaction. There is one verse of one of the Psalms that expresses the mood of multitudes of my own country: "Bring my soul out of prison."—*Selected.*

(Continued from page 7.)

torian. If the narrative included miracles and the supernatural, that would simply be a part of the history lesson because it was there.

If there is a better answer than that I should be glad to have it. As a matter of fact, I believe the seriousness of the problem is more apparent than real, and in practice it would be found that a regular course in the life of Jesus, taught by the average teacher in the public schools of this country, would not become a course of personal interpretation of disputed doctrines, but it would become a study of Him who taught the way of Life. The danger arising from studying and teaching any part of the Bible in our schools is insignificant compared with the danger of not teaching it at all.

Of course, if the general public fears the use the teacher would make of the life of Jesus in the classroom, that brings up again the whole subject of the teacher's character and purpose. And that would suggest a subject of another article to go with this. Of course, I do not need to explain my own position when I say that I think a teacher who is going to teach my children religion ought to be religious, and I hope that is the ideal that all true educational leaders are advancing and teaching.

But what insuperable difficulty would there be in putting the life of Jesus into a public school curriculum? What theological or doctrinal confusion would arise over the learning of the Ten Commandments in the schoolroom? Is the real trouble over the teachers? Can they not be trusted to teach religion as conduct, not as doctrine? It raises some very serious questions all along the line; and if the educational forces of America are ready to confess that the teaching of religion is impossible on account of the character of the teachers, that confession in itself ought to raise more questions still. Put into a practical form, how many of the readers of this simple paper, as they look over the list of the teachers in their own home town, either in the graded schools, the high schools, or the State university, would fear to have the teachers in those schools teach Johnny or Mary the life of Jesus as the Gospel of Mark has given it to us? Would they teach Johnny or Mary that Jesus was a Fundamentalist or a Modernist? Would they try to teach that Jesus was a Presbyterian, or a Methodist, or an Episcopalian? Or that He favored this or that theological doctrine of the Trinity? As I look over the teaching list of my own State of Kansas, I find myself quite willing to trust my boy in the classroom of the teachers in our high schools or university in a course on the life of Jesus, taken right out of any of the Gospels. I do not believe he would receive any more incorrect or biased teaching than he sometimes received from some teachers in my own church Sunday school when he was small. I know some ministers I should not want to trust to teach my boy in a course on the life of Jesus. But when it comes to interpreting the meaning of Jesus' plain teaching about how the human race ought to behave, I am very confident that the average American school teacher would not begin to make the false and grotesque statements that some of my teachers made to me about the glory of war and political economy that was divorced from every ethical and moral standard.

If religion cannot be taught, why did Jesus tell His disciples to teach it? If it can be taught safely only in the church and in the home, how about the millions of youth that never have any religious instruction in either of these places, but are in daily attendance on the public school? If the teachers now employed cannot be trusted to teach religion, is it because they do not have any, or is it because they have a wrong definition of it? Or is religion in the very nature of the case a thing that belongs to the emotions, a thing which one has to learn for himself and which no course in education can teach?

The answers to these questions will depend largely on the way you yourself have been brought up, and on the definition you have of religion. But the need of some form of religious instruction hardly calls for argument or debate. All thinking people agree that fully developed life must have something more in it than the accumulation of facts. Even if the facts are necessary for comfort and physical happiness there is something lacking. But before the educational and ecclesiastical world will come together in a common assent to this need, both sides will have to make new definitions. The pharisee in the church is answerable for the distortion of the teaching of Jesus into a burlesque of theology and forms and ceremonies. Religion cannot be taught in our educational system if by religion is meant controversy over matters that are not connected with behavior. But it can be taught and it must be taught if by it we mean what Jesus meant when He said, "Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." If that cannot be taught in our educational system, then the system is wrong. If it can be taught, in the name of Him who came to give us life abundantly, let us incorporate it into the very heart of our schools, putting it first of all into the hearts of our teachers. For education without religion is more than a blunder—it is a falsehood; and if we do not teach religion in the schools we deserve to suffer as a nation and go the way of all those nations that have thought more of accumulating facts than of making life.

To sum up:

If religion is theology, and doctrine, and creeds made over disputed definitions of God and theories of man's destiny, it cannot be taught in our schools.

But if religion is love to God and man, it can be taught anywhere and it ought to be taught in our schools. If it is not taught, our whole educational pyramid will continue to wobble on its pinnacle instead of resting firmly on its base.

(Printed in "The Sun" by permission of "The Atlantic Monthly.")

BETHLEHEM COLLEGE

WADLEY, ALABAMA

TO THE CHURCHES AND SUNDAY SCHOOLS OF THE SOUTHERN CHRISTIAN CONVENTION.

Dear Friends:

We come at this time with this *very urgent appeal* for funds to help meet the running expenses of Bethlehem College. It is necessary to secure funds to the extent of at least $5,000 above what we will get from students this year in order to balance our accounts for the year's work. $2,000 of this amount may be secured in and around Wadley, but the other $3,000 will have to come from other places.

Financially, Bethlehem has been hard hit this year. The cotton crop of this section is very short and the price is a third less than last year, and we are heceiving very little help from Men and Millions. So we must fall back on the individual churches for help, or close up the institution.

Our churches and Sunday Schools have always been so thoughtful and considerate of all the enterprises of our beioved church, and you will not fail us now in this hour of our direst need.

Our teachers are at Bethlehem at a stupendous sacrifice, and their salaries must be paid when due, if possible, but we have not the funds to pay them for the last month.

We believe this appeal will not go unheeded—that the interest your church and Sunday School have in their own College will lead them to make a *worth-while Christmas Gift* to Bethlehem College.

"Bethlehem College is *your College*—build it."

Send money to—

S. L. BEOUGHER, *President,*
WADLEY, ALABAMA.

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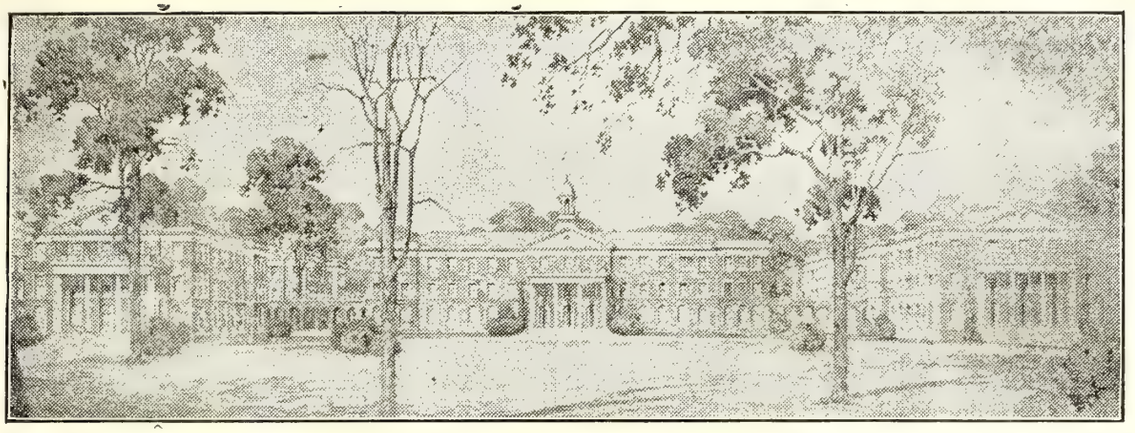

COLLEGE

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Science Hall

GRIFFETH.

Mrs Elizabeth Griffeth was born in Guilford county on December 11, 1849, and departed this life December 11, 1925, which was her seventy-sixth birthday.

She was married to the late Mr. James H. Griffeth on July 30, 1866, at Lawsonville. To this union were born ten children, seven of whom survive and mourn the loss of a faithful mother. They are Miss Julia Griffeth, Mrs. Lottie Hatch, Mrs. Maggie Southard and Mrs. Ada Adkins; and Mr. Samuel Griffeth, Mr. Walter Griffeth, and Mr. Luther Griffeth. Besides the deceased is survived by fifteen grand children, one great-grand-child, three sisters and two brothers. Early in her girlhood days Mrs. Griffeth gave her heart to God and united with the Lutheran Church remaining a faithful member of that church until a few years ago when the Reidsville Christian church was built and her people united with this church she transferred her letter to the Christian church and was until the time of of her death a faithful, devoted and loyal member. The funeral was conducted from the Christisn Church at 3 o'clock Sunday p. m. by the pastor, Rev. R. A. Whitten, assisted by Dr. C. H. Rowland of Greensboro, and the many beautiful floral offerings as well as the great concourse of people in attendance testified to the esteem in which she was held by those who knew her. After the last tribute of respect was paid the body was aid to rest in Greenview cemetery.

Perhaps Mrs. Griffeth was not widely known, however the fact remains that those who knew her found that she possessed a heart of pure gold. It may be truly said that she was in every trial a true Christian, a mother whose children rejoice to call her blessed, a friend to all and one that could be trusted, and a neighbor that will be missed for her many acts of kindness for which she was noted. May the grief stricken family and friends bow in humble submission to the divine will of him that doeth all things well and while we know that you will miss her, remember that our loss is H-aven's gain.

R. A. WHITTEN.

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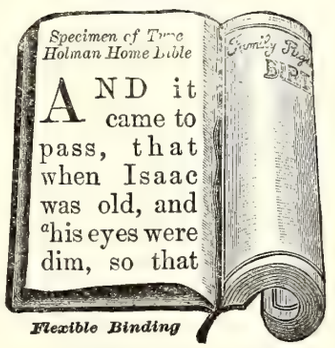
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OBITUARIES.

GUNN.

Sister Ida E. Gunn, daughter of Deacon William P. and Matilda Gunn, near Wentworth, N. C., in Rockingham county, was born August 27, 1874, and departed this life, November 6, 1925, age 51 years. She professed faith in our Christ at the age of 16 years, and united with the Christian Church at Howard's Chapel, and lived a faithful, true and consecrated Christian life to her death. She was never married. She was loved by all that knew her. She leaves to mourn their loss an aged father and mother, four brothers and three sisters.: Mr. Charley Gunn, Mr. Hardy Gunn, and Mr. Tomy Gunn, of Wentworth, N.C. and Bethel Gunn of Monticello, N. C., Mrs. R. S. Smith of Wentworth; Mrs. J. T. Strader of Reidsville; Mrs. Rainey Stirns of Wentworth, N. C., besides a host of other relatives and friends. Funeral by the pastor Rev. J. W. Knight assisted by Rev. Mr. Johnston of the M. E. Church of Spray, N. C., in the home, and the body was laid to rest in the family burying ground near the home.

W. B. MADISON.

KITCHEN.

Mrs. Cora Lee (Branch) Kitchen was born July 17, 1890, and died at her home in Wakefield, December 13, 1925, age 35 years, 4 months and 26 days.

February 21, 1912, she was united in marriage to Mr. Emmit L. Kitchen. To this union were born five children, Elma, Benjamin, Clara and Ella Kate Kitchen who survive, and Norma Lee infant deceased. Besides the four children, she leaves to mourn their loss a husband, mother, and two sisters, Mrs. Crawley Laine of this place, and Mrs. Jasper Goodrich of Isle of Wight C. H., and a host of frends.

Early in life she made a profession of faith in Christ and united with Hebron Church, and later moved her membership to Wakefield Christian church, of which she remained a consecrated and devout member until death called her home. Her faith in Christ was strong and before the end came expressed a willingness to go and be with her Lord. Her only regret was leaving the family, and now since she has gone, we can but feel that she has been removed to a better country than this. She was laid to rest in Wakefield cemetery beneath a beautiful floral tribute. May God bless Brother Kitchen and the family, also the mother and sisters.

G. C. CRUTCHFIELD.

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Grape Juice Magnate Dies.—

The manufacturer of grape juice, Charles E. Welch, died recently at his winter home in St. Petersburg, Florida. He had just motored from his home in New York State. Mr. Welch was in 1916 a candidate for the Presidency of the United States on the Prohibition ticket, and represented the Methodist Church at the Methodist Ecumenical Conference in London in 1921.

Honor Greatest Country Pastor.—

Dr. William Lyon Phelps of the English Department of Yale University is seeking funds to do a unique thing. He wishes to have the students of Yale who have specialized in the work of George Herbert to place an organ in the little church at Bimmerton, where Herbert did his pastoral work. The parish is too poor to buy an organ, and Prof. Phelps believes that this will be a fitting honor for the greatest country pastor in the history of the church. George Herbert was an English poet of the first half of the seventeenth century, and because of his long preparation and short working time, has been likened to the Christ. In his poetry is to be found the profoundest of truths bodied in exquisite words.

Much Suffering in Strike Area.—

Much suffering is caused by the anthracite coal strike, and the inability of the operators and miners to get together. The strike has been in progress since September 1st, and no work has been done since. The newspapers of the area sent a telegram demanding some sort of settlement to the conference between the operators and workers in progress in New York. Stories of much suffering are reported daily, and the schools, by the generosity of the Red Cross movement are serving bread and soup to the children. The women and children are the chief sufferers, the newspaper men declare. Such suffering always falls heaviest on those unable to help themselves. The public felt the strike keenly during the recent cold season.

Alabama Wins.—

One of the greatest events in the world of sport was the victory of Alabama University over the Washington University, at Pasedena, Calif., on New Year's Day. This victory, one commentator said, "Placed the East on top of the West, and the South on top of the world." However that may be, the victory of the Alabama athletes has been given a large amount of newspaper space, both before and after the game. The Crimson Tide, as the Alabama team is called, was welcomed back with rejoicing by the entire State, and the Governor and President of the University were among the jubilant throng. Governor Brandon was loud in his praise as also was President Denny. This game really marked an epoch in the athletics of the South, and will lend an impetus to healthful sport.

To Launch Christian Papers.—

Two more experiments with secular papers having a pronounced religious tone are about to be begun. In New York, Mr. Jason Rogers, the able publisher of the *Globe,* is about to bring out a paper free from crime news, and devoted to constructive programs. In Philadelphia, Mr. Walter Irving Clark, long the publicity agent of the Presbyterian Church, is about to launch *The Christian American,* which will in 1926 be a monthly, in 1927 a weekly, and in 1928 a daily and so remain. It is hoped by this method to build up a paying subscription list. Neither of these projects is to have a church affiliation. These papers are to be watched with interest by those who would like to have better journals, free from the undesirable features of most of our present dailies.

Oldest and Biggest.—

At the close of 1925, some interesting figures came to light in the magazine world. The Curtis Publishing Company, publishers of *The Saturday Evening Post, The Ladies Home Journal,* and the *Country Gentleman,* announced that the circulation of *The Saturday Evening Post* had passed the two million five hundred thousand mark, which is the largest circulation of any magazine in the world. It is the oldest magazine in America also, having been founded in 1728 by Benjamin Franklin. The circulation of *The Ladies' Home Journal* is well over the two million three hundred thousand mark, and the *Country Gentleman,* recently made a monthly, has passed the million mark. The publication of these three great magazines has attained to gigantic proportions. When we think that at least four persons, on an average, see every copy of the magazines, we can arrive at something of the power resting in the hands of the publishers.

Where There's a Will.—

One of the most beautiful examples of Christian service is being carried on from the rectory of St. Philip's Episcopal Church, Armour, South Dakota. In that rectory lives Mrs. Dora C. Vannix. She cannot leave her wheel-chair, but she is ministering to more than 450 families into which no religious influence would otherwise go. She also conducts a correspondence school in religion, and gives every letter her personal attention. During one month she sent out more than 1,200 pieces of mail. Her work is a unique one, and one for which there is great need in the outlying districts of our country, where there are as yet no churches within reach. Mrs. Vannix has found a great service, and her work brings brightness into many homes where without her there would be only shadows. It is another case of where there's a will there's a way. Mrs. Vannix wanted to serve, and she has found a way. When we think of our advantages, how little we do for our Lord compared to this service. Let us seek, and seeking find more ways to serve.

Says Books too Costly.—

Just as Mr. Winston Churchill, the novelist, was leaving for Bermuda, he gave out the statement that he would write no more books. Mr. Churchill gave as his reason that books are too costly. More copies of Mr. Churchill's books have been sold during the first quarter of the present century than any other American author. In reply to the charge of Mr. Churchill, the secretary of the Publishers' Association gave out some interesting figures. He pointed out that the book which in 1914 cost $1.35, now costs $2.00. This he declared was but slightly more than a fifty per cent increase in price, and then went on to prove, by quoting prices of paper and labor, that the increase in the cost of book production had increased in the eleven years 106 per cent. The charge of Mr. Churchill and the reply of the secretary have brought about much editorial comment. It is safe to say that whatever the cause is, books have in price gone out of the reach of the ordinary man in average circumstances. Books are to be owned and read and re-read as friends, but this cannot now be done, and the people who read depend upon public libraries for their books, and return them within two weeks or less, not to see them again.

A Worthy War.—

The League of Nations may not be doing much in some directions, but it is getting a worthy war under way of which little is being said. The Malaria of the Near East is the enemy against whom the League is operating. Dr. John Gilmore, an English physician, says that 85 per cent of all the children examined by him in Persia had enlarged spleens as a result of malaria. He came on one village where no one person was more than forty-five. In the same town there was a woman who had had six children, and the year old baby in her arms was the only survivor. This baby already had enlarged spleen from malaria. Some authorities declare that more than a million people die from malaria in the Near East every year, and that the blotting out of this disease would cut the death rate in half. A few historians would make out that the destroying Angel who smote the army of Sennacherib just outside the walls of Jerusalem was none other than malaria. However that may be, it is certain that the vitality and usefulness of the near East would be greatly increased could this enemy be destroyed.

NOTES-PERSONALS

While much space is given to reports and financial tables, yet THE SUN this week contains much other good reading.

Dr. C. C. Ryan, pastor of the First Christian Church, of Richmond, is in Ohio this week visiting his children and attending the Scottish Rite Reunion at Toledo.

Brother M. T. Sorrell sends us the following notice: "Born to Mr. and Mrs. Russell Meredith (nee Miss Iola Hedgepeth) a son, Samuel Matthew, December 20, 1925."

The Dedication services of Randleman Christian Church were held on Sunday morning, January 10, 1926. The people of this church are awake, and are to be praised for the work they are doing. THE SUN'S Editor spoke at the services.

The editor learns with deep regret that his good friend and venerable brother, Deacon T. J. Haskins of Mt. Auburn Church, is very feeble and continues in a poor state of health. Bro. Haskins has been a loyal and faithful servant in the church and of his Lord many years. May God bless and sustain him in these days of decline in physical, but growth in spiritual strength.

Among the many exceedingly interesting and beautiful Christmas cards THE SUN'S Editor received was one strikingly unique and artistic: "Toshio Kato, 590 Tobichi, Tokio, Rokkomura, Kobe, Japan." Our dear Miss Toshio Sato who graduated from Elon College some years ago, does not forget her friends on this side, while she helps to establish Christmas in, and carry Christmas cheer to, her native Japan.

Rev. A. R. Flowers, writing from Sims, N. C., says: "I am going to leave now in a few days for Waycross and other places in the South Georgia Freewill Baptist Association, where I will spend about two and one-half months in lecture work. My leading theme will be, 'Christian Education and Christian Union.' My invitation was extended me some time ago by Rev. J. A. Blanton, president of the South Georgia Association. I am wishing you a happy new year. Wish I could send you one thousand subscriptions to THE CHRISTIAN SUN during the year 1926."

Both the Eastern North Carolina Conference and the North Carolina Conference have endorsed Rev. H. C. Caviness, Cary, N. C., as Conference Evangelist. Bro. Caviness has now had a year of rich and fruitful experience in our churches as an evangelist, and wherever he has labored and held meetings, great victories have been won, souls have been brought into the Kingdom, and the church and men and women have been helped and blessed. Bro. Caviness is missionary in vision and in spirit, as well as evangelistic, and is as deeply concerned in sending the gospel to those who have it not as he is in preaching to those whom he can personally reach. In the interim of his evangelistic meetings, he will be Field Secretary for the Christian Missionary Association and lend his aid and efforts to promoting our stewardship and missionary work. Bro. Caviness realizes with all Christians who have considered the matter that the church must be missionary if it measures up to the demands and expectations of our Lord.

UNION, LONG'S CHAPEL AND HAW RIVER.

The old year closed with a cheerful retrospect in my field. My charges, Union, Long's Chapel and Haw River, showed good progress during the year 1925. Each church was represented at conference by delegates. One hundred and twenty-seven were received into church fellowship. Each church had an interesting and well attended Sunday School. Union and Haw River each have a Missionary Society and a Christian Endeavor Society. The society at Haw River is large and active. The society at Union is just beginning. The outlook is excellent. Long's Chapel is pleased with its remodeled house of worship. It is a nice building. They reduced their church debt by about one-half during the year, notwithstanding the poor crops.

The pastor of this field and his family have been very kindly remembered from time to time during the year. He is now using a new Ford Coupe, and Union and Haw River made nice contributions in its purchase. We were kindly remembered by individuals and families just before the Christmas holidays. We appreciate the thought and the kindness shown. I am sure that it made those glad who thus remembered us, and I know it cheered and gladdened us. Thank you.

The new year opens, I think, auspiciously for our work. It will be from an economic stand point a hard year because of poor crops and short time work for some who work for wages; but all seem to face the future hopefully, and I am hoping for great spiritual growth and enrichment in the field.

P. H. FLEMING.

DAY OF PRAYER FOR MISSIONS.

Helen Barrett Montgomery, Rochester, N. J., the author of our present Mission study book, "Prayer and Missions" has issued the following letter, which no doubt many of our women's missionary Societies and other groups in the churches will give heed to and observe. Her letter is as follows:

"The annual Day of Prayer for Missions, held under the auspices of the Council of Women for Home Missions, and the Federation of Woman's Boards of Foreign Missions of North America, has become a fixed feast in the Christian year to which thousands of women look forward with eager expectation. The date is February 19th. A joint committee of the Federation and the Council has already prepared the program for this year.

"The theme is, 'In Everything by Prayer.' The committee decided that as this year is to be signalized by the study of prayer as a force in the mission enterprise, the attempt should be made to have the day really devoted to prayer; that we should come together for thanksgiving, communion and intercession, and that instruction and inspiration furnished through addresses should be minimized. Definite periods are assigned for thanksgiving and for meditation. The prayers are made very definite. Responsive readings are provided in which God's great promises are recited. Intercessions for great causes are stressed. Songs are interspersed. It is suggested that the offering on the day as in former years, be devoted to causes that belong to all denominations. In the home field the offering will go toward the work among farm and cannery migrants; in the foreign field, for women's union Christian colleges and Christian literature for women and children.

"HELEN B. MONTGOMERY,
"Rochester, N. Y."

WHAT IS CHRISTIANITY?

What is Christianity? Is it the Nicene Creed? That is a great creed, I think it is the greatest of all the Creeds. But it is not Christianity. What is Christianity? Is it the Catholic Church, or the Episcopal Church, or the Baptist, or the Presbyterian Church? No. These are important. They have made great contributions, but they are secondary. They are not Christianity. What is Christianity? Is it baptism or the Lord's Supper? They are very beautiful symbols, and those who know them, find in them deep significance. But they are not Christianity.

What is Christianity? Christianity is the spirit and quality of life breathed into people from fellowship with Jesus, and the people in whom it is, you will find among all Creeds and Churches. Father Damien, the Catholic, going out to help the lepers and, as Robert Louis Stevenson said, shutting the door of his own sepulchre—that is Christianity. George Fox, the Quaker, proving the reality of the inner light that God had given him by the radience of his living—that is Christianity. The Protestant missionary, murdered by the Boxers in China, sending back word to his ten year old son that when grown he should go out to China to tell the people who had killed his father about the love of God—that is Christianity. And the folks whom we have known, through whom God hath shined marvelously to make life beautiful—our fathers and mothers and friends—they are Christianity. When you are all through discussing the formal and elaborate things that are needed for the improvement of the Church, this is what the Church needs most of all: more Christians, to whom Christianity is keeping fellowship with the Master and learning how to live.—*Dr. H. E. Fosdick.*

GRANDMOTHER'S RULES.

Somebody's grandmother has given to her descendents these admirable rules of conduct:

"Always look at a person to whom you are speaking. When you are addressed, look straight at the person who speaks to you. Do not forget this.

"Speak your words plainly; do not mutter or mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.

"Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

"Think three times before you speak once.

"Have you something to do that you find hard, and would prefer not to do? Do the hard thing first, and get over with it. If you have done wrong go and confess it. If your lesson is hard, master it. If the garden is to be weeded, weed it first and play afterwards. Do first the thing you don't like to do, and then, with a clear conscience, try the rest."—*Selected.*

POWER OF PRAYER.

Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshaled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in its great race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and changed the raging passions of man and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven. What has not prayer done?—*Selected.*

"You are always nearer joy when you do right, act generously, and live unselfishly."—*A. E. Bartlett.*

WORDS FROM WEBSTER.

The Christmas Spirit was more felt this year at Webster Community Christian Church than ever before. The church was decorated with laurel roping and a beautiful electric star which bid you welcome upon entering the church, making everything look so Christmas like, and creating a feeling in one as if they wanted to do all they could for everyone.

At our last social of the year 1925, Thursday evening, December 17th, we gave our minister a pantry shower. Mr. Sutcliffe and his family always show such gratitude that it is a pleasure to give to them.

On account of the extreme cold weather, there was not a large congregation at our Christmas services. We had communion service at 6 A. M. and 10 A. M., both services being very impressive.

On Sunday morning, December 27th, we had a splendid sermon, and the choir rendered several fine selections. There was no evening service.

Monday evening the Sunday School held their entertainment which was a great success. The congregation surprised Mr. Sutcliffe with a purse, but he soon recovered from the shock and in his usual grateful manner showed his appreciation. There were presents for everyone, both young and old, and the Christmas spirit of giving seemed to prevail more than ever. Six children were presented with gold pins and certificates for having attended Sunday School every sunday the past year. Four children were presented with certificates for having attended Sunday morning services for a year. This was done to encourage children to remain for church services.

On Thursday evening the congregation was entertained in the home of a member who cannot attend the festivities of the church on account of poor health. Thursday being the last day of the year, we started the evening with a church night supper at 6:30, which was considered the best supper yet. This was followed by an entertainment by the ladies of the church, entitled "How We Earned Our Dollar." After this we had a social hour, and at 11:15, we entered the church for our watch-night service. Each person carried a lighted candle, no other lights being used at this service. It was a most impressive service, just at the stroke of 12 all were kneeling at or around the altar taking communion at the same time. There were many times in the past year when we grew weary and felt we could not combat with our troubles, but at this service that had all passed away and we were entering into something new—a new hope with all faith for a successful year.

On Saturday evening, the choir held a banquet and all said it was a great success.

Sunday, January 3d, being the first Sunday of the month, we held our regular communion service and also membership Sunday. There was a large congregation, and Mr. Sutcliffe gave us a splendid sermon on "The Bread of Life," one of the most appropriate sermons I have ever heard. Brother Sutcliffe always preaches fine sermons, but Sunday evening he went beyond his bounds and gave us one of the finest he has ever preached. The subject was, "Why Forty Years." The Israelites wandering in the wilderness were compared to the present condition of our country, and he made one feel that the people of today are wandering far from God and His way. I wish I had the time and space to give you more of his sermons, but I feel that I have taken too much space already.

The Webster Community Christian Church wishes the whole SUN family a happy New Year.

HARRIET E. COOLEY.

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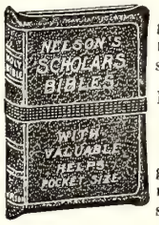

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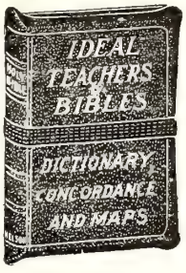

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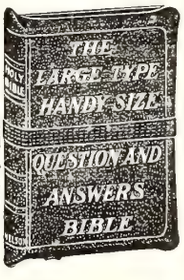

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THE CHRISTIAN SUN

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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

GOD'S CALL AND OUR ANSWER.

Why is it that God has only called two men, in our day, from all our numbers in the Southern Convention, to go out as missionaries? The answer to that question, and that alone, will tell the whole story of our slow growth as a church. From the day that Jesus of Nazareth preached in Galilee till this hour, the God of the church, and of heaven and earth, has never prospered, and blessed with power and growth, a non-missionary people. Neither does God call men and women to go from non-missionary churches. God is ready to call, when, He always has called when the church is ready to hear and answer.

There are churches, local congregations, in other denominations, from which He has called and sent out a dozen, fifteen, twenty missionaries. The church, in every such instance, created the atmosphere, the missionary zeal, interest and passion. Which one of our local churches has created such an atmosphere?

Recently the writer read of one church from which there had gone more than a dozen missionaries to various of "the uttermost parts." And why? The pastor of that church taught his people that "Go ye" included every member in that church. And one day a deacon in that church took up the words of the pastor and said, "That means all of us. If we havent young men and young women who are called and will go, then let us show by our missionary giving that we at least are willing to help send out those from other churches whom God has called." The missionary offering in that church doubled, and thribbled, and quadrupled, and then the church prayed that if God would not use their members, then be pleased to use their money. Then God began to "call" and use on the mission field their men. That explains why this one local church sent from its membership in a few years six times more missionaries that He has ever called and sent from our whole Southern Convention.

We need not expect God's progress until we begin to put into practice God's program. We need never expect great things from God until we are willing to undertake great things for God.

Mission Month, now soon to follow, ought to answer in terms that can never be forgotten, the question with which we began this editorial. If we give with a passion for God and for souls, we may expect God to answer with power and with progress. It is no ordinary plea or campaign. It is an opportunity under God to make this an epoch in our church life that will never be forgotten. Will we make it this? Reader, each can help answer. God direct us. J. O. A.

KEEPING FIT FOR SERVICE.

There is only one way by which one may keep fit for the service of Christ. That way is the way of continuous service. When an individual becomes inactive in the work of the Church, the Church not only loses the service which that individual might render, but the individual loses fitness for service. And with the loss of fitness for service goes also the loss of much of the happiness, and blessing, and peace of living. This was clearly revealed to the writer recently in a conversation with a man who had dropped out of the service of his Church. He had become "disgruntled" over the way certain things were being done, and as he frankly acknowledged, he had dropped out of the work of the Church to spite his fellow church members. His work and his contributions were missed for a time, but others worked a little harder and gave a little more liberally, and the work of the Church went on. The man himself was the real loser. He realized and admitted as much. And when he would have gone back, he found, as he said, that he was no longer fitted for the service he would like to render.

We are prone to feel often, when called upon to undertake hard tasks in connection with the work of the Lord, that we are making real sacrifices. When if we really could discern the truth, we would see that we are only getting in line to receive God's richest blessings. When we are in line for service, we are in line for real growth. No church ever really begins to grow until it undertakes a task that is too large for its present resources and abilities. The big task calls for all the latent talents and energies. And it does more than that; it drives us back to the source of all strength and power, even unto God himself. Jesus recognized this truth. That is why He said to His disciples, "Go ye into all the world." There could have been no bigger task assigned to them. The same task is confronting the Church today. And it looks too big for all the combined numbers and resources of the various church organizations. But those to whom He spoke dared to take Him at His word, and undertook the task. They realized that alone their efforts would be futile. So they claimed His promise and invoked the presence of the Holy Spirit. And how they did grow both in numbers and in power!

Christians today are afraid of the big tasks. They are afraid to plan big things. They are afraid that they will undertake more than they will be able to accomplish. They are like the disciples when the multitude followed the Master into the wilderness. They are taking stock only of the resources that are in hand. The thing the disciples lost sight of was the fact that the Master himself was there. And we, too, are losing sight of the fact that the Master has said, "And lo I am with you always." And we may be absolutely sure of His presence so long as we are willing to undertake His program. And so long as He is with us there will be spiritual growth, and enlarged powers, and heavenly blessings for the souls of men. Whenever the Church lays itself out for great tasks, then the Church begins to grow.

The immediate call that confronts us of the Christian denomination is that of raising $25,000.00 as a special offering for missions. Already there may be some who are saying that it is too big a task, and that it cannot be done. Whether it shall be done or not depends upon the extent to which we are willing to be used, and upon the extent to which we seek the presence of Him who has promised. But of this we may be profoundly sure, every individual who willingly gives of his best to the service of Christ's Kingdom, will be enlarged in heart, and strengthened in soul, and made more fit for Christ's service.

And every local congregation that gives itself whole-heartedly to the task, will find itself blessed accordingly. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

S. C. H.

HERE, INDEED, IS A SIMILAR SITUATION.

The Board of Bishops of the Methodist Episcopal Church, South, met recently in regular session, and said something, through print, to their fellow Methodists. Their "Address," issued on January 1st, is too lengthy to reproduce here, but it reveals a condition and an attitude so similar to that, so identical with that, in the Christian Church at present, that we wish SUN readers, one, all and sundry, to have a few paragraphs of it.

"Address to the Ministers and Members of the Methodist Episcopal Church, South,

"Dear Brethren:

"In view of the condition of extreme exigency which confronts the Board of Missions and the mission fields under its care, your general superintendents feel constrained to remind you of the matter and to entreat you to relieve it by prompt efforts and generous contributions.

"Some years ago, as you know, the Centenary Movement was projected to meet the unprecedented demands for the speedy evangelization of the world which were so manifest and urgent at the close of the World War. Other great churches in our country undertook similar movements, and the response made to these appeals by the Christian people of America was most gratifying. Our own people responded to the Centenary Movement with pledges which in the aggregate exceeded the most sanguine expectations.

"Relying upon the payment of these pledges and moved by the imperative needs in all our mission fields, the Board of Missions devised plans for the expansion of the work and made appropriations accordingly.

"But while the larger part of these pledges have been paid in full by the members who made them, many remain unpaid. The sum of the undischarged pledges amounts to nearly or quite $15,000,000, and our Board of Missions, in common with the other great Mission Boards of our country, is burdened with a heavy debt which would not have arisen if the subscriptions to the Centenary Movement had been paid as pledged.

"Meanwhile the work which has been undertaken in both home and foreign fields has grown by its success until it is now nearly double what it was in the year 1919. This is not a fact to be regretted, but a condition in which we should rejoice. But it brings to the Church opportunity and responsibility as well as occasion for rejoicing."

If SUN readers will substitute "Men and Millions" for "Centenary Movement" in the above, they will think that these Bishops are talking at, or about us.

They are stating that their people are now called upon to make a real missionary offering to relieve the "extreme exigency" (we call ours an "Emergency") confronting them.

These words are added to the call:

"We, your General Superintendents, address you, therefore, earnestly entreating and exhorting you that this wise measure of relief be carried to complete success. Let the presiding elders and preachers in charge carry it to every church and lay it upon the heart of every member.

"We cannot believe that our people will allow the missionary work of our beloved church, which our Lord has so signally blessed, to suffer damage when once they have been made acquainted with the perilous situation by which it is confronted."

Now it so happens that we of the Christian Church are seeking to do, and by God's grace and help are determined to do, in a free, full, democratic way that which the Bishops are "addressing" their people to do through the vast and compact organization at their disposal.

Within the last few days more than nine-tenths of the pastors in the Southern Convention have written us voluntarily that they are planning to observe Mission Month, as unanimously voted in all of our conferences, and will do all in their reach to make it successful.

Is it, or is it not strange, that while business is flourishing in all lines of industry, and the banks are simply overflowing with deposits, the causes of the Kingdom, and the Mission Boards of all churches, are laboring with hands tied and struggling against deficits?

But we shall see conditions similar to this till the Lord's people learn to tithe, and thus finance their own, and God's affairs in God's own way, as plainly taught in the sacred Scriptures.

J. O. A.

THE NEED OF A PROGRAM IN CHURCH WORK.

A program is essential for coherent and progressive action in any line of work. The least experienced recognize that a program—an outline of the work that is to be done—a suggestion of the field that is to be covered and the definite steps indicated that must be taken in order to accomplish what is desired—is most advisable. Every church, even to the smallest rural congregation, should have a program for the year's work.

But as a matter of fact, not one church out of twenty of our denomination throughout the States really has a program, a definite goal in mind, and a knowledge of the steps that must be taken in order to realize the goal. Of course every church has a number of things it wants to do, and expects to do, during the year. The pastor and the official board have as a rule a pretty clear conviction that they would at least like to do something in a progressive way during the year, so as to be able to make a favorable report at the annual conference. Moreover, they may feel that during the year the church ought to buy a new organ, or a new carpet; that the roof ought to be repaired; that a Men's Club ought to be organized, and that a Woman's Missionary Society should be established within the church. The pastor may appreciate the fact that he will be expected to prepare and deliver a certain number of sermons during the year, officiate at the funerals and weddings, and respond to the numerous calls for ministerial service.

But we are living in a day when the world is expecting systematic effort from every public institution and from every public servant. And both the church and the pastor come under these heads. In the final analysis, the church is a public institution, and the pastor is a public servant. The church does not exist for itself, but for the common good. It has no right merely to try to build itself up out of the community. Its function is to build up the community out of its own very life, and this absolutely cannot be accomplished nor even attempted without a definite program of action. Furthermore, a church in this day cannot even maintain its own existence without such a program.

The pastor who jots down an outlined program of what he wants to do the next day, week, month, quarter, and year, can organize his time and energy in planning ahead. Such a pastor naturally accomplishes the most. Likewise, the church which maps out a program in advance for the year will accomplish the most, because it has something definite to work toward.

Time was when a church building was considered "the church." Merely to announce an occasional preaching service was sufficient to secure a generous response from the people of the community in attendance. But that time has gone, and gone forever. In the past, a church was thought to be still alive, if it had preaching services regularly, and if it did not have regular preaching services, that an evangelist could drop in for a week's meeting once a year, and thereby the church could be considered as still alive. But such a church would be considered dead today. There is absolutely nothing of a constructive nature about bringing people to a pastorless church through the agency of a revival meeting, and then to leave them without a program of effort. Furthermore, there is nothing of a constructive nature in merely having preaching services. The church must be more than a preaching station. It must be an organized expression of social and religious idealism and of social and religious activities.

To this end the church should have a definite program reaching through the entire year.

In the country church, as well as in the city church, there is usually a slump in interest and a falling off in attendance during the vacation season. This fact is not to be deplored. The church that is active throughout the fall, winter and spring, can well expect such a reaction as a release from the high tension of the preceding months. The people who advocate that a pastor should not take a vacation, fail to realize that a pastor can do more work in eleven months in the year than he can in twelve. In my early ministry, a good sister did not approve the solicitous interest of my Official Board relative to my health and strength when they, out of kindness, voted that I should have a month's vacation. She was very free to let me know how she felt about it and declared that "the devil never takes a vacation." I won the everlasting approval of the Official Board and of the congregation, when I replied to this narrow minded, short visioned sister that as her pastor I made it a point not to follow the devil's example in anything, and so had a clear conscience in letting him stay on his job while I took a vacation to gain strength to give him a harder fight.

In reckoning with the fact of the slump in interest and falling-off in attendance during the summer months, the church should plan its program accordingly. It should plan to do its chief work between the first of October and the first of June.

Hence the logical order of the program, from the point of time, is to have the year's program begin with the month of September. The first objective of the pastor, and his cabinet officers, or if he does not have such, of the pastor and the official board and the Sunday School staff, is to rally the entire membership, to stimulate and revive the interest which has lagged during the summer, and to effect the organization of special committees, etc. If the pastor and the officials have high expectation along this line of getting the people to come back strong in responding to the church activities after the vacation period, and if they can establish a universal conviction among the people that it is naturally expected of all the members that they resume their church relations and activities with renewed interest the first thing in the fall, it will be surprising the general response that will be made.

The first Sunday in September, the program of The Church Year should begin. A letter sent by the pastor the previous week to each family urging their presence at Sunday School and at the preaching services of the first Sunday of the new year program, emphasizing the inspiration a loyal response would be to the work of the entire year, and what a testimony it would be to the community at large; and reminding them that he knows he can depend upon them to respond and make the first day of the church's new year's program a great success—such a letter will start the ball rolling. And in connection with this point of the program, let me say that it will be necessary for the pastor to write several letters to the members in carrying out the year's program. And for this reason every church should include in its budget a sufficient fund for advertising and correspondence.

On this first Sunday in September, a most fitting subject for the pastor to speak on is, "Retrospect and Prospect," taking some such text as Exodus 14: 15, "Speak unto the children of Israel that they go forward." With such a subject and such a text his sermon will naturally take the form of a review of what the church has accomplished in the past, or what it has failed to accomplish, and a challenge to greater things in the year just beginning. This will furnish him an opportunity to outline before his people the work he would rejoice in seeing the church do that year. A sincere challenge to do larger things in the service of the Master cannot fail to be a stimulus to the congregation. The prospect of their church taking progressive steps, and doing constructive work in a big way is sure to appeal to every truly interested member.

Of course the nature of the program for the year's work is of great importance. But the thing of greatest importance is that the church have a program of some kind, instead of merely going along from week to week and from Sunday to Sunday in the old "hum drum" manner. And it is the pastor's business to work out the program in advance, making provision for the different phases of church life, and to secure the co-operation of the membership in carrying it out. The program will vary much with the local conditions. There must naturally be individuality in every church program. A program which would be just what one church needed might be absolutely useless for another church, and in some instances might possibly be injurious, just as "what is one man's food may be another man's poison." Yet there are certain items that must be included in the program of every church that wants to make progress. These general items will be given in an editorial in the near future on the topic, "A Suggested Church Program."

R. C. H.

The Turkish headgear of yesterday is being made into foot warmers of today. The Red Crescent, corresponding to our Red Cross, is collecting discarded fezzes and having them made into bed slippers.

CONTRIBUTIONS

ELON LETTER.

Going to College is the habit of our present-day youth. Since it is the thing to do, a great many go to College just to be in fashion. Also parents send their sons and daughters to College sometimes because it is cheaper to keep them there than at home. Occasionally parents wish their sons and daughters to come under discipline and so hie them off to College.

This creates an embarrassing situation oftentimes for the Colleges. Students come who have no desire to study and who refuse to obey the College regulations. Such students specialize in the College activities, spend money, idle their time away and also the time of others. What shall be done about it?

One solution is the 60 per cent rule, by which is meant that students not passing three out of five subjects are not allowed to return to College for the next semester. Every semester at Elon finds from a dozen to twenty young people who are eliminated by this rule. This fall thirteen were thus disbarred, and next May an equal number will be.

It is a sad commentary of the lack of seriousness on the part of our youth and of their unwillingness to appreciate an opportunity, that about ten per cent of them in a year are thus eliminated from College. And yet I know literally scores of young people unable for financial reasons to enter College at all. I think I have never known a student working his way through College to fail to pass 60 per cent of his courses, and usually those who work hardest to obtain an education profit most by the opportunity to be in College.

W. A. Harper.

"STRAIGHTWAY!" A SLOGAN FOR THE NEW YEAR.

In many of life's experiences hesitation means failure. To linger is to lose, once the course of duty has been made known. The Gospel according to Mark makes frequent use of the words "straightway" and "immediately." Mark is one of the younger Apostles and like most young men is interested primarily in action. In giving the account of Christ's life he is quick to note the immediate action of our Lord, and shows how He exacts the same instantaneous response from those gathered about Him. Once the power and personality of Jesus is brought to bear on one, there can be no delay in the Master's purpose.

"Straightway they forsook their nets and followed Him."—Mark 1: 18. Here we have the response to one of the calls which Jesus made in His early ministry, and Mark is particular to call attention to the immediate action that followed the call of the Christ by the Sea of Galilee. When Christ has finished a great work like feeding the multitudes, "straightway" He moves on to other fields of service. When He has spoken to the evil spirits, "immediately" they leave the person afflicted and the cure is instantly effected. The accounts of most of His healing work record immediate results. The work of the Master must never linger.

If immediate action was what Christ demanded by the shores of Galilee, does He not expect the same today? Response to duty should be the same whether on the banks of the Jordan or on the shores of the Atlantic or the Pacific. One can adopt no better slogan for the New Year, in regard to duty, than that of "Straightway." One should learn well this lesson, and when the Master calls obey at once by doing the very best as God gives one the light. Do it now, straightway, at once, and this practice will add much for the success of the Kingdom in 1926.

To be ready for the immediate task one must be at one's best all the time, for no one knows what tomorrow may bring forth, what a challenge to physical strength and mental efficiency, nor what a need for spiritual reserve to expect at any time. In order to be at one's best all of the time one must live ahead of the ordinary person. Success in anything depends largely upon preparation for the future. It's too late to prepare for the rainy day after the drops begin to patter against the window pane. One's bank account will prove to be a disappointment if the habit of thrift is not begun until old age. It is, to say the least, an imposition on the mercy of God to wait for death bed repentance to prepare for eternal glory. The larger life should always be considered as something in the future for which one is making steady preparation each moment.

Life's bitterest defeats, failures that distress, and plans that come to a tragic nothingness, are usually the result of vision and preparation for the future that one did not have. One of the most tragic things in Protestant Christianity is the waste of so much money spent on church buildings, most of which are out of date before the roof goes on, builded with the idea of a preaching station attended largely by people supposedly Christian. The result is seen in the failure to meet the supreme challenge of Christian Education for youth. It is too much to expect of the next generation that it shall be Christian when such failure is so evident in the hour of crisis in the life of boys and girls. Even when church buildings are adequate the distribution of equipment for worship is just the opposite from what it should be. There are churches, many of them, content with a twenty-five cent organ in the primary department, while the organ for adults cost thousands of dollars. Failure to reach the child, or the use of methods that present the idea of Christ's religion as something cheap, spells doom for the future church.

The young person that fails to get all of the education within reach is flirting with Miss Failure, and is sure to be accepted. Those who are not thoroughly equipped for life should take immediate steps to complete that preparation by adding all that there is to be had in physical fitness, intellectual keenness, and spiritual strength. The picture which Christ gives in the parable of the Wise and Foolish Virgins is the picture of life. Many begin life with the practice of doing only that which is necessary for the moment, and do that as poorly as the case will permit. Soon wails of disappointment, not unlike those of the Foolish Virgins, go up to heaven. An offer of promotion has been made, but the lad who played when he should have studied, or slept, is unable to accept the responsibility, and the unattractive but faithful old plodder steps up above him. Across the way another wail is heard: the doctor has just broken the news to a newly married couple that they can never have normal, healthy children to grace the home and bring joy that children only can bring. Why? In earlier days of reckless living, the mistaken idea of what constitutes a good time had robbed one of sound bodily strength. The price of sin and folly must be paid in the coin of sorrow.

Real opportunity knocks but once at any man's door. The most precious privileges are like mountain trout or a popular young lady: they must be sought with patience and tact, and they never want for admirers. The one who gets that which is best, is alive to all possibilities and stands ready to do a full share of momentary duties. Seize the opportunity that passes or straightway it flitters to the open hand of another who is prepared and eager to receive it. Particularly is this true of opportunities to do good. Pass up a call to duty, and the calls come fewer and fewer as the days roll by. The vision is clouded by sin, the life is dwarfed, and greater temptations to do evil appear.

Anything less than the constant prayer attitude will leave one unfitted for the tasks and opportunities that seem to flit by in the mad rush of modern life; but real prayer that allows God to speak to the heart will serve as an announcer of coming events.

The great struggle that brought forth American independence was begun by Minute Men, men who were depended upon to respond to the country's defense at a moment's notice. But these were not content to begin, they were willing to continue to the bitter end. Here is found the secret of true service, of which sacrifice is an important ingredient. Sacrifice is what brought that grim struggle to a glorious conclusion. Christ sacrificed Himself, the highest sacrifice, to bring redemption to the world, and followers of Him can expect nothing less than sacrifice in the service of the Kingdom. Real service embodies a state of readiness fortified with the spirit of unlimited sacrifice.

When Frederick Arnot was traveling through Africa as a Christian missionary, a man eating lion attacked his party, and just as the beast was leaping for one of the small Negro lads, the missionary threw himself in its face with such boldness that the animal fled in fear and dismay. Straightway Mr. Arnot saw an opportunity to serve, and he responded with such immediate and heroic action that the lad was saved. This noble example of service is a challenge to all for 1926. May it be said of those who read and of him who writes, at the close of this year and of every year: "Straightway they forsook [whatever ties that bind] . . . and followed Him."

Eugene H. Rainey.

Danville, Illinois.

A SIGNIFICANT MEETING.

On January 2, 1926, a group of young people who are leaders in young people's Congress work in nine conferences of the Christian Church, met in Dayton, Ohio, in all day session to discuss the best ways in which they might lead the young people of their conferences into a larger Christian life and service. It was a practical meeting. Talks were made by young people who are doing things, and each talk was brief and to the point, and was followed by general discussion. Miss Beryl McReynolds led the discussion on "Young People and Missions," challenging these leaders to inspire their young people, all their young people, to missionary giving and service. Frank Wright presented "Young People and Evangelism," proving by the record of Northwestern Ohio that young people can win others to Jesus Christ, and that they do so gladly. John Rauch spoke on "Young People and Summer Schools," and Marian Morrill on "Young People and Our Colleges." Both impressed the need for trained leadership, and the place of our own schools in producing this leadership. Miss Lucile Conner led the discussion on "The Young People's Congress at Work," showing how, through smaller and larger groups of young people in conference, district, and local church, all working toward common goals, the great movement may spread to enlist the loyalty of more and more young people to Christ and His church and His work in

the world. The matter of calling together a meeting of all the young people of the Church was heartily endorsed, and a committee chosen to work toward this great national congress. A complete record of the day's doings and discussion would develop all of these themes, would tell of plans for great gatherings in the coming spring and summer, of definite problems and successes, shared in order that a common path forward might be discovered. The complete record of the day will only be written as those present meet smaller groups in their own sections, and all together go forward in their work as "the fine oncoming leaders of the Christian Church," as Dr. Denison called them.

The two worship periods led by Marian Morrill and Rev. C. J. Felton, were inspiring. The luncheon, at which all present were guests of the Mission Departments, was an occasion of good fellowship. At this time the general officers of the Church joined with the visitors, and were introduced to them one by one. The day closed with an earnest and inspiring talk by Dr. Kerr, editor of the *Herald,* which challenged every one present to go on to "Do it for Him."

The following visitors were present: C. J. Felton of Ontario; Edith Williams of Rays Hill and Southern Pennsylvania; John Rauch of Miami Ohio; Frank Wright and Ruby Armentrout of Northwestern Ohio; Lucile Conner, Miss Hixon, Mrs Drake, of Southern Ohio; Earl Dudley of Eastern Indiana; Herman W. Meyer and Raymond Allispaugh of Eel River; Beryl McReynolds of Western Indiana; E. H. Rainey of Central Illinois. Miss Morrill, Miss Eldredge, Mr. Eldredge, Dr. Minton, Dr. Thomas, Dr. Kerr, Dr. Denison, Dr. Burnett and Mr. Stewart, attended the session during the day, Miss Morrill acting as song leader and Miss Eldredge as chairman of the meeting.

Greetings and messages of eager interest in the meeting, and a desire to receive its findings and share in the work planned were received from Southern Wabash Illinois (whose president was detained by illness); Northwestern Indiana, New York Eastern, New England, Southern Indiana, New York Central, and New Jersey.

LUCY M. ELDREDGE.

Dayton, Ohio.

OFFICIAL ANNOUNCEMENT.

Rev. J. E. Fry, former College Pastor and Professor of Religious Education in Union Christian College, and who has served in Indiana and Illinois some of our strongest churches with excellent success, has agreed to become Field Secretary of the Board of Christian Education, and entered upon his duties on January 6th.

Brother Fry will have as his special duty at this time the raising of money for Palmer and Defiance Colleges and for the higher education work of the Board of Christian Education, by which is particularly meant the raising of funds for the support in their college and university studies, ministers and missionaries in training.

Brother Fry's first official duty in his new responsibility was discharged at Elon College, where he addressed the student body at the regular chapel service on "Following an Ideal." Following his address, two days were spent in personal conferences with ministerial students and life-work recruits in the college.

Brother Fry went from Elon to Franklinton Christian College, where he through personal touch acquired the acquaintance with that institution which is necessary to him in his new work.

He will immediately begin the raising of funds in Illinois and Indiana, and as the field there is covered, he will move into other territory.

W. A. HARPER, *President,*
Board of Christian Education.

MISSIONS PROGRAM.

WOMEN'S SOCIETIES.

"Every step in the progress of Missions is directly tracable to prayer."

Prayer is the Strategy of Missions:

a. Bible reading: Ephesians 3: 14-21.

b. Prayer for various denominations, for missions, for unity of spirit.

The leader should outline the purpose of the chapter, as given in the outline on pp 75-77. She should close her statement by introducing the various denominational representatives, who are to explain how the whole Church of Christ shared in the missionary enthusiasm born of prayer.

a. The Presbyterian giving a sketch of Robert Miller and his earliest books on the primacy of prayer in the missionary enterprise.

b. The Methodist tells of the rise of Methodism and gives an account of Bishop Coke, pp 77, 79.

c. The Congregationalist tells of Jonothan Edwards call to intercessory prayer, p. 77.

d. The Baptist follows with a story, p. 78.

e. The Episcopalian tells of the organization of the church Missionary Society, p. 79.

f. The Moravian tells how her missionary history began in the prayers of Zinzendorf, pp. 82-83.

2. Paper, "The Haystack Prayer Meeting."

3. Examples of believing in prayer. Let five women instance the experience of:

a. The China Inland Mission, pp. 77-78.

b. The Telugu Mission, pp. 92-93.

c. Prayer Meeting Hill, p. 95.

d. Prayer in Burma, p. 96.

e. Founding of Union Christian College, pp. 96-100.

4. "The Four Walls of Opportunity." Leaflet.

5. "By Special Messenger." Leaflet.

Hymn: "What a Friend We Have in Jesus."

Prayer.

YOUNG PEOPLE'S SOCIETIES.

"Whosoever prays most, helps most."

Roll Call: Each member responds with the name of some famous Slav. See "High Adventure."

Dues collected.

1. A short discussion of last lesson.

2. "A Long Look Across the Sea."

3. Tell something about the Orthodox church; the Roman church; the Protestant church; the Christian Church.

4. Devotional period—Hymn, prayer.

5. "The Four Walls of Opportunity" and "By Special Messenger," leaflets.

6. Refreshments and social hour.

JUNIORS AND WILLING WORKERS.

Aim: To lead the boys and girls to realize the naturalness of prayer, to help them talk with God.

"Brave Adventurers": "The Count who Wrote Letters to Jesus."

1. Worship Period: Hymn, Scripture Reading, Prayer. Roll Call and Dues collected.

2. Discussion Period:

a. Do you wish you had lived when Jesus was on earth, and could have talked with Him?

b. Tell the story of the Count who wrote letters to Jesus c. Do you think Count Zinzendorf would have been a good friend, a good playmate when a boy?

d. Would you like to become a member of the "Order of the Grain of Mustard Seed"?

3. Each member might write a letter to some other member, telling the story of the little Count.

4. Refreshments and Social Hour.

GERTRUDE BROWNE,
Secretary.

NOTICE.

If any of our churches in the Southern Convention are without pastors, I shall be pleased to furnish a list of available ministers with whom correspondence would be invited. I shall be glad to furnish this information as some of our willing and able pastors are ready to take work where needed.

J. O. ATKINSON,
Mission Secretary.

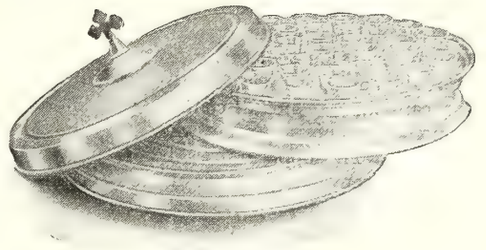
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

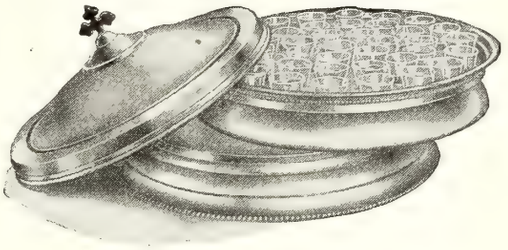


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlockink, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**

SILVER-PLATE.

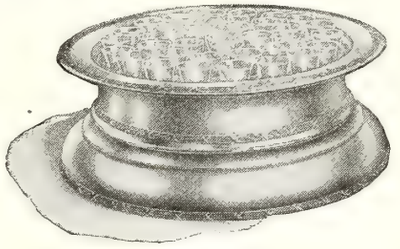
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

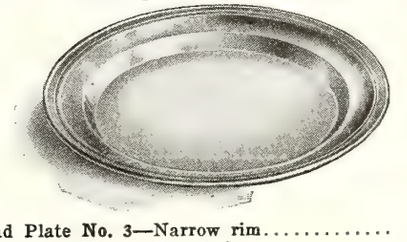
Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
Cover No. 5—Silver-plate; fits Tray No. 85	**16.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**



Bread Plate No. 3—Narrow rim	**9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

Send Order to THE CHRISTIAN SUN.

1536 E. Broad St., - - Richmond Va.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

WHAT WE FACE IN MISSIONS.

The Church has come to an hour in its missionary work when great decisions must be made. With greater resources than it has ever before been able to command, it faces a world in travail, nations in upheaval, and vast populations seeking light and leadership. The situation which God has made for it calls for definite and immediate action. It approaches an hour of glorious triumph or an hour of disastrous defeat. There is no middle way.

Southern Methodists are loyal to the missionary enterprise, but apparently many of them do not realize how serious the present situation is. Half-hearted and intermittent efforts will not meet it. We cannot, dare not discontinue our efforts for a more convenient season when they might be resumed. The opportunities before us will not await our convenience. The urgency of the situation is overwhelming.

This is not merely another missionary campaign. Our fidelity as a church, our very discipleship as professed followers of the Redeemer of the whole world is in the balance. We must decide whether we will go on with him in the great adventure or be brushed aside and the kingdom be given to those who will more worthily meet its requirements and demands.

If we were actually unable to do all that is required by the exigencies of this eventful hour, we could justify any failure we might make. But we are able. We cannot excuse ourselves on the ground of poverty. In the year that is just closed, we have made greater advance in wealth than in any previous year. In the Christmas season through which we have just passed, we set a new record in expenditures. We are not poor, and the Owner of all holds us to account for the way in which we discharge our stewardship. Our Christian profession demands that we frankly face this responsibility.

Nor can we hide behind our contributions to local church expenses and stated benevolences. These are important, but even at their highest they do not represent our ability. The total amount required to maintain our missionary work, when there are so many to pay it, represents a mere trifle. We may well doubt if our church ever faced a more important and far-reaching issue than in these first days of the new year. Let us not overlook the fact that as much as we need money, we have yet a greater need. We need the spirit and the leadership of the Lord Jesus Christ. Is it asking too much of our people to ask them to pray daily for that which we need so much?—Editorial in *Nashville Christian Advocate*, January 8, 1926.

PLEDGES UNTO THE LORD.

The Mission Secretary received such an interesting letter on January 5th: "I am sending you $20.00 to finish paying in full my Men and Millions pledge. I pledged $25.00, and had paid $5.00, but it never seemed convenient for me to pay the balance. I have fully decided, however, it is nothing but neglect on my part, and I can't feel right unless I pay in full, I feel like our church could have paid the full amount it pledged, and should do so yet, if it ever expects to prosper; for these pledges were made unto the Lord." The Mission Secretary felt when he read the letter that this dear, loyal sister did love her Lord, and would serve her church better during 1926, because her devotion led her to do that which many others could do with praise and profit to themselves, could they be brought to the same degree of loyalty and devotion.

One of our faithful men of God, who works away at his task daily, handed the Secretary a check for $90.00 on the same day, and stated that this paid his pledge in full, which he would have done before but the feeling that it was not convenient to pay it all. One has an idea that such a decision helps the man of God who at his daily task is trying to do the will of God and serve his fellowman.

J. O. ATKINSON, *Mission Secretary.*

SUNDAY SCHOOL MISSIONARY OFFERINGS.

DECEMBER, 1925.

Henderson, N. C.	$ 5.46
Burlington, N. C.	194.80
Ocean View, Va.	1.97
Richmond, Va.	1.93
Hank's Chapel, R. 1, Pittsboro, N. C.	9.90
Bethlehem, Timberville, Va.	9.20
Durham, N. C.	9.15
Raleigh, N. C.	2.50
Berea (Nansemond), Driver, Va.	7.00
Wake Chapel, Fuqua Springs, N. C.	4.20
Haw River, N. C.	6.09
Franklin, Va.	8.00
Lynchburg, Va.	4.88
Berea (Norfolk), Hickory, Va. R. 3,	6.05
Wadley, Ala.	3.66
Elon College Community Church	2.50
Antioch, Harrisonburg, Va.	12.78
South Norfolk, Va.	5.82
Liberty, N. C.	1.00
Elm Avenue, Portsmouth, Va.	4.79
Elon Philathea Class, Elon College, N. C.	2.07
First Church, Greensboro, N. C.	17.60
Linville, Harrisonburg, Va.	4.57
Morrisville, N. C.	2.67
Leaksville, Luray, Va.	2.24
Richland, Ga.	1.00
North Clayton, R. 2, Clayton, N. C.	1.00
Palm Street, Greensboro, N. C.	5.02
Zion, Moncure, N. C.	2.24
Bethlehem (Nansemond), Suffolk, Va.	1.65
Ramseur, N. C.	3.59
Oakland, Chuckatuck, Va.	4.00
Cragford, Ala.	5.00
Apple's Chapel, Brown Summit, N. C.	2.75
St. Luke's, Dover, Del.	1.00
Holland, Va.	10.00
Beulah, Wadley, Ala.	1.07
North Highlands, Columbus, Ga.	1.57
Turner's Chapel, Sanford, N. C.	1.00
New Lebanon, Reidsville, N. C.	3.24
People's Church, Dover, Del.	45.19
Rose Hill, Columbus, Ga.	1.36
Pleasant Hill, Liberty, N. C.	1.50
Ambrose, Ga.	1.36
Randleman, N. C.	2.34
Newport News, Va.	6.07
Shallow Ford, Burlington, N. C.	.77
Hines' Chapel, McLeansville, N. C.	7.50
Liberty (Vance), Henderson, N. C.	4.33
Providence Memorial, Graham, N. C.	2.52
Suffolk, Va.	9.74
Fuller's Chapel, Henderson, N. C.	5.05
Mt. Auburn, Manson, N. C.	4.00
Total for month	$ 467.60

J. O. ATKINSON,
Mission Secretary.

REPORT OF MISSIONS COLLECTIONS.

DECEMBER, 1925.

Mrs. Jas. M. Black, Stanley, Va.	$ 1.00
T. G. Alger, Stanley, Va.	5.00
Mrs. Maggie Huffman, Stanley, Va.	.50
Miss Nellie Alger, Stanley, Va.	.50
E. L. Louderback, Stanley, Va.	1.00
Chas. W. Louderback, Stanley, Va.	1.00
Wm. H. Jenkins, Stanley, Va.	.50
J. E. Foster, Luray, Va.	1.00
Miss Pearl Huffman, Luray, Va.	1.00
W. J. Rothgeb, Luray, Va.	1.00
K. T. Rothgeb, Luray, Va.	1.00
Mrs. W. H. Keyser, Luray, Va.	1.00
Miss Della Rothgeb, Luray, Va.	1.00
Miss E. Lena Rothgeb, Luray, Va.	.50
Rev. A. W. Andes, Harrisonburg, Va.	5.00
Mrs. Linda Seawell, Durham, N. C.	5.00
Liberty Christian Church, Liberty, N. C. for service of Mission Secretary	10.00
J. W. Payne, Wedowee, Ala.	1.00
Miss Mettie Sutton, Burlington, N. C.	15.00
Miss Celestia Penny, Sanford, N. C.	10.00
Miss M. Catherine Riddick, Suffolk, Va.	5.00
J. S. Holt, Graham, N. C.	1.00
A. Pearce Godley, New York City	10.00
A. P. Strickland, R. 2, Louisburg, N. C.	1.00
Miss Hontas Rawles, Holland, Va.	20.00
Mrs. I. W. Johnson, Suffolk, Va.	40.00
Mr. and Mrs. A. M. House, Franklinton N. C.	10.00
Mr. B. D. Jones, Holland, Va.	50.00
J. A. Fogleman, R. 3, Liberty, N. C.	10.00
Dr. F. A. Farmer, Roanoke, Va.	5.00
C. H. Mitchell, Cragford, Ala.	5.00
Mrs. M. A. and Miss Edith Walker, Burlington, N. C.	25.00
Rev. & Mrs. J. E. McCauley, Nashville, Tenn.	10.00
Peter Strickland, R. A, Reidsville, N. C.	5.00
J. T. Murphey, Chipley, Ga.	1.00
Miss Minnie Boswell, Union Ridge, N. C.	5.00
Mrs. J. W. Lane, Lafayette, Ala.	5.00
Mrs. W. L. Osborne, Lanette, Ala.	1.00
Total individual subscriptions	$ 271.00
Mountain Work	9.90
Rocky Ford Building Fund	9.00
Specials	209.80
Sunday School, Regular	272.80
Total collections for December	$ 772.50
Paid to R. W. Malone, Treas.	772.50

Respectfully submitted,
J. O. ATKINSON,
Mission Secretary.

ROCKY FORD BUILDING FUND.

October, November, December, 1925.

Amount previously reported	$ 436.14
October:	
Woman's Miss. Soc., Antioch, Windsor, Va.	7.05
Young Ladies' Class, Liverty, Vance, Henderson, N. C., Mrs. Tollie Aysecue, teacher	5.00
A Friend	25.00
Webster Com. Church, Aberdeen, Md.	14.00
Chas. N. Johnson, Supt., Wake Chapel S. S. Fuquay Springs, N. C.	53.06
J. M. Fix, Burlington, N. C.	2.00
Mr. Walter Edwards, Fancy Gap, Va.	20.00
November:	
R. O. Rothgeb, Luray, Va.	1.00
Ladies' Aid Society, Ivor, Va.	15.00
N. C. and Va. Conference (at Salem Chapel)	75.05
Holt Gerringer	5.00
A. R. Brothers, Raleigh, N. C.	5.00
Rev. J. D. Wicker, Sanford, N. C.	5.00
John Murray, Raleigh, N. C.	5.00
J. T. Walden, Henderson, N. C.	5.00
Miss Ruth Johnson, Fuquay Spgs., N. C.	5.00
J. A. Denton, Apex, N. C., R. 2	5.00
W. B. Wright, Franklinton, N. C.	5.00

C. H. Stephenson, Raleigh, N. C.	5.00
J. O. Atkinson, Elon College, N. C.	5.00
Rev. R. L. Williamson, Sanford, N. C.	5.00
J. D. Gunter, Sanford, N. C.	5.00
W. S. Ayscue, Henderson, N. C.	5.00
L. L. Vaughan, Raleigh, N. C.	5.00
Dr. Wm. D. Parry, Raleigh, N. C.	5.00
Mrs. Ben Holden, Louisburg, N. C.	5.00
G. W. Eaves, Henderson, N. C.	5.00
Miss Margaret P. Alston, Henderson, N. C.	5.00
Mrs. R. G. Ayscue, Henderson, N. C.	2.50
Eastern N. C. Conference (collection)	77.50
December:	
Dixie McCrary	1.00
Miss Pattie Adams, Ingram, Va.	3.00
Liberty ,Vance, Philathea Class	5.00
Total for quarter	$ 832.30

J. O. Atkinson, *Mission Secretary.*

IS YOUR SUNDAY SCHOOL ON THIS LIST?

Our Southern Christian Convention, and all of our Conferences and Sunday School Conventions have repeatedly voted that every Sunday School in the convention give one Sunday's offering a month to the Orphanage and one Sunday's offering a month to Missions, the offerings of the other two Sundays per month to be retained by the school for local and current expenses. The following schools, the past year, 1925, proved themselves loyal to this decision, and sent in, according to our records, the following amounts:

Eastern Virginia Conference:	
Antioch	$ 14.00
Berea (Nansemond)	79.32
Berea (Norfolk)	32.55
Bethlehem	18.66
Christian Temple	1065.00
Dendron	50.51
Dover, Peopel's Christian Church	154.74
Dover, St. Luke's	8.00
Elm Avenue, Portsmouth	52.22
Franklin	105.00
Holland	122.50
Holy Neck	64.00
Johnson's Grove	3.80
Liberty Spring	14.00
New Lebanon	14.00
Newport News	27.68
Norfolk, First Church	29.46
Oakland	52.34
Ocean View	20.21
Portsmouth, First Church	34.24
Richmond	34.24
Rosemont	47.91
Rosemont, Class No. 3	55.00
South Norfolk	70.28
Union (Southampton)	5.75
Union (Surry)	14.76
Wakefield	40.45
Waverly	35.80
Webster Community Church	5.78
Windsor	35.68
Total	$2,514.65
North Carolina Conference:	
Apple's Chapel	$ 9.45
Auburn	13.74
Burlington	970.35
Catawba Springs	25.00
Chapel Hill	10.79
Danville, Third Ave.	38.24
Durham	73.86
Elon College	62.50
Elon College, Citizens' Bible Class	27.84
Elon College, Philathea Class	6.19
Franklinton	15.00
Fuller's Chapel	14.44
Graham	20.00
Graham, Providence Memorial	2.52
Greensboro, First Church	175.78
Greensboro, Palm Street	53.68
Hank's Chapel	9.85
Haw River	36.94
Henderson	21.36
High Point	11.54
Hines' Chapel	11.00
Hopedale	4.17
Ingram (Va.)	16.50
Liberty (N. C.)	8.00
Liberty (Vance)	50.94
Monticello	7.06
Morrisville	7.62
Mt. Auburn	34.76
Mt. Bethel	7.16
New Elam	21.08
New Lebanon	21.73
North Clayton	4.00
Parks' Cross Roads	8.20
Pleasant Grove (Va.)	18.17
Pleasant Hill (A.)	20.71
Pleasant Hill (J.)	3.15
Pleasant Union (H.)	3.90
Raleigh	12.50
Ramseur	59.74
Randleman	22.84
Reidsville	80.99
Salem Chapel	10.72
Shallow Well	3.35
Shallow Ford	24.60
Turner's Chapel	18.48
United Chr. Ch. (Lynchburg)	51.76
Wake Chapel	64.65
Wenworth	16.11
Zion	15.55
Total	$2,228.51
Valley of Virginia Conference:	
Antioch, Harrisonburg	$ 53.13
Bethlehem, Timberville	24.09
Dry Run, Seven Fountains	25.14
Leaksville	22.06
High Point	2.00
Linville	59.97
Timber Ridge	20.26
Winchester	69.92
Total	$ 276.57
Alabama Conference:	
Beulah, Wadley	$ 19.38
Cragford	5.00
Roanoke, First Church	9.30
Rock Stand	6.18
Wadley	13.02
Total	$ 52.88
Georgia and Alabama Conference:	
Ambrose	$ 2.00
North Highlands	17.33
Richland	9.39
Rose Hill	17.16
Total	$ 45.88
Total for year	$5,118.49

If any school is omitted, or there is any error in the above, we will cheerfully correct it.

These schools sent to us as Missionary Offerings a total of $5,118.49 during the year 1925. I am sure Brother Johnston has received a far larger sum than this from these schools for the Orphanage. If one of these schools is poorer in purse or in membership or in progress because of these offerings, I would certainly like to know it. They are the richer and better for it. Moreover, every member of these schools has the joy of knowing that he or she has had a part in building up the Kingdom of our Lord, and in giving the Gospel to some who never heard it before.

What great things we could accomplish during the good year 1926, if every Christian Sunday School in the Southern Christian Convention would decide, as a new year resolution, *to begin the year right,* prove itself loyal to its Convention, and give one Sunday's offering each month to Missions. Again and again, testimony has come, that Sunday Schools undertaking this find ample income from the offering of the other Sundays to pay their current expenses. Just why all our schools cannot see their way clear to adopt such a program is difficult to understand. I have no doubt but that the schools not on this list are doing a good work; but what have they accomplished definitely for their Church and its enterprises beyond their own doors? In union and co-operation there is strength, and there is conquest, and what our Convention is trying to do is to secure united effort on the part of all our schools for worthy and definite undertakings.

J. O. Atkinson, *Mission Secretary.*

MEN AND MILLIONS COLLECTIONS FOR DECEMBER.

The following are the collection on Men and Millions for the month of December, 1925:

Valley Virginia Conference:	
Bethlehem	$ 80.00
Leaksville	8.50
Eastern Virginia Conference:	
Holy Neck	60.00
Newport News	143.50
Antioch	47.00
Dendron	25.00
Windsor	30.00
Suffolk	339.70
Alabama Conference:	
New Hope	10.00
North Carolina Conference:	
Burlington	5.00
Elon College	25.00
Mebane	15.00
New Center	66.00
Mt. Auburn	10.00
Turner's Chapel	5.00
Liberty, Vance	10.00
Total	$ 939.70

Respectfully submitted,
Chas. D. Johnston,
Executive Secretary.

WHAT THOSE WHO TITHE CAN DO.

The Seventh Day Adventists report a total membership of 238,657. There were 25,626 accessions during the past year. The total income of the denomination was $29,367,742.12, due to the fact that the members practice tithing. The largest missionary budget in the history of the denomination was adopted at the last council, aggregating $4,000,000 for the year 1926. In the last 19 years their members have contributed $20,342,153.19 for foreign missions, and during that time 2,279 missionaries have been sent to foreign fields. Their work is conducted in 119 countries, speaking 220 different languages and dialects, in which 4,313 publications are issued and circulated in 144 languages. They report 190 conferences, 164 mission fields, 248 institutions, employing 8,679 evangelistic workers and 7,726 institutional laborers, or a total force of 16,405. The denomination owns 52 publishing houses, with assets of $4,000,000; 63 sanitaria and treatment rooms valued at $6,386,311.32; 1,125 primary schools, 133 advanced schools, and six colleges, with a total enrollment of 56,210, a teaching force of 3,077, and a property value of $8,000.000. We cannot accept all their doctrines, but we might well emulate their holy zeal.

—Dr. Elderdice in *Methodist Protestant.*

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson No. IV.—January 24, 1926.

"JESUS AND THE SAMARITAN WOMAN."

Full Lesson: John 4: 1-42.

Print: John 4: 13-26.

Golden Text: *"With joy shall ye draw water out of the wells of salvation."*—Isaiah 12: 3.

Here is a scene, dramatic in setting and content, and immortal in enduring quality and appeal. Personally, it is one of my favorite passages of the entire Bible. There are few passages that contain so much of human life and so much of divine grace. The story thrills and throbs with life for those who read it with open mind and responsive heart.

The Master was on his way to Galilee, and instead of going around Samaria through Perea, as so many of the Jews did because they hated the Samaritans with such an implacable hatred, he went direct through Samaria. The man who is committed to do the will of God will find something of the romance of righteousness even in the out-of-the-way places of life. The day was probably hot and the journey was long, and the Master, sharing with us the limitations of the flesh, had become wearied with the journey and had halted at noonday for a rest. His disciples had gone into the town to buy food, and the Master sat alone on the retaining wall of the well. It was a spot with sacred memories for the Jews, for the father of the twelve tribes, Jacob, had owned the parcel of ground, and he had dug the very well by which Jesus was seated. To one versed, as the Master was, in Hebrew history who sat by that well, there must have come a flood af memories and a wealth of inspired thought as he sat there alone. But suddenly he was disturbed in his reverie by the approach of a Samaritan woman who had come to the well to draw water. It is not improbable that she too was weary, not only weary with the burdensome task of carrying water, but weary with the burden which she carried on her heart.

The Master addressed the woman. He asked in a simple and frank way for a drink. In doing this, as Mr. Eldredge says, he broke all the fifty-seven varieties of laws written and unwritten, which governed the actions of the two principals here involved. It was too hot to talk; He was weary from his journey; she was a woman and it was not proper for Him a Jewish rabbi to address her; she was an immoral woman; she was a foreigner who hated his nation; she was of a different religion and despised his; she did not want his talk or his help; he would be misunderstood if he were found talking to her. The Master could have found any number of excuses why he should not have addressed that woman that day. He might have done as we so often do when we face a duty or have neglected a duty. But over against any number of excuses why he should not speak, there was one *reason* why he should speak—that woman needed his help. She did not want his help at first. As a matter of fact, she did not even know that she needed any help. But he knew, and in the face of human need, the Master never stopped at man-made traditions. The world would be a different place if we had more of the Master's spirit and more of His loyalty to the revealed will of God.

Jesus said, "Ye call me Lord and Master, and ye do well, for such I am." He gives evidence of that fact here. Nowhere else in all the record is there more striking evidence of the fact that Jesus is Master of human life. The woman was surprised that He had asked her for water, and when he went on to talk to her about the living water, she did not catch the point at all. She thought he was talking about the water at the bottom of the well, and tauntingly asked him if he was greater than the patriarch Jacob, in that he could draw water from the well without anything to draw it therefrom. Jesus then told her that he was not talking about that water at all, but about living water, water, which if a man drank, he would never thirst again. It was the kind of water, which springing up within a man, should give unto him everlasting life.

That sounded interesting to the woman. Think what a fine thing that would be—to have water that would quench thirst so that she would not have to make daily trips through the heat and dust to draw water that at best only temporarily quenched her thirst. Here is one of the real problems of the labor problem. There are all too many people who are looking for a way to get out of work. They would quickly accept any religion that would promise them rest from toil. The woman has a long list of descendents, many of them living in our midst.

The conversation suddenly took an unexpected turn. The Master suggested that the woman get her husband so that he could share the water of life eternal. As a matter of fact Jesus knew that she did not have a husband at all. It was a sore spot with her. Like many others, she did not mind the Master's generalities, but when he made the thing personal and especially when it was a moral issue, she tried to turn the conversation to other things. She thought it might be well to discuss a little theology. She tried to inveigle the Master into some mooted points at issue between the Jews and the Samaritans. Again her species is not extinct. There are few of us who do not like to be told that we are sons of God, that God loves us, and that we are heirs with Christ. But it is quite another thing to be told that we must live like sons of God, and what is more treat our fellow-men as if they were sons of God; that while we are heirs of spiritual things in Christ, we are but stewards of material things for Christ. After all, the problem in the lives of those who do not accept Christ is not intellectual; it is moral. The man who is willing to do the right will come to know Christ, which is far better than merely to know about Christ.

The woman found in this man that which awakened something fine in her life, something that had been drugged by her evil life. She left her waterpot and went to the city and urged her fellow-townsmen to come and see a man that told her all that she ever did. Many of them believed on Jesus because of the woman's testimony. But many of them believed on him because of personal experience. We are to be witnesses for Christ. But men cannot get religion by proxy. They must come to know the Christ personally.

Teaching Points.

1. Life's common-place tasks often are fraught with unseen spiritual adventures.
2. Because the Master was human, He knows how to help us best.
3. The spirit of the Master over-leaps racial prejudices.
4. Where there is a will to serve humanity there is a way.
5. Human need has pre-eminence over man-made traditions.
6. Jesus Christ satisfies the deepest needs of life.
7. He who would win others to Christ must be tactful.
8. Jesus Christ unerringly finds what is wrong in our lives.
9. Worship is only mockery unless it is done in spirit and in truth.
10. Men cannot get religion by proxy, but our testimony helps others.
11. He who finds Christ should find others for Christ.
12. Real love for humanity recognizes no in superable barriers.
13. He who embraces religion for material gain will never find real religion.
14. It is not a question of where men worship God, but of how.
15. Life's tasks take on new meaning in the light of Jesus' help.
16. There is a harvest here and now for all those who see with the eyes of Christ.

OUR MOUNTAIN WORK.

The following has been sent since our last report:

One box of clothing, Mrs. Will Jones, Holland, Va.

One box, Mrs. W. L. Dunn, Lynchburg, Va.

$5.00 from Woman's Missionary Society, Shallow Well.

Box of clothing, Martha Stacy Society, Burlington, N. C.

$1.00, Mr. Fon. Pearce.

$2.50, Plymouth.

$200.00, Eastern N. C. Conference.

Bible for Rocky Ford Church, Mrs. A. A. Teague.

Box of clothing, Mt. Gilead Church.

Christmas box, North Christian Church, New Bedford, Mass.

Five boxes, Elon Woman's Missionary Society, by Mrs. Barrett.

Box of candy, J. B. Ball & Co., Raleigh, N. C.

Box, Circle No. 1, Greensboro, N. C.

Barrel of clothing, Ramseur Christian Church.

Two boxes, Elon College, N. C.

Five boxes, First Christian Church, Raleigh.

$2.00 for Christmas Tree, F. F. Rudd.

Christmas box, Camp Fire Girls, Lynchburg.

12 Testaments, Sunbeam Class, Liberty, Vance.

Christmas box, Durham Sunday School.

Box, Miss Alice Denson, Anison, Ohio.

Package, Mrs. Priest, Franklin, Ohio.

Two boxes, Suffolk Sunday School.

Box, S. C. Harrell.

It may be possible that some have sent boxes, to whom I failed to give credit. If there should be such, they will do a favor by writing me a card, calling my attention. We are profoundly grateful for the above donations, as they not only enabled us to give the children a Christmas Tree, but also helped us to give to those in need of clothing.

M. T. Sorrell.

Christian Orphanage

Elon College, N. C.,
January 14, 1926.

Dear Friends:

This report closes our year for 1925. It has been the best year financially in the history of the Christian Orphanage. It has also been the most expensive year. This was brought about from the fact we had no rain from early spring to late in the fall. We had to buy much of the food stuff we could have raised on the farm. We also cared for more children than in any one year of our history.

Eleven of our churches got on the Banner List in the Thanksgiving Offering. The Burlington Church stands at the head of the list. We give you the list in full:

Burlington, N. C.	$ 500.00
Holland, Va.	200.00
Suffolk, Va.	200.00
First, Greensboro, N. C.	165.00
First, Durham, N. C.	150.86
Holy Neck, Holland, Va.	136.00
First, Richmond, Va.	114.57
Wake Chapel, N. C.	113.04
First, Berkley, Norfolk, Va.	108.52
Liberty, Vance Co., N. C.	105.61
Wentworth, N. C.	102.15

We called for twenty churches to give $100.00 or more. You see eleven answered the call. I wish twenty churches had answered the call; how happy it would have made us. If all our churches just knew the great need and the opportunity each church has, I feel sure we would have had fifty churches on this list instead of eleven.

I want to thank the churches and Sunday Schools for their loyal support during the year 1925, and pray God's richest blessings upon you.

Below is given a list of articles sent to the Orphanage since last report.

CHAS. D. JOHNSTON,
Superintendent.

Mrs. Sarah E. Copeland, Eagle Springs, N. C., 1 nice quilt.

Mrs. W. E. Lindsey, Mt. Airy, N. C., 3 garments.

Women's Missionary Society, Dover, Del., 1 box of clothing.

Woman's Missionary Society, Oak Grove Church, Chipley, Ga., 6 pillow cases, 1 sheet, 3 towels, 5 quilts.

Lebanon Christian Church, Semora, N. C., 2 blouses, hose, soap, cocoa, 2 cans fruit, handkerchiefs.

The Olive G. Williams Missionary Society, Sanford, N. C., 1 quilt.

Bellville Cotton Mills, Wilmington, N. C., 200 yards gingham.

Greensboro, First Church, White Gifts, towels, hose, tooth paste, soap, thread, meal, sugar, raisins, jelly, corn and other articles.

Hart Bible Class, Sanford Sunday School, hose, bloomers, union suits, caps, sweater and dress.

O'Kelly Bible Class, Henderson, N. C., Christmas Tree with 12 one dollar bills on it.

Henderson Christian Church, oat meal, Post Toasties, tomatoes, peaches, corn, pineapple, coffee, apples, sugar, and many other groceries.

Sanford Church and Sunday School, clothing and toys.

Sun Beam Class, Mrs. Margarett Alston, teacher, Liberty Vance, 1 box of toys for the children. Miss Mary E. Beaird, Lincoln, Kansas, tablets and pencils.

Mrs. E. J. Brickhouse, Norfolk, Va., Christmas cards for the children.

Young People's Missionary Society, People's Church, Dover, Del., presents for the little girls in the Dover room.

First Christian Church, Berkley, Norfolk, Va., boxes containing presents for all the children.

A. L. Holland, peanuts.

Margarett Alston, Henderson, N. C., toys and handkerchiefs.

LaGrange Church, LaGrange, Ga., Fruits and candy.

A. J. Horne, Tifton, Ga., 1 quilt.

Willing Workers' Missionary Society and Sunday School, Franklin, Va., 1 box of toys and presents for the children.

Big Oak Church, 3 quilts, fourteen cans of fruit.

Mrs. F. C. Lester, box of Christmas gifts.

Suffolk Church, clothing, toys, etc.

Community Kindergarten, Burlington Episcopal Church, toys, fruits, handkerchiefs, etc.

Mrs. C. W. Johnson, Urbanna, Ill., handkerchiefs for children.

Rose Hill Missionary Society, Columbus, Ga., dresses, bloomers, pillow cases and many other things.

Sunday School Class Vanceville Church, Vanceville, Ga., 1 nice quilt.

Burlington Christian Church, apples, oranges, towels.

Circle No. 1, Burlington Church, 1 box of oranges.

Junior C. E. Society, Providence Memorial, Graham, N. C., Christmas toys for children.

R. T. Holland, Suffolk, Va., bag of peanuts.

First Christian Church, Richmond, Va., box of toys for the children.

The Primary and Beginners Departments, Walnut Hills, Dayton, Ohio, 2 boxes of Christmas presents.

Willing Workers, Burlington Church, soap, books, toys.

Catawba Springs Church, 1 ham, 30 lbs. sugar, butter beans, peas, 4 qts. fruit.

Waverly Christian Church, pillow cases, towels, handkerchiefs, stockings, peanuts, tomatoes, 6 feather pillows.

Hocutt Memorial Baptist Church and Sunday School, Burlington, treat for the children in the "Baby Home."

J. D. Howard, Norfolk, Va., 60 lbs. candy.

Women's Missionary Society, Beulah Christian Church, Wadley, Ala., 3 quilts, pair pilliw cases, pongee waist, gingham dress.

REPORT FOR JANUARY 14, 1926.

(Including all Contributions to Dec. 31, 1925.)

Amount brought forward		$ 32,605 80
North Carolina and Virginia Conference:		
Greensboro, First Church	$ 10.03	
Hines Chapel	7.50	
Shallow Ford	2.34	
Apple's Chapel (Oct., Nov., Dec.)	3.75	
Third Ave., Danville, Va.	3.84	
Pleasant Grove, News Ferry, Va.	3.00	
		30.46
Eastern Virginia Conference:		
Suffolk	$ 25.00	
Holland	11.00	
Richmond	2.17	
Mt. Carmel, Class No. 6 and S. S.	4.54	
Windsor (May to Dec.)	31.25	
East End, Newport News, Va.	6.09	
Waverly (Oct. to Dec.)	15.00	
Mt. Zion (Oct. to Dec.)	2.81	
Union (Surry) (Oct. to Dec.)	3.00	
New Lebanon (Oct. to Dec.)	5.00	
		105.86
Eastern North Carolina Conference:		
Pleasant Hill	$ 2.00	
Henderson	3.92	
Liberty, Vance	5.00	
Morrisville	2.00	
New Elam (last quarter)	4.31	
		17.23
Western North Carolina Conference:		
Ether	$ 2.53	
Union Grove	3.00	
		7.54
Georgia and Alabama Conference:		
Beulah	5 2.53	
Kite	3.00	
		5.53
Alabama Conference:		
Pisgah	$ 1.30	
Rock Stand (last quarter)	6.50	
		7.80
Valley Virginia Conference:		
New Hope	$ 3.00	
Winchester	7.03	
Linville	3.00	
		13.03
Special Offerings:		
W. W. Brown	$ 15.00	
W. A. Ellis, on Baby Home	30.00	
E. M. Davenport: support of children, $37.50; music for little girl, $4.25; clothing, $15.55	57.30	
Norfleet Bible Class, Franklin, Va.	30.00	
Mrs. Bessie Jordan	25.00	
R. B. Wicker	15.00	
Mr. Glass for Bettie Farrell's music	8.50	
W. A. Rascoe	15.00	
Mrs. Hardie	5.00	
J. F. Burnett	11.10	
Mrs. H. B. Guilford	1.00	
Interest on Bond	15.00	
		227.90
New Building Fund:		
Miss Margaret N. Lawrence	$ 10.00	
Mrs. Elizabeth Moon, Salisbury	2.00	
Salem Chapel Church:		
A. W. Reid	5.00	
E. F. Johnson	5.00	
C. M. Marshall	5.00	
First Church, Berkley, Norfolk:		
J. S. Kagey	5.00	
Men's United Bible Class	10.00	
J. M. Jones	5.00	
Geo. H. Frey	5.00	
J. B. Phelps	5.00	
J. B. Warren	5.00	
B. J. Speight	5.00	
Jno. R. Brownie	5.00	
Edna Harold, Willard Fulcher.	5.00	
E. H. Everton	5.00	
S. W. Pierce	5.00	
A. S. Dunn	5.00	
Lebanon Church	55.00	
Christian Light Church:		
W. H. Blanchard	10.00	
Ernest Ausley	5.00	
J. O. Dean	5.00	
Mrs. Rena Ausley	5.00	
		172.00
Thanksgiving and Christmas Offerings:		
Christmas Offering, First Church, Burlington	$ 48.67	
Mrs. L. E. Carlton, Richmond	5.00	
Hines Chapel	1.50	
Bethel Church	6.75	
Dr. J. T. Clack, Abanda, Ala.	5.00	
Rev. H. C. Caviness, Cary, N. C.	10.00	

(Continued on page 14.)

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

THE MIGHTY POWER OF PRAYER.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

JUDGE WITH CHARITY.

"Judge not that ye be not judged."—Matt. 7: 1.
"Each one shall give an account of himself to God."—Rom. 14: 12.

In all things judge with charity. An imperfect and unchristian love may see what is good and great and true, though often failing himself to attain these, is apt to be harsh in his judgments of the shortcomings of others.

But a divine soul who has the Christ Spirit and who has attained more nearly unto the perfect man, takes a calmer and gentler attitude toward the shortcomings of others because his large-heartedness views their weaknesses and indiscretnesses out of love and sympathy.

Prayer.—Our Father, we pray daily for the spirit of Christ to fill us with the "milk of human kindness." Help us to live with our neighbors as brothers, and we pray that they may too. In His name we ask it. Amen.

TUESDAY.

THE END.

"He must reign until he put all enemies under his feet."—I. Cor. 15: 25.

It has been said that evil is unnatural, that goodness is the natural state of man. The world carries in it complete redemption. Sin must die; sickness must stop, poverty must end; love must triumph, hope must be planted everywhere. This is what Christ came to the world for. This is what we are called to be Christians for. It is God's work. How much are we helping Him?

Prayer.—Dear Father, we acknowledge that love and goodness are best and what the world needs. Help us to give ourselves unreservedly to Thy cause. Forgive us of our sins and make us Thine wholly. In His name. Amen.

WEDNESDAY.

THE BIBLE.

All scripture is inspired of God . . . that the man of God may be complete, furnished completely unto every good work."—II. Timothy 3: 16, 17.

From the far past unto the present, no state or country has had a constitution in which the interest of the people is taken into account, in which duties more than privileges of rulers are insisted upon, that surpassed that drawn up for Israel in Deuteronemy and Leviticus.

History has recorded indelibly that truth, welfare of state, happiness and wellbeing of folks, depends upon the rightecusness of citizens, and that righteousness is in God and set forth in His word. The Bible is the best book in the world.

Prayer.—Our Father, we seek a light for the darkness. We seek Thee in our living. Be Thou our light and save us and the world. In Christ's name we ask it. Amen.

THURSDAY.

MY TASK.

LESSON: Eph. 6: 10-24.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."—Eph. 6: 11.

"To be honest and kind, to earn a little and spend a little less, to make the family happier for his being in it, to renounce when it is necessary and not be embittered, to have and keep a few friends, but without capitulation; above all to be a friend to self, and go about doing good for the glory of God: this is a task that takes all that a man has of fortitude and delicacy."

—Robert Louis Stephenson.

Prayer.—Our Father, we thank Thee for our lives and our living, for this day and its blessings. We pray for a vision of a high standard of life, for happiness among our neighbors and people, for service among one another and send us forth as servants of thine for this task. In His name we ask it. Amen.

FRIDAY.

AT THE MASTER'S FEET.

LESSON: Luke 10: 38-42.

"She had a sister called Mary which also sat at Jesus' feet."—Luke 10: 39.

In one of Leighton's most poetic pictures, "The Spirit of the Summit," the queen of the summit, the symbol of the human soul, is seated on the mountain's loftiest peak. She has reached the highest height; yet the yearning after the "heavenlies" fills her eye.

We have, in Luke's Gospel, a word picture of Mary at Jesus' feet, which expresses the same thought. Mary is the queen of the summit, following the gleam. Luke gives to Martha the central place in the picture, while Mary is in the shadow. She sits apart; yet she was out in the sunshine of "The Light of the World." She sits low at His feet; yet she was dwelling on the mountain's loftiest peak.

Another scene! A feast in the house of Simon the Leper. It was a Mary who knelt at the Master's feet. The cross had thrown its terrible shadow over Him, and the bitterness of His cup of agony had already entered His soul. Mary alone sensed the chill of the shadow or tasted with Him the bitterness of the cup. She pours the costly nard upon His feet and wipes them with her hair. It was her homage to her crucified Lord. She had learned that to sit at His feet was to reign on the summit.

Prayer.—The Lord's Prayer.

SATURDAY.

A LUXURIANT LIFE.

LESSON: Gen. 49: 22-24.

Joseph is a fruitful bough, a fruitful bough by a fountain; his branches run over the wall."—Gen. 49: 22.

The brethren of Joseph mocked at him and said, "Behold, this dreamer cometh"; but his dreams were dreams of usefulness; he saw himself binding sheaves. With every day there was a vision of larger things beyond. In Potiphar's house he was given some menial task, but so well did he do it, that he soon found himself the absolute steward of all Potiphar's household. His branches had "run over the wall."

Then came prison life, but so useful was he among the prisoners that his branches still spread. At last he is free again, Prime Minister of Egypt! No wall can confine his usefulness to Egypt alone, but all the world is welcome to come and buy famine supplies.

The writer recently saw a grape-vine about four inches thick; it had run over one side of the house, and out into the topmost branches of a large tree. And, as he marveled at its luxuriance, they told him that its roots ran into the old well. Ah! there is the secret of Joseph's life: he lived by an unfailing fountain. Four times in one chapter we are told, "Jehovah was with Joseph"; therefore he was a prosperous man. Every one may draw from Joseph's source of life and become luxuriant.

Prayer.—Lord God of hosts, King of all lands and Master of all energies of the human life, we thank Thee for divine leadership, and pray for prompt and loyal obedience to Thy commands. May no task seem too hard, and no burden too heavy with Thy help to do and to bear. Amen.

SUNDAY.

PROVING GOD.

LESSON: Mal. 3: 10

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts."

Money is a great factor in the affairs of men. It can do many things. There are, however, limits to what money can do. This saying of the prophet Malachi, which he ascribes to Jehovah, intimates a thing to which many of us are apparently indifferent, namely the promise of God that certain blessings shall be contingent upon the right use of our earthly goods.

Have we ever thought of proving God? By which is meant, not the use of our money for religion necessarily, but the use of it in the light of religious motives and principles. If the accumulation of money is a great test of character, the distribution of it is even more certainly an index to the motives and passions of our lives. All honor to that increasing number of stewards who keep their accounts with the Lord as conscientiously as with earthly creditors. The greatest blessing that can come into our lives—a sense of partnership with God—has often accompanied an act of complete renunciation. The sacrifice of all he had was evidently the only medicine to cure the rich young ruler who came to Jesus and who, refusing to give up his great possessions, went away sorrowful.

Prayer.—We pray for the testing of our discipleship, O Master, so that we may know if we are indeed Thine own. May we not be afraid to go to any one and break to him the same bread of life that has fed us. In the name of Him who told us to go into all the world. Amen.

PERSONAL INFLUENCE.

An atheist going along a country road overtook a woman poorly clad, who seemed strangely excited. Her face was glowing with a calm and radiant joy.

"What were you talking about as you walked along?" he asked.

"I nebber knowed I was talking; 'pears like I didn't notice myself. I was thinkin' as I look on de worl' an' de sky, an' took 'em all in, dat they is all mine—all mine, 'cause I is Christ's and Christ is God's!"

He was a learned man, but this was a kind of learning he had never heard of. He was a successful man, but here was such triumph that he had never dreamed of. He listened, full of curiosity to what the woman had to say; he went away, but the leaven worked, causing him so much thought that he never rested until he also could say: "They are all mine, for I am Christ's!"

This kind of influence counts. God owns it. It makes its impression upon the unsaved. The results are a blessing to the one who gives and the one who receives. No apology is needed because of any adverse effects. The earthly end of such a being is peace and joy and satisfaction.

—Central Christian Advocate.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dears:

It's a Happy New Year! Oh, gee—let's make the sun shine everywhere this year—will you, dears? Of course we will try hard, for you are all such dears, and so happy too. Oh, when the summertime comes, of what will we sing? Birds and trees and everything—yes, sir-ee. But till then, we are going to try hard to make everyone happy.

Hey there, Mr. Snowman! Come along on the run. We want to skate and fly around in the soft snow. And dears, when the snow does come, it will be easy to be happy.

I still want some letters from the Kiddies.

Heaps of love, dears,

YOUR EDITOR.

TWELVE OF THEM.

BY FRANCES A. FAUNCE.

"I sometimes wish I might let the merry month of May come first," sighed Mother Year, holding a calendar before her. "She is such a dear, willing child"

Father Time, who had dropped in to talk things over, stretched his feet out on the hearth before the blazing December fire. Then he inquired thoughtfully, "Well, couldn't you try it, just this once?"

"Perhaps, perhaps," answered Mother Year. "But you can see what would happen. It would upset the months for always and always. Mothers would not know when to buy Christmas presents for the children. Farmers would be ready to harvest when no seed had been sown. The birds would build their nests at the wrong end of things. And the snow would not know whether it was supposed to be falling or melting. Today might as well be tomorrow and tomorrow today."

Now Father Time was kept so busy tending to the Days and the Hours and the Minutes, that he had long since given over the care of the Months to Mother Year, and she was as fond of them as any mother with twelve children could ever think of being. She would comb out young March's hair when it became tangled in the wind and laugh with October when the child came in from running over the ground with dry leaves. Each month was as precious as every other month to her warm heart.

"Would you like to see them tonight?" asked Mother Year proudly.

"Do let them come in!" urged Father Time.

So in they marched, one and two, and three and four, 'way up to twelve.

Then, "Attention!" cried January, who, being the first child, had been made captain of their games. The eleven stood themselves in a circle with January and replied with one voice, "Sir!"

Of course it would have been more military for them to have stood in a row, but that would have put January at one end of the line and December at the other, when they really belonged next to each other, because, as you know, the new year always brings January close on the heels of December. That is why they stood in a circle.

Mother year looked them over with an air of pleasure. "Father Time and I were just wondering," said she, "whether you would all like to be shuffled about and go through the calendar a new way. November might come just before April, and February after August—any way for a change."

The twelve Months looked very sober at such a strange thought.

"But," volunteered September after a moment, "we shouldn't be different ourselves; so what good would it do? I should have to have my own flowers and my own skies and my own rain just the same, no matter who came in front of me or who came behind me."

Something very much like a tear came into one of April's eyes. "And what about my rain? And my skies?" she inquired.

"That is the trouble," said July. "We all have our specialties, and most of us have holidays. If we got to changing about, people could never be sure of the weather, or when the orioles would be flying north, or when to go blueberrying."

"And I should be quite afraid of myself," put in June, "if May hadn't prepared things for my coming."

"And if I came in the place of May," said August, "my birds would think they were through with their singing when it was just time for them to begin."

"Seasons group!" ordered the captain at this point.

They broke ranks from their circle and blocked themselves into four triangles for the four regular seasons—Winter Spring, Summer and Autumn. March, April and May could hardly hold the pattern because the thought of Spring made their feet feel like dancing for their turn at the world.

December yawned once or twice. He had been hard at work all day and had come into the house for only a few winks of sleep before going out to manage a winter storm that was due almost any minute.

"For my part, I certainly should hate to have the Days skipped around," complained November. It might happen that Thanksgiving Day would be given to somebody else, and I might as well not have any Thursdays at all, if one of them can't be Thanksgiving."

"You see how it is, Father Time," said Mother Year. "All of the dear Months have very special reasons for being just what they are."

She held up her calendar and quietly called the roll of the Months in the usual order.

"Right about face!" shouted January, when all had answered present. "Forward march!"

And the twelve fell into regular line, such a swift line that they almost tumbled out of the room.

"Did you see the way March whisked through that door?" asked Mother Year when the last of them was out of hearing. "I do love the dears. I could not do without a single one."

"I know; I'm glad you decided not to change them," said Father Time, looking thoughtfully at his watch. "And now January will be going on duty in a few hours. A Happy New Year to you, Mother Year, and to all the children! Good night! Good night!"

A FABLE.

A willow tree once bent to look
At her own image in a brook.
"I am the fairest tree," she cried,
"In all the wooded countryside!"

Just then a rogue wind chanced to pass
And trampled on her looking-glass.
When next she looked she was not flattered;
Her mirror and her pride were shattered.

—Rowena Bastin Bennett.

The song, "The Sweet Bye and Bye," composed in the lantern light of a country store, brought a royalty of $56,000, but not until fifty years after its composer, Joseph P. Webster, of Elkhorn, Wisconsin, had written it.

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WORSHIP AND HEALTH.

There is no royal road, no short cut to health, either by taking something out of a bottle or by purchasing manipulations. There is no short cut by juggling with mystic phrases or by trying to stand on one's head through an insistence that one shall believe what his common sense tells him is incredible. All those curious cults to the contrary notwithstanding, there is no such short cut to human wellbeing. It has been worked out according to law, and the best results are attainable where the work is done intelligently, systematically, and in serene reliance upon the great fact that God is working within us to accomplish His good pleasure. It is the office of the church to make this clear; to teach the people to assert, not by jumps and jerks, but by the steady thrust of their own truest aspiration, the full potentiality of their natures in the name and by the help of the God who loves them.

The very worship and service of the church can be made, and should be made, a means of health. It can be used to develop interior courage and high resolve. It can be made an opportunity for the influx of that larger supply of vitality from the great reservoir of spiritual energy so that "as the day, so shall our strength be"—the presence of energy from within meeting and balancing the pressure of obligation from without.

It is a well-known fact that certain emotions have an expansive and liberating, as well as a steadying and strengthening effect upon the entire body. Every one has had these experiences when participating in some nobly conducted religious service. The church by the whole appeal of its worship and instruction, by its power in moral renewal and in spiritual uplift, can steadily induce those states of feeling and attitudes of soul which make for health.

If one will study closely the relation of worship and aspiration, reflection and meditation, to nervous poise and stability, he will understand how fruitful this line of effort may be made. It is the doctrine of modern philosophy that God is immanent as well as transcendent, immanent in all these forms of life; and that He is finding a growing and maturing expression of His beneficent power and purpose in their advance. In the words of Josiah Royce of Harvard, "God wins perfection through expressing himself in the finite life and triumphing over and through its very finitude. God means to express himself by winning us, through the very triumph over evil, to unify with the perfect life; and therefore our fulfillment, like our existence, is due to the triumph of God himself."

All this is but a far-off echo of that divine word of the Master: "In this world ye shall have tribulation; but be of good cheer, I have overcome!" By virtue of this victory, first vicarious, then representative, then individually effective, through personal appropriation, we win our own victories. Life becomes a "continuous divine communication." It is the high office of worship and aspiration, of meditation and reflection, to keep wide open the arteries of the soul for the divine influx to the end that men may be lifted into the joy and efficiency of that more abundant life to which we are called.

It was not the pastor of a church, nor a learned theologian in some seminary, but the leading psychologist of America in one of our oldest and greatest universities, who said: "The sovereign cure for worry is religious faith. The tossing billows on the fretful surface of the ocean leave the deep places undisturbed. And to him who has a hold on the vaster and more permanent realities the hourly vicissitudes of his personal destiny seem relatively insignificant." If anyone would gain that poise and steadiness, that serenity and peace, which make for health twenty-four hours in the day, he can best accomplish it, according to William James, by personal, vital religious faith, making these mighty truths, these infinite sources of help, his own by daily utilization.—*C. R. Brown,* in *Faith and Health.*

Analysis of the ministers received into the Unitarian Church last year according to the *Christian Register,* Boston, shows that only three of the twenty-three received, were from the church itself. Of the total number, five were from the Universalists, six from the Congregationalists, two Presbyterians, two Methodists, one Roman Catholic, one Lutheran, two Episcopalians, and one Baptist. It would appear from these figures that ministers in some quarters have an especial preference for the Unitarians.

"The snow had begun in the gloaming,
And busily all the night
Had been heaping field and highway
With a silence deep and white.

"Every pine and fir and hemlock
Wore ermine too dear for an earl,
And the poorest twig on the elm-tree
Was edged inch-deep with pearl.

—*James Russell Lowell.*

(Continued from page 11.)

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Dear Friends:

We come at this time with this *very urgent appeal* for funds to help meet the running expenses of Bethlehem College. It is necessary to secure funds to the extent of at least $5,000 above what we will get from students this year in order to balance our accounts for the year's work. $2,000 of this amount may be secured in and around Wadley, but the other $3,000 will have to come from other places.

Financially, Bethlehem has been hard hit this year. The cotton crop of this section is very short and the price is a third less than last year, and we are heceiving very little help from Men and Millions. So we must fall back on the individual churches for help, or close up the institution.

Our churches and Sunday Schools have always been so thoughtful and considerate of all the enterprises of our beioved church, and you will not fail us now in this hour of our direst need.

Our teachers are at Bethlehem at a stupendous sacrifice, and their salaries must be paid when due, if possible, but we have not the funds to pay them for the last month.

We believe this appeal will not go unheeded—that the interest your church and Sunday School have in their own College will lead them to make a *worth-while Christmas Gift* to Bethlehem College.

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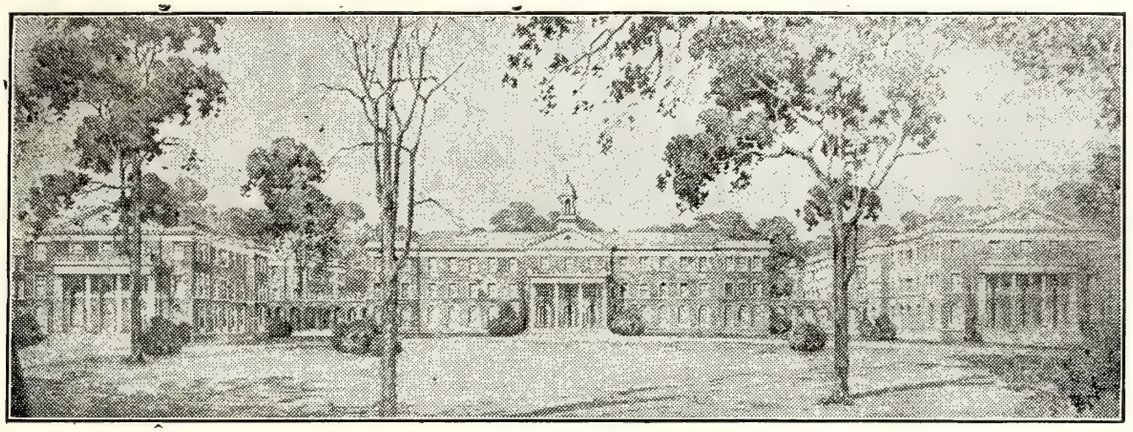

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OBITUARIES.

SPITZER.

Alpheus Marion Spitzer was born, February 2, 1872, and died November 8, 1925, making his age therefore 53 years, 9 months and 6 days. Bro. Spitzer was a highly respected man, and one who made friends everywhere he went. He was a faithful member of Bethlehem Christian Church, and will be missed greatly there. He is survived by his widow, five brothers, and four sisters.

Funeral services were conducted at Linville Creek Church of the Brethren, November 10, 1925, and interment made in the adjoining cemetery. May God comfort the many sorrowing relatives and friends. A. W. ANDES.

SCOTT.

Mr. Rufus Scott, son of the late William and Sallie Scott of Hertford county, N. C., died at the home of his son, E. L. Scott, Norfolk, Va., January 6, 1926, aged 68 years. The funeral services were conducted at Holy Nech Church, Nansemond county, by the writer, and the remains buried in the family plot in the church cemetery. Mr. Scott leaves three sons, E. L., E. R., and B. J., all of Norfolk, and one sister Miss Julia Scott of Cofield, N. C., and a large number of friends. His wife was Annie Elizabeth Jones, who died in 1922.

May the heavenly Father's richest peace and comfort rest upon his dear childern and other loved ones.

N. G. NEWMAN.

HOLSINGER.

Mrs. Mary Ellen Holsinger was born June 10, 1847, and departed this life, December 10, 1925, at the age of 78 years and 6 months. Sister Holsinger was a ithful member of the Bethlehem Christian Church, and will be greatly missed there, as well as by her many friends throughout the entire community, for she was a woman of very decided Christian cnaracter. She is survived by two sons, twelve grand-children, and fifteen great-gra nd-children. Funeral services were held at Bethlehem, December 14 1925, and the body interred in the adjoining cemetery, by the side of her husband, D. C. Holsinger, who died in March 1916. A. W. ANDES.

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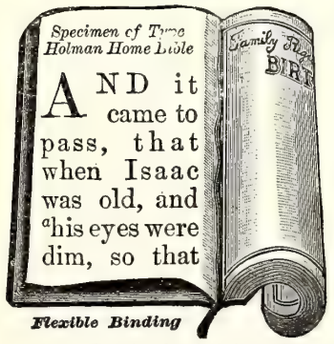
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MARTZ.

Miss Mary A. J. V. Martz was born August 31, 1865, and passed from labor to reward November 27, 1925. Her stay of 60 years, 2 months and 26 days upon this earth was characterized largely by suffering. She was a faithful member of the Bethlehem Christian Church, though of late years not able to attend often the services. She was highly esteemed by a large number of friends in the community. She is survived by a sister, Miss Ruby. Funeral services were held at the home, November 29, 1925, and the body laid to rest in the family burying ground near by. A large gathering of friends were present, thus attesting the high esteem in which the deceased was held. A. W. ANDES.

SMITH.

Mr. William E. Smith was born May 24, 1898. On the morning of November 7th, in some unaccountable manner he lost control of the machine he was driving, which turned over, causing almost instant death. He leaves to mourn his untimely death his wife, mother and little girl as the nearest relatives. The funeral was conducted from the Pittsboro M. E. Church. He was a member of the Raleigh Christian Church. Many friends weep with the grief-stricken relatives. May God comfort the bereaved and give them the assurance of a happy meeting beyond the grave.

R. L. WILLIAMSON.

GUYNN.

On December 26th, while fixing his gun, Mr. Joe Guynn shot and killed himself accidentally. He did not libe vut a few moments after the ball struck him as it entered his right lung and came out near his shoulder blade.

He was forty-one years old and had been married twenty years. He leaves to mourn their loss a wife, seven children, brother and father and mother. He will not only be missed by his host of friends and neighbors, but by the work here. He gave the first donation on the Elk Spur Church, did the first work and most likely made the largest donation as he gave the rough material. While he was not a member of the Church, yet he did all he could for the work. He was always ready to do anything he could. In our building at Rocky Ford he made a very liberal donation, thus showing he was interested in all the work we are trying to do.

As the weather was cold on Monday following the accident the writer gave a short talk at his home after which the remains were laid to rest in the church cemetery. Mrs. Guynn is left in needy circumstances. We extend to her and those left our deepest sympathy. The best we can give them will be only in a small measure our sympathy. May God's richest blessing rest and abide with them. M. T. SORRELL.

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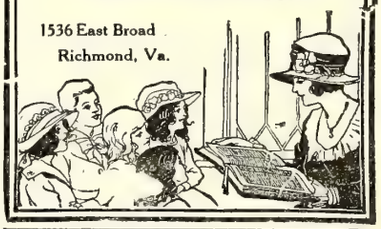

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, JANUARY 21, 1926. NUMBER 3.

Mrs N T Farmer

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Letters to be Read.—

That army and civilian fliers may have a sure guide, letters seven feet in length, to spell the words "Salt Lake City" or "Salt Lake," will be painted across the top of the world famous tabernacle. These letters will be easily perceptible at an altitude of over 3,000 feet above the city.

Automobile Death Toll Greater.—

During 1925, deaths due to automobile accidents showed a sharp increase over the preceding year. During the year, according to figures compiled by the Associated Press, the number of deaths in thirty of the larger cities totaled 4,411. In Chicago there were 787 fatalities, while in New York, 810 were killed in ten months.

Europe's Flood Losses Heavy.—

The countries of Central and Western Europe have suffered heavy losses, both of property and life, from the recent floods caused by heavy rains and unusually rapid melting of the snow. Thousands of people have been rendered homeless by the raging waters and the death list will probably run high in the hundreds. At Cologne, the Rhine was thirty feet above the normal level, and the property loss in that city alone was placed at $2,500,000. In Roumania and Hungary vast areas have been inundated and many lives lost. The floods in France are said to be the worst in the memory of living men, while the damage in Belgium is said to be comparable to that done by the World War.

No End in Sight Yet.—

All of the early developments in the negotiations between the operators and the leaders of the 158,000 hard coal miners, have been disappointing at the least. The operators are still insistent that an arbitration clause be inserted in the contract, while the miners have shown themselves to be just as determined to accept no plan which will leave the final decision on their demands to a third party. During the first conference, and so far in the second, there has been nothing to indicate that the deadlock would be broken. Both sides, however, realize that public indignation will be aroused if no settlement is reached, and this doubtless will prevent an abandonment of the peace efforts so long as any possibility of a settlement remains.

Chewing and Smoking.—

The Vice-President has been asked by the anti-tobacco people to give up his pipe. And it is rumored that the President will be asked to give up his cigars. It is rather early to comment. Mr. Dawes seems to have brought it on himself by counseling the pages of the Senate not to use tobacco. Advice which is not illustrated by action is always inconvenient. Not many of us can be successful sign posts—pointing the way, but never going ourselves. The habit of chewing tobacco has almost disappeared from polite society, and public smoking is on the decrease. No one expects to meet lawyers, doctors, bank clerks, pharmacists, store clerks, conductors, shauffeurs, with cigars or cigarettes stuck in their faces. Newspapermen are about the only ones these days, who do not remove their pipe or cigar stump when they address people. And even these are learning better.

The Top of the Planet.—

"Over the top of the planet by airplane is all done but the doing, and we may hear of it being successfully done almost any day. A combination of interests are linked for the feat. A newspaper system wants the exclusive story. A certain make of airplane wants the advertisement. Aviators want to demonstrate that no element but fire is now closed to their prowess. Explorers want to see what they can find. Militarists are looking for a short cut to the other side of the earth. Think of it—out of the Western Hemisphere into the Eastern Hemisphere by a jump over the ice of the Polar Sea! "Take the Polar Short Route to the Orient!" And that is not all by far. The Pole will be opened up. We may live to see a real estate boom develop in its vicinity. What better place is there on earth for a health resort? It is not a bouncing imagination, but quite within the realm of possibility, and within our lifetime, too, that "ordered North" will be as much a health note as "ordered South." Our race tends more to the Pole than to the jungle, and we may yet see golf courses laid among the ice hummocks, where endless tournaments may be held through the long arctic day."—*The Dearborn Independent.*

Greatest Force Developed by Man.—

In a recent issue, *The American Review of Reviews* carried an article on "The Miracle of Radio Broadcating," by James G. Harboard, president of the Radio Corporation of America, as follows:

"Radio broadcasting, I devoutly believe, is the greatest force yet developed by man in his march down the slopes of time. Since Gutenburg devised his crude wooden type and made printing possible, nearly five centuries ago, there has been no single invention which so closely touches human interest and human welfare as this miracle of the ages.

"The voice of radio broadcasting penetrates the cottage of the humblest citizen as readily as it does the palace of the Fifth Avenue millionaire. It laughs at distance. It recognizes no distinctions and plays no favorites. It is the entertainment and the education for the million, and as such it is available to everyone, being literally as free as the air.

"Today, with 600 broadcasting stations in operation throughout the United States, a truly remarkable service is being rendered to an audience of listeners estimated to reach at times as many as twenty-five million people.

"With these utilitarian benefits of radio, there comes a wealth of entertainment. The great men of the nation, the President, himself, will speak to the city man and the farmer alike. To paraphrase Emerson, if a man have a radio receiver, no matter where he be, the world will beat a path to his door."

The Football Problem in Colleges.—

We read the trend in the papers. It may be called a problem, for it has reached the stage where it over-shadows many better interests, and where students themselves have felt that certain things connected with it must be changed. *The Youth's Companion* makes the following comment on the situation:

"No subject is more thoroughly discussed than the future of football. Almost everyone has a good word for the game itself; but those who love it best are the most eager to prevent it being turned into a circus. The other day a conference of college editors from Harvard, Princeton, Dartmouth, Williams, Bowdoin and Wesleyan, met at Middletown, Conn., and made some very sensible recommendations concerning the conduct of the game. One was that coaches should not be paid salaries greater than—or even as large as—professors. Another was that the coach should not be permitted to have any access to teams or substitutes between the beginning and end of a game. The third was that no team should play more than four games, and those with teams in its own class, and the last was that "championship" titles should be avoided. These suggestions are interesting above all, because they come from the undergraduates themselves. If the game is "reformed," it will be the college and not the newspapers or the faculties who will do it."

Baseball is also coming up for thought. The game has been misused a good deal. It has many good features, but bad ones, too. One of the bad ones is that it is merely a spectator's sport. There are thousands who look on, but only a few can participate. What America needs is a simple, inexpensive game of somekind in which everyone can join. That will give true relaxation and promote sociability at the same time. A baseball man imagines a good deal more than he gets when he witnesses and shouts at a game.

NOTES-PERSONALS

In a private note, Bro. D. A. Mann, renewing his subscription to THE CHRISTIAN SUN, says, "I am proud of our Church paper, I think none excels it."

Do not wait till after Mission Month is over before beginning to plan other work. Keep that in mind, and think of plans for summer schools, conventions, and the various other church enterprises.

Many letters are received containing statements about THE CHRISTIAN SUN like this: "It has been in my home ever since I could remember." It would be a pleasure to acknowledge these letters, but time forbids.

Dr. W. A. Harper, President of Elon College, N. C., attended, during the past week, the Council of Church Boards of Education and the Association of American Colleges, which meetings were held in New York City.

Chaplain H. E. Rountree has been transferred from Portsmouth and is now in the Panama Canal Zone. He will be glad to hear from his friends. Till further notice, his address will be: Chaplain H. E. Rountree, U. S. S. *Antares,* c|o Post Master, New York City.

At the quarterly meeting of the Rockingham County (N. C.) Ministerial Association, composed of eight different denominations, on Monday, January 4th, at Spray, N. C., Rev. R. A. Whitten, pastor of our Reidsville Church, was elected president for the year 1926.

If pastors put on Mission Month in an indifferent and half-hearted manner, we may expect indifferent and heart-breaking results. Some of our churches are going to reap great benefits and blessings from Mission Month, because their pastors are praying and planning for it.

Rev. R. C. Helfenstein, D. D., Dover, Del., went at the very heart of the matter for observing Mission Month. Though his letter was purely personal to the Mission Secretary, its contents were too rich and suggestive to be kept. We trust that every CHRISTIAN SUN reader this week will turn to Bro. Helfenstein's letter and read it carefully and then meditate for a moment what such a sacrificial service means in the life of a church and people.

Dear "Uncle Wellons" is none the worse for the centennial celebration on January 1st, and the delivery of that fine sermon which required an hour and fifteen minutes—to say nothing of the ordeal of shaking hands with hundreds of his friends. Fact is, the event seemed to help him. Having lived a hundred years, much of which time he was frail and in bad health, one might as well quit prophesying or surmising as to how long he will live.

The liberty granted by the tenets of the Christian Church should not be construed to grant license to promulgate unwarranted private opinions. Immediately following the statement of the Five Cardinal Principles, the Church places itself on record thus: "The Church should avoid all debates and disputations, especially of a public character, which tend to create strife, enmity or division among the followers of Christ, and should not employ means of doubtful propriety, but should use those spiritual weapons which are mighty, through God, to the pulling down of strongholds."

If one is inclined to think a woman cannot preach, and stick to her text while she does so, we invite such, and all others, to read that masterpiece by Mrs. M. L. Bryant, Norfolk, Va., presented elsewhere. Mrs. Bryant is the efficient and capable president of the Woman's Missionary Conference of Eastern Virginia, and works at her task all the year. We trust all SUN readers will read carefully her presentation of a very engaging theme.

Rev. G. A. Pearce, Sunbury, N. C., writes on January 11th, "Have filled one appointment at each church of this field (Gates County) and am liking the work better each day. In fact, I am just an instrument in God's hands, so I am not uneasy about the work here." Brother Pearce is an Elon graduate of the class of '25, and after teaching a few months has entered the pastorate for all his time and strength. He has an important field and here is trusting that God will bless his labors abundantly.

THE SUN'S Editor wonders if all of our readers noticed in THE SUN of January 7th, the account from Pastor James H. Lightbourne, Holland, Virginia, of labors wrought and achievements attained in a program of the past five years with Holland Church? Though modest and unassuming in its presentation, it was a revelation of what may be accomplished through divine guidance by one who gives himself to a program of real Kingdom service. Evidently Brother Lightbourne has the ability to plant, to water, to cultivate, in such way and manner that God approves and gives the increase. We should be calling this man "Dr." Lightbourne, and if some of our colleges do not recognize the opportunity of honoring themselves by confering this degree, THE SUN'S Editor will feel like an opportunity has been missed of awarding merit where merit belongs. He is already a "Doctor of Deeds" that count in a marked manner for the advancement of that knowledge which is most worth-while in this world.

The Mission Secretary received a line from his friend and brother in service, M. T. Woodall, formerly of Raleigh, N. C., R. 4, now of Chicago. The following betrays no confidence and shows the mind and heart of one who has learned to sacrifice even in his days of preparation for service. "Since I made my pledge to missions, many things have happened to me of which I need not tell. However, I have given myself to the service of the Lord and I am now in my second year as a student of the Moody Bible Institute, and I hope some day to be out in the world actively engaged in some line of work for God. Pray for me. Enclosed you will find a check for $25.00 for which amount give me credit on my pledge. I am trying to keep up the practice of tithing and it is helping me in many ways, although it costs me a lot of money to live here and go to school. I am working my own way. I go home in the fall and run a cotton gin to secure means on which to come back." Evidently our brother is getting joy even in the days of his preparation. In fact is not tithing itself a large and legitimate part of education and preparation for life?

POUNDED.

One of the biggest surprises we have ever had happened on Thanksgiving evening. A number of the good people of Bethlehem Church came to see us, bringing with them many things that had been gotten together, such as are helpful to a preacher's family.

Some of these things were money, sugar, coffee, flour, butter, meat, fruits, cabbage, sweets, cloth, etc. We have also been remembered since.

Perhaps one wonders what we said. What could we say? We were at a loss to know what to say, or rather we were "too full for utterance." Now after the shock is over, about the best thing we can do is to pray the Lord may continue to bless these good people and "supply all their needs according to His riches in glory," helping us to serve them better.

Many thanks, Bethlehem.

J. F. APPLE AND FAMILY.

SPECIAL NOTICE.

On Saturday, January 30th and Sunday, January 31st, there will be a special session of the Eastern North Carolina Christian Conference at Wake Chapel Church, near Fuquay Springs, N. C. The session will open at 2:30 P. M., Saturday and close Sunday night. All delegates, all ministers, and members of Standing Committees of the Conference are urged to attend this meeting. Important business will come before the conference for consideration.

All churches should be represented by the delegates chosen to attend the last annual session. All members of conference should be present at the opening and stay till the close Sunday night.

Entertainment will be provided for all who come. Write Rev. J. Lee Johnson, Pastor, Wake Chapel Church, Fuquay Springs, N. C.

H. C. CAVENESS, *President,*
W. C. WICKER, *Secretary.*

YOUNG PEOPLE'S CONGRESS.

The Alamance-Orange-Durham District of the Young People's Congress of the North Carolina and Virginia Christian Conference will be held at Elon College in the Christian Education Building on January 31st, which is the fifth Sunday.

This Young People's Congress was authorized at the last Sunday School and Christian Endeavor Convention of the conference at Shallow Ford Church.

The program will open at 10:00 o'clock that morning, and will close at four in the afternoon. Luncheon will be served the visiting delegates in the College Dining Hall. The program is arranged especially for the young people, the young people having places on the program and on the committees. At this time also, plans and arrangements will be made for the continuance of the congress.

All young people from the ages of 15 to 24 are urged to attend. The delegation will be unlimited, but will include all the young people of every church in the district. Also an auxiliary organization of pupils from 9 to 15 years of age, a Junior Congress will be conducted at the same time, with a separate program.

C. M. CANNON.

MT. CARMEL.

The work at Mt. Carmel is still alive and we have no idea of turning backward, for we know that our Captain, Jesus the Christ, is able to give us the victory if we will only trust Him.

On Thursday evening, the last day of 1925, Sunday School Class No. 5 rendered a very interesting program, in the way of a pageant entitled, "The Babe of Bethlehem." This program was directed by Mrs. Otelia Johnson, Mrs. C. K. Barrett and others. There was a very large crowd present that expressed themselves as being much interested an inspired.

After the entertainment was over, the Sunday School gave a Christmas treat. A Christmas tree was exhibited, a Santa Claus was in evidence, and all the children and junior pupils received presents.

We appreciate the help of those on the program and the Sunday School having remembered the children.

The people here are very good to us in many ways, and while we have not received a general pounding for the past few weeks, we have not only been remembered with kindness of word and act, but by many in a very substantial way, all of which we would not be able to mention.

Not long ago, Bro. C. K. Barrett remembered us with a quarter barrel of flour, Bro. Elihu Lankford with a nice box of fresh meat, Mrs N. V. Bradshaw with a nice ham for Christmas, Bro. J. B. Bland and wife with a nice lot of "freshes," and many others have given potatoes, and other things that go to help in pleasing the appitite and sustaining the body.

Praying God's richest blessings upon each member, we are looking forward to a very successful year in the church work.

ELISHA BRADSHAW,
Pastor.

A FAST COVENANT.

What Do Other Pastors Think of This?

January 14, 1926.

Dr. J. O. Atkinson,
Elon College, N. C.

Dear Dr. Atkinson,—

Last night at the regular monthly meeting of our Official Board I presented the proposition of the Emergency Mission Campaign for February, and submitted my recommendations as to an appropriate way for our church to observe the month, and to recommend that the families of the of the good.

There were twenty-four members of the Board present, business and professional men and women.

The Board voted unanimously and enthusiastically to observe February as special mission month, and to recommend that the families of the church sign a Fast covenant pledging themselves to fast each Wednesday noon of the month, and give what the meal would have cost as the minimum offering of that week for the Mission Campaign.

The plan includes the idea of having the members of the family gather around the unset table at the noon hour, and there in the atmosphere of the sacrifice they are making by going without the principal meal of the day, to spend a few minutes in silent prayer for the Mission interest of our beloved church, and for the success of the Emergency Campaign.

This plan is the same as the one I presented to the church a few years ago in the interest of Near East Relief, which was adopted by hundreds of churches of all denominations, and which was heartily recommended by the National Near East Relief Committee. Such an orbservance has both a subjective and objective benefit. It is sure to prove a great spiritual blessing to all who enter into the Fast Covenant. Moreover, it is bound to result in larger offering of Missions at this particular time, and it will implant the idea of Missions more deeply in the minds and hearts of the people.

What a wonderful thing it would be if every family in the Southern Convention would observe such a Covenant for the month of February!

May God crown your untiring efforts in this campaign with the most inspiring victory of your life is my earnest prayer.

Sincerely yours in the Master's Service.

R. C. HELFENSTEIN, *Pastor.*

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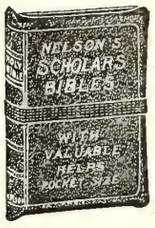

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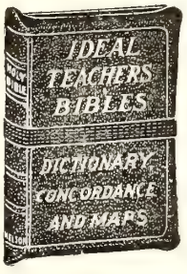

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J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THEREFORE PRAY!

One billion people, two-thirds of the human race, nearly two thousand years after Jesus sent forth His apostles, are still without any knowledge of the Saviour. The testimony of the Christian nations of the West is marred by injustice, race prejudice, covetousness and immorality. More than a million children, in this the richest nation of the world, are denied opportunities for education and are sacrificed on the altar of greed. Prohibitory laws, the outstanding manifestation of America's idealism, are meeting such a widespread and determined opposition in their enforcement as to make of our country a byword and hissing among the nations. Our churches are tainted with worldliness and hypocrisy. More than 25,000,000 young people and children are outside the influence of any Sunday School, Jewish, Catholic, or Protestant. Family religion is at a low ebb. Family worship, the daily reading of the scriptures, the family singing of hymns, have almost dissappeared. Disrespect of the Sabbath is wide-spread; and attendance upon church services and upon the weekly prayer meeting are in most churches not half the membership of the church. All these and a hundred other threatening symptoms call loudly for some remedy, some fresh stimulus to spiritual living.

Such a remedy is prayer. If God's people, those who profess to love him, would give half the time to earnest, believing prayer that they now spend in activities, a wave of spiritual energy would sweep the earth, that would hasten the coming of the Kingdom by centuries. Jesus' recipe is the recipe for present perplexities. "The harvest is great, the laborers few," he said, "therefore pray." Therefore *pray!* Therefore PRAY!

The above citation of facts and conditions is taken from the pen of Helen Barrett Montgomery, issued as "A Call to Prayer." Surely such a summons should not go unheeded. Now, when we are preparing for Mission Month in all of our churches, prayer should be emphasized, for missions go forward on the knees of prayer. This is the mightiest factor in missions, and the reason why two-thirds of the human race is without Christ is because Christians have not prayed as their Lord taught and commanded. J. O. A.

KINGDOM LOYALTY.

A Kingdom is a *Realm* with a King as its head. At Sinai God spake to the people through Moses and said: "Ye shall be unto me a kingdom of priests and a holy nation."—Exodus 19: 6. John said: "Repent, for the kingdom of heaven is at hand." And Jesus said: "The kingdom of heaven suffereth violence."—Matt 11: 12. If there is any difference between the Kingdom of God and the Kingdom of Heaven, it must be the difference between the *Old Dispensation* and the *New Dispensation;* and the Messianic Kingdom and the Jewish Kingdom are one, for Jesus came to fulfill, not to destroy. (Matthew 5: 17.) The Christian dispensation grew out of the Jewish dispensation, and the Church is a part of this Kingdom over which Christ rules. And, "The kingdoms of this world are to become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever."—Rev. 11: 15.

Kingdom loyalty is devoted allegiance to the Kingdom of God in all of its interests. Loyalty to the United States includes loyalty to all of the States, to all of the laws, and to all of the people. It is no small matter to be loyal to the Kingdom of God, as that embraces all divine and human interests and obligations. To be a Christian is the greatest thing in the world.

Loyalty to God.

(a) As Creator. "All things were made by Him; and without Him was not anything made that was made."—John 1: 3. He hath made us in His own image, and crowned us with glory and honor.

(b) As Savior, through Jesus Christ, who is, "King of kings and Lord of lords."—I. Tim. 6: 15. Jesus is head of the Church, and loyalty to Him is loyalty to the Kingdom.

(c) As Holy Spirit, who gave us the Bible, and inspires the readers and teachers of the Bible, so that men may know their spiritual obligations in all relations of life. "He shall take of mine and shall show it unto you."—John 16: 15.

These three lines of loyalty—to God, to Jesus Christ, and to the Holy Spirit—are all inward, spiritual, and personal. Man cannot deceive God, it is fatal to deceive himself, and wrong to deceive others. Loyalty to the Kingdom is the foundation for character and a crown. The hope of eternal life is in loyalty to the Kingdom.

Loyalty to the Church

(a) Its Mission, which is Missionary. The love of God and the command of Jesus prove this: "God so loved the world," and Jesus said, "The field is the world."—John 3: 16 and Matt. 13: 38; and He sent His disciples "to teach all nations, and to preach the Kingdom of God."—Luke 9: 60.

(b) Its Institutions and Publications, Educational and Benevolent. These are all parts of the Kingdom, and disloyalty to the institutions of the Church is disloyalty to the Kingdom; for they are all agencies of the Kingdom.

(c) The Sunday School. Sunday School literature and social and welfare work deserve the loyal support of members of the Church. It is a great privilege to be a member of the Church and, like good soldiers, to wear the whole armor of God," and "Fight the good fight of faith."

Loyalty to the Local Church.

(a) Its Pastor. And it is equally important for the pastor to be loyal to the members. This relationship between pastor and members is sacred and essential to Kingdom loyalty. It is, also, mutual and binding. Where this mutual relationship is cordial and permanent, the local church will be influential and loyal.

(b) Its Organization. The local organization is based on some Biblical foundation. It is, by its creed, its conference, or its principles, tied up to the Kingdom; if separate from these, it is not a New Testament Church, and it is not a part of the Kingdom of God. There are organizations within the Church, as an organization: Missionary Societies, Aid Societies, Young People's Societies, and the members should be friendly to all the sub-agencies and activities working for the Kingdom. One may not be a member of all the auxiliary societies, but should be friendly toward all of them.

(c) Its Financial Support; not only of local expenses, but of conference, convention, and authorized obligations of the local church. Financial support of the local church and its obligations is essential to the life, growth and the activities of the church. The Home cannot exist without money. The State cannot exist without money. The Church cannot live and do its work without money. "It is more blessed to give than to receive," and "God loveth a cheerful giver."—Acts 20: 35. Giving is like God, who "giveth man all things richly to enjoy."—I. Tim. 6: 17.

Here, in the Local Church, is the field for individual loyalty, and individual service. The majority of members never get beyond the local congregation in attendance, activity, influence, and representation, but it is a great field, and a great opportunity to cultivate and express loyalty to the Kingdom, for the local church.

W. W. S.

WHAT THEY SAY OF MISSION MONTH.

We cannot begin to give in full what our many pastors say about Mission Month, but a sentence from some of the many letters will indicate the spirit of the pastors as touching this vital matter:

Rev. B. J. Howard, Chapel Hill, N. C.: "Our plans for Mission Month are now in the making; may send you program when completed."

Rev. Stanley C. Harrell, Durham, N. C.: "Our church has voted to observe Mission Month, and take the special offering. I wanted the program to be officially adopted by the church."

Rev. C. E. Gerringer: "I mean to observe Mission Month in my church, and I am arranging to give my churches two Sundays each."

Rev. T. J. Green: "I purpose to observe Mission Month in all my churches and wish you would be with me at each of them one Sunday before then."

Rev. G. A. Pearce: "I will do the best I can in putting on a missionary program in the churches of which I am pastor. I can use any printed matter you may think beneficial in helping to get the people interested to the point of giving."

Rev. F. C. Lester, Franklin, Va.: "I am not sure just how we will accomplish the desired end, but we will work it in a serious way. I now think that we will put on an educational program during the month of February, culminating in a pageant near the last of the month with the understanding that the mission end of the envelope offering and the special offering at the pageant go as our special for the funds desired. It seems to me that this will keep us with the budget system and at the same time enter into the program of the conference."

Rev. J. A. Ledbetter: "I most heartily approve of the plans for Mission Month. I am constantly calling the attention of our people to Missions. We can do His will only as we are missionary. We will observe Mission Month in my churches."

Rev. H. B. Hall: "It is our purpose to observe Mission Month heartily. I am heartily in favor of missions. No church can thrive without missions."

Rev. H. S. Hardcastle, Suffolk, Va.: "We are planning to observe Mission Month in February, and we hope to make it an intensive missionary period. I have been thinking about some ways in which I can make the matter interesting and especially concrete. Among other things, I hope to have an illustrated lecture on our foreign mission work, as well as data in regard to all our work, both at home and abroad. I also plan to preach on missions on several occasions during the month and to use the theme in my mid-week prayer services. I will probably use "Prayer and Missions" in these meetings. If you have any suggestion, or any material I will be glad to have it. I hope we can get an offering of love that will represent our share in the work."

Rev. C. W. Hanson, LaGrange, Ga.: "I will do all that I can in observing Mission Month. Our people have been up against it so hard, I do not know what can be accomplished just now; but will do all I can."

Rev. C. W. Carter, Wadley, Ala.: "Yes, I am interested in the plan to raise a special fund for Missions. Expect to make a special effort and do all I can in all my churches."

Rev. J. S. Carden, Durham, N. C.: "I will say in regard to Missions, that I will do my best to hold Mission Services in the Month of March, 1926, in all of my churches, and take the offering and have it sent to you. Yours in Christ."

Scores of others write in simialr vein. Rev. R. C. Helfenstein writes a letter which we have taken the liberty to print in full. Many have ordered their envelopes, and these will be sent out to every church secretary in a few days. Every member of Sunday School, Christian Endeavor, Church and congregation should be given an envelope, and we are trying to supply enough to meet the need. J. O. A.

"THE CHURCH IN A CHANGING WORLD.' No. 1.

There are two philosophies of life. The one teaches that the human race started on a very high level of morality and intellectuality; the level of human perfection, but that from this state of perfection man fell, and that the human race has been retrograding ever since. This philosophy of life teaches that from the day dawn of humanity's existence, the world has been going backward, and that what humanity is hoping for is that man shall ultimately be reinstated to the exalted position of perfection from which he formerly fell.

The other philosophy of life teaches that the human family started from a very low state of moral and intellectual appeciations, and has been slowly but surely climbing higher and higher in an upward trend toward God. It teaches that nations may decline and Empires crumble away, but that upon their ruins humanity builds more largely and more securely. This philosophy of life grants that at times humanity has lost its footing as for instance was evidenced by the world war, but that by and large, humanity from the inception of the human race has been climbing, advancing, progressing. This philosophy of life teaches that at heart the world has been growing better, despite the numerous outward indications that argue the contrary. The only person who does not believe that the human race has been advancing and that the world is growing better, is the person who does not read history. No thinking person can fail to appreciate the fact that in spite of the occasional periods of stoppage in the development of the human race, and in spite of the apparent periods of falling back, that in man's many-sided life may be clearly traced a marvelous development, evidenced by the irrefutable fact that civilized man is adapted for a far higher and happier career than were his savage ancestors. Who would care to change conditions in life today for those of a hundred, or fifty, or even ten years ago?

Humanity was born to push forward. A perfected humanity is the goal of human desire at its best. The spirit of promotion, the spirit of achievement, and of progress, is the spirit of the Author of life, the God who reigns in and over all.

This God implanted spirit in man is opposed to every expression of the principle of *laissez faire* which is content to let well-enough alone, and which looks with fear and distrust upon every suggestion of change that would break with established thought or time-worn custom.

In every age this native instinct, this inherent passion in humanity's bosom to rise, to move forward, to better existing conditions has been opposed by a *perverted* tendency in society to take things as they are, to hold to the past instead of looking to the future, to accept without question all that the past has given, to be guided by the thought of the past, but to fail to direct the thought of, or to make any contribution to the the future, other than to hand down to the future what the past has vouchsafed to the present. In short this perverted tendency in interests, seeks to preserve the existing conditions instead of changing them for something better, instead of building on the foundation of the past larger things for the present and the future.

Notwithstanding a perverted tendency in society to let well-enough alone, and to hold tenaciously to the past at the sacrifice of a change for the better, the world has been and is moving forward. We individually have to vote as to whether we are going to move forward with the world on our thinking or to keep our thoughts from being inoculated with the progressive ideas of our day. If we want to follow the line of least resistance in our thinking, we will follow the well beaten paths of the past. Otherwise we will seek to help blaze the trails to guide men in their quest after truth.

Today, as never before, men in every civilized land are coming to namely that,—

> "New occasions teach new duties;
> Time makes ancient good uncouth.
> They must upward, still and onward;
> Who would keep abreast of truth."

The present can best show its appreciation of the magnificent contribution of the past by building upon it more largely for the future. The present owes its existence to the past, but to the future it owes its *right of existence.*

Human progress consists in society readjusting itself to new and even higher planes of life socially, industrially, politically, educationally, and religiously. Each succeeding century effects more readjustments than the preceding. The world of science and invention, the scientific method being adopted in every field of learning, made the nineteenth century conspicuous for the numerous readjustments in thought and life which it introduced. The twentieth century will be no less conspicuous. We have passed beyond the time when the prevailing tendency was against reform and progress.

Possibly men hold more persistently to the old order of things in religion than any other sphere of human interests. They may welcome with enthusiasm innovations in farming and other industries, in business methods, in education, in politics and yet set themselves dead against anything new in religious thought or propaganda. Men are slow to change their religious views. The Church is experiencing and is to experience many readjustments in the twentieth century, readjustments which will make it more Christian. Each succeeding generation is getting closer to Jesus and to the content of his gospel. The heterodoxies of one generation become the orthodoxies of the succeeding generation, and thus progress in religious interpretations has been effected.

Many people are disturbed by the changes which are so rapidly taking place in the readjustments of the different creeds of our day, and in the theological restatements of Christian faith. The reason some people experience a shaking of their faith in these times of theological readjustments is the fact that they fail to distinguish between theology and religion. Their religion is based on what they have received from others, rather than upon what they have experienced for themselves. Religion which is based on experience has nothing to fear from any source. You can't shake a man's faith if he has experienced God in his life. Religion is based on facts that are eternal, wheras theology is but the interpretation of those facts, and will change as knowledge increases. Theology is but the index of religious consciousness. Men who are content with medieval Christianity will cling dogmatically to the medieval theology, even though it may be dusty with age and utterly meaningless for the day in which they live. Theology is to religion what botany is to the plant world. The science of botany has changed but the phenomena of the plant life remains constant. So in the relation of theology to religion, the theological forms and opinions have changed and are changing and will continue to change as knowledge increases, but the great facts of God, Christ, his holy love, and the purpose and meaning of human life remain unchangeable and eternal.

R. C. H.

THE STUDENTS AT EVANSTON.

An Interdenominational Student Conference, with some thousand in attendance assembled at Evanston, Ill., December 28th to January 1st. The brilliant Stanley High was the guiding and directing genius. The elders were welcomed to the gallery. It was a young people's gathering, and they proceeded to do things.

The first day and a half were consumed in fault finding. The most erroneous criticisms were launched against the Church. The atmosphere was decidedly "anti."

Then, for two days, the commissions appointed in advance to study the positive achievements of the Church, reported. Facts proving that organized religion had not failed were given. The whole atmosphere changed.

Of course resolutions were then adopted, or "findings" as the current vocabulary has it, and a continuation committee appointed. Now we shall see what shall be done.

I do not think it can be maintained that the writer is unsympathetic with youth, but he nevertheless desires to say to them that they lack the knowledge, the experience and the insight to run the world and its institutions. Their fine enthusiasm, their noble loyalty, their self-sacrificing altruism, are needed by the world. But they are erratic in judgment and should seek the co-operation of their elders in finding ways of realizing their splendid aspirations. Stanley High himself is beginning to sense this—Stanley High, who is the acknowledged leader of the Youth Movement, and who promises, I trust, to become a second John R. Mott or Robert Speer.

W. A. H.

CONTRIBUTIONS

SUFFOLK LETTER.

The Southern Christian Convention will meet in the Christian Church in Durham, North Carolina, on Tuesday before the first Sunday in May, which, this year, will be April 27th, 1926.

It was suggested at the Minsiterial Association of the Eastern Virginia Conference in Norfolk yesterday, that it would be a wise and happy thing to get all the Ministers in the Southern Cconvention to reach Durham by 5 o'clock in the afternoon, or before, that day, April 27th, and have a meeting and supper together at the new Washington Duke Hotel. Such a meeting for conference, before the Convention opens, would put the ministers in sympathetic touch with the work and with one another. Such opportunities are rare for the ministers, and yet important for work, not only in the Convention, but in the local conferences as well.

Such a meeting would generate a spirit of fellowship and co-operation among the ministers, a fine spirit that is essential to best results in the Lord's work. Ministers often feel the need of such association, but occasion does not arise for the realization of such fellowship except at the Convention. The approaching Convention looms so large in obligations and opportunities that the presence of all the ministers, whether delegates or not, contains an essential factor of future success. This is not meant to leave out the importance of the presence and judgment of laymen and women; it simply emphasizes the importance —almost necessity—for all the ministers to attend this Convention. This should be, and it can be made the greatest Convention in the *seventy years* of its history. Such a meeting is reasonable and possible; and a simple suggestion can make this pre-social conference tell for the interest of the Convention, and that means for the whole constituency of the Convention for two full years of real service.

It may be stated, without proof, that many ministers who would love to attend would be embarrased to let it be known that they were financially unable to attend. This is not said to blame ministers or churches; it is written to lead up to a suggestion which it is hoped will meet the approval and compliance of all the local churches. The suggestion is this: That every church or pastorate in the Southern Christian Convention give its ministers a sum of money that will defray his full expense to and from the Durham Convention. This would not be a burden upon any church or pastorate. If a church has a whole-time pastor, that congregation should hand the pastor a purse adequate to cover his expenses and say: "We want you to go to the Convention, remain all the time, and do your part, and return better qualified to serve our church as pastor." If the minister serves several churches, they should all take part in such a contribution as will defray his expenses to and from the Convention, pass it to their pastor as a willing gift from the churches, and tell him: "It is a pleasure to us to help you in this extra way to attend the Convention, to learn what you can, to contribute what you can, and then to come back to us better equipped for the work to which we have called you."

W. W. Staley.

ELON LETTER.

A writer in the *Yale Review* recently made bold to say that Colleges can get along without athletics, and can even achieve their major purpose without inter-collegiate sport.

The Alumni of Colleges do not believe this. The students do not believe it. The coaches do not believe it. The faculty do not believe it. The coaches regard it as rank heresy. The writer joins in the chorus of disavowal.

The College authorities are prone to regard athletics as a method of advertising. The students take the recreational view. The alumni regard athletics as a means of renewing their College loyalties. Coaches, of course, have the professional attitude toward the situation.

They are all wrong. Athletics is for character development, and unless College athletics can qualify under this category, our Christian Colleges part company with the whole thing.

Very naturally and inevitably the character values in athletics hinge on the coach or coaches employed. Colleges like to win. I have been greeted frequently by Elon friends and Alumni with the gibe—"Well, I see from the papers that Elon also played." In every such case, I explain that we played a real game and lost like real sports, that the real thing in athletics is the spirit in which you play the game.

But I never have yet satisfied a friend by this method. The emphasis is on winning, and this has been disastrous for the Colleges. It has caused Colleges to look for coaches who could win games, no matter by what methods. A winning coach always has the students, the alumni, and the public with him, no matter what his moral character. He may not pay his debts or live with his wife, his language may be that of a drunken sailor, but if he can put out winning teams, that is enough.

No, it is not enough. Those who coach, have the young men of a College under their control for good or ill, for Christian character or the opposite. A Christian College, therefore, must never lose sight of the fact that its coaches as well as its professors, shall by example, represent the best type of Christian manhood. Winning games is a small matter when compared to producing Christian character in College students through athletics.

W. A. Harper.

I AM GRATEFUL.

I am grateful, in the first place, to God for having spared my life so long. While I feel that I have not lived perfectly, I am grateful that he has spared my life a full 100 years, and that I have been able to do something for Him and His Kingdom.

I am thankful, too, for my friends—so many of them—more than three hundred who remembered me with letters and cards for my 100th birthday. I cannot answer these dear friends; I am too weak to do so, but I pray that God may bless them for their thinking of me, and I certainly appreciate their kindness.

I am grateful, too, for the money which my friends sent me on my birthday—more than four hundred dollars, which I am hoping to take care of and use for the Master's service. I am not even strong enough to write everyone of my friends who sent me money. I appreciate more than I can say their kindness to me, and I pray that God will bless them for thinking of me in my old days.

I am grateful, too, to the College for having arranged such a fine program for me on my 100th anniversary. I owe special thanks to Dr. Harper for having arranged the program in the Whitley Auditorium, and to Mrs. Harper for preparing for the reception for me in the Y. W. C. A. room of the Mooney Christian Education Building. I am grateful, too, for the fine things that Dr. Staley said about me, as well as for the fine things that Mr. Josephus Daniels said for me. I did not deserve these praises that these dear friends heaped upon me, but I appreciate the spirit that prompted them to say them, and I am grateful to them.

I am so glad, too, for the parts taken in the program by Dr. Alexander, Dr. Atkinson, Dr. Fleming, and Dr. Rowland.

I can safely say that I enjoyed the sermon that I was able to preach on my 100th birthday, more than any sermon that I ever preached. Perhaps I ought not to call it a sermon, but simply a statement of my experience and joy in serving my Lord. I will never forget how beautifully the people joined me in repeating those verses from the 103d Psalm. It will always be a pleasant memory to me. That Psalm is one of my favorite Psalms, and I can never forget it.

I am grateful to say that I have recovered from the strain of celebrating my 100th birthday, and while I am not strong and able to write letters like I always was, I do enjoy praying, and I will be glad for those who need prayer, to let me know, and I will pray for them. It is a great joy to me to pray. Prayer travels with the rapidity of thought, and it is such a comfort to me to feel that I can be present in spirit with those who are far from me. So do not hesitate to let me hear from you, dear friends.

You may address me at Elon College, N. C., and if I am not there, Dr. Harper will forward my mail to me.

I again thank everyone who made my 100th birthday so pleasant and happy for me. I am

Gratefully,

J. W. Wellons.

WHY CHRISTIAN EDUCATION.

By William A. Harper

Mr. Harper, author of many books and editor of "The Journal of Christian Education," is the President of Elon College, Elon, North Carolina, one of the small Christian Colleges which hold the development of character and the Christian outlook upon life the summum bonum *in education.*—The Editors.

There is a widespread feeling that there is no special need now for Christian education, that education in one type of institution is as wholesale as in another, and that to all intents and purposes the resultant of the educational process is equivalent, no matter where the education is received or under what auspices. In order to be able thoroughly to understand the necessity for Christian education it willl be well to examine the aims that influence people in their endeavor after education, and what influences educators profess to be governed by in their educational work.

There have been many different aims for educational effort. The first, perhaps, and the most persistent, is what we may describe as the development of the powers of the mind, or mental discipline. According to this view it does not make much practical difference as to what we study, just so the materials of the curriculum have the ability to produce mental muscle. In a former generation it was esteemed that Latin and Greek and higher mathematics had this talismanic power in especial degree. Consequently they were known as "the humanities." There is something to be said for this idea of mental discipline. It is true that education does tend to promote mental power, and that the inborn abilities of a man can be strengthened and developed by the educational process.

A second aim of education is directly practical in outlook, aim and method, as well as in content. According to this view it makes all the difference in the world what subjects we study. We are no longer looking for power, but rather for power in a particular direction, and useful information is the ultimate aim to be sought in all educational effort. "Of what use", the advocate of this view inquires, "is it for a farmer to study Latin or the president of a cotton factory to study Greek?" A man should decide in what direction he will invest his life, these practical minded people think, and then he should shape his studies in line for that vocation. There is no doubt but that this is the vogue for the most part in educational circles today. There are some, however, who think that those who take this, what they are pleased to call "bread and butter view" of education, are not educated at all, but that they are merely trained and skilled for a certain calling.

A third aim that has been quite influential in the history of education, especially of young women, is what we may style the "cultural," for lack of a better term. There can be no doubt that education does tend to produce persons of culture, and that culture is no mean possession, and its pursuit no disgraceful undertaking. According to this view we are not looking for mental power nor for skill in the performance of any particular duty in human society, but for an agreeableness of manner and wholesome delight in what we may call the amenities of life. Literature, art, music are esteemed to be specially valuable in contributing to such culture and refinement of life and manners. This type of education is being berated in these latter days, but a great deal can be said for it. It is the aim of the cultural view of education to qualify persons to enjoy their leisure hours. Increasingly the conquest of nature and improvement in mechanical devices make possible a larger leisure for a larger number of people. Our educational system must not break down at this critical point. It must educate people to use their leisure hours profitably and to do what a philosopher has called "invite the soul," whatever that may mean. We may laugh at the philosopher all we wish, but we may mark it down as a certainty that no civilization can survive whose people are unable properly to use their leisure hours.

A fourth view of education, and one which appeals very decidedly to the social conscience of our time, is the so-called adaptation theory, by which the purpose of education is esteemed to be the fitting of the individual to live in the group or society in which his lot is to be cast. This is a special development of the second theory which we have already discussed, the so-called practical, informational, or vocational theory, but its advocates seem to link it up with what is known in the most recent vernacular of the educational world as the project method. Now the project method is nothing more nor less than appealing to the mind of the student in the realm of his own interests. There is no doubt that interest plays a large part and is a decisive factor in the acquisition of learning, and there is also no doubt that it is the duty of a student to adapt himself, in accordance with his taste and interest, to live the most effective and serviceable life he can in the particular group, or society, or profession, if that should be preferred, in which his lot is to be cast.

These four theories summarize briefly the aims that have influenced individuals and educators in the educational world, but there is something lacking in all of them. It is conceivable that a man may use his mental powers in such a way as to advance his own interests at the expense of his brother-men. We have no assurance that a

(Continued on page 14.)

MISSIONS PROGRAM.

WOMEN'S SOCIETIES.

"Every step in the progress of Missions is directly tracable to prayer."

Prayer is the Strategy of Missions:

a. Bible reading: Ephesians 3: 14-21.

b. Prayer for various denominations, for missions, for unity of spirit.

The leader should outline the purpose of the chapter, as given in the outline on pp 75-77. She should close her statement by introducing the various denominational representatives, who are to explain how the whole Church of Christ shared in the missionary enthusiasm born of prayer.

a. The Presbyterian giving a sketch of Robert Miller and his earliest books on the primacy of prayer in the missionary enterprise.

b. The Methodist tells of the rise of Methodism and gives an account of Bishop Coke, pp 77, 79.

c. The Congregationalist tells of Jonothan Edwards call to intercessory prayer, p. 77.

d. The Baptist follows with a story, p. 78.

e. The Episcopalian tells of the organization of the church Missionary Society, p. 79.

f. The Moravian tells how her missionary history began in the prayers of Zinzendorf, pp. 82-83.

2. Paper, "The Haystack Prayer Meeting."

3. Examples of believing in prayer. Let five women instance the experience of:

a. The China Inland Mission, pp. 77-78.

b. The Telugu Mission, pp. 92-93.

c. Prayer Meeting Hill, p. 95.

d. Prayer in Burma, p. 96.

e. Founding of Union Christian College, pp. 96-100.

4. "The Four Walls of Opportunity." Leaflet.

5. "By Special Messenger." Leaflet.

Hymn: "What a Friend We Have in Jesus."

Prayer.

YOUNG PEOPLE'S SOCIETIES.

"Whosoever prays most, helps most."

Roll Call: Each member responds with the name of some famous Slav. See "High Adventure."

Dues collected.

1. A short discussion of last lesson.

2. "A Long Look Across the Sea."

3. Tell something about the Orthodox church; the Roman church; the Protestant church; the Christian Church.

4. Devotional period—Hymn, prayer.

5. "The Four Walls of Opportunity" and "By Special Messenger," leaflets.

6. Refreshments and social hour.

JUNIORS AND WILLING WORKERS.

Aim: To lead the boys and girls to realize the naturalness of prayer, to help them talk with God.

"Brave Adventurers": "The Count who Wrote Letters to Jesus."

1. Worship Period: Hymn, Scripture Reading, Prayer. Roll Call and Dues collected.

2. Discussion Period:

a. Do you wish you had lived when Jesus was on earth, and could have talked with Him?

b. Tell the story of the Count who wrote letters to Jesus c. Do you think Count Zinzendorf would have been a good friend, a good playmate when a boy?

d. Would you like to become a member of the "Order of the Grain of Mustard Seed"?

3. Each member might write a letter to some other member, telling the story of the little Count.

4. Refreshments and Social Hour.

GERTRUDE BROWNE,
Secretary.

NOTICE.

If any of our churches in the Southern Convention are without pastors, I shall be pleased to furnish a list of available ministers with whom correspondence would be invited. I shall be glad to furnish this information as some of our willing and able pastors are ready to take work where needed.

J. O. ATKINSON,
Mission Secretary.

COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

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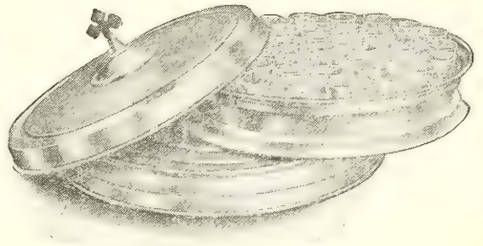
Aluminum is light in weight, durable, and does not tarnish.

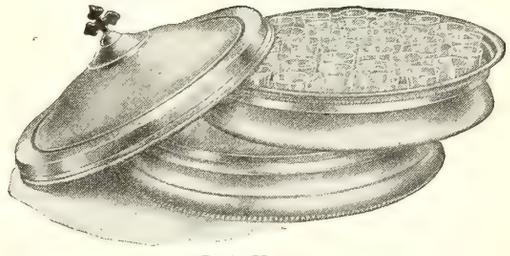


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlockink, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**

SILVER-PLATE.

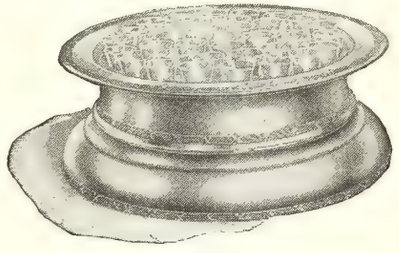
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
Cover No. 5—Silver-plate; fits Tray No. 85	**16.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**

Bread Plate No. 3—Narrow rim	**9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

Send Order to THE CHRISTIAN SUN.

1536 E. Broad St., - - Richmond Va.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

Warren H. Denison, *Secretary.*

Mrs. Stanley C. Harrell of Durham, N. C., writes: "During this year we have used Maud Jenkin Baldwin's Stewardship Lessons for Juniors called, "Using Our Heavenly Father's Gifts" with a marked degree of success. We thank you for the suggested Stewardship course." It is worth many times its cost of thirty cents.

Mrs. L. T. Proctor writes, "I expect to send you some tithers soon from the Liberty (Ind.) Church. The people were delighted with your work and the thoughts and plans you left with them. Some have already decided to tithe. Can you come to our Buffalo church in February?"

WHAT FIRST?

Certain important matters should have our earnest Christian consideration at the opening of a new year. One of the vital matters is that of our personal and family benevolent giving. There are many persons who are studying this item carefully and are seeking to make their giving to Christian work and to the various benevolences a real matter of conscience. They understand that the Kingdom must have the first place in their lives and they definitely plan to give their first fruits to the Lord's work. To them personal and family luxuries, pleasure trips, extended vacations, personal pleasures, must take the secondary place in their expenditures. They take a genuine satisfaction in placing the Lord's work first. There are vast numbers of others, even professing Christians, church officers, whose personal expenditures, luxuries, pleasures, come first. This ought in no wise to be so on the part of any Christian. They give to God and His work the left-overs, the loose change. They give only their tips to Him as they would to a waiter. Any number of families spend more on one automobile pleasure trip and visit than they give to the Lord's work in a year. They seem to have no concern whether the missionaries of their church suffer or not, whether the work is crippled or retrenched. They do not seem to care whether their colleges close their doors or are compelled to turn away worthy students seeking a Christian education so long as they have their pleasures, trips, luxuries. To them they and their families come first and their Lord, their church, their denominational enterprises have the left-overs if any. He gets but a pittance. To all such we call attention at this opening of the year to remember that we are stewards, and as such we must give an account to God of how we have used for him, or failed to use, that which has been entrusted to us; and again, that he must come first in all of our expenditures.

Then there is another stewardship matter that must be kept in mind; and that is that one cannot shirk his responsibility in deciding to what benevolent objects he will give his money. It is not enough to give to any good cause. There are primary and secondary objects to which one gives. The primary objects should have the larger gifts. We are stewards, and we must be faithful stewards. Who is first in your expenditures, you, your family, your luxuries, pleasures, trips, etc., or God, your missions, your colleges, your church? What proportion of your expenditures does God get? These are some of the questions that face the Christian in this new year, 1926.

MAKING THE BUDGET.

This is one of the most important matters connected with a church's activities. It will not do to make out the budget and put the denominational benevolences in a lump sum as simply one item in the budget. The budget items should be set out separately and as distinctly for the denominational benevolences as for the local church expenses. The common treasury should not be allowed in any church, for benevolences and local funds so that it may be drawn upon by both. The denominational benevolences should be dignified, be regarded as important, be emphasized and explained in detail just the same as current items. They should not be subordinated in any way. Canvassers should be instructed and be required to explain each item of the benevolences as they are those for the local church. No church will permanently gain by decreasing benevolences or by minimizing their importance, or by including a nominal sum in the current budget of the church. There should be the steady striving to bring the two totals to equal amounts. All benevolent money should be kept entirely separate in every way from the current expense money, and should receive the same emphasis and stress as funds for local use. When a church begins to increase its own local budget at the expense of its benevolent budget it then begins to decline. It is high time for all churches to put the benevolent work on its right basis."

Rev. A. B. Kendall, D. D., Springfield, Ohio, says, " I believe in tithing. I have tithed for many years. Whenever any money comes into my hands I set aside one-tenth of it for the Lord before I take one penny of it for myself. As for me I know no other standard for giving."

YOUR MONEY TALKS.

Money lessons learned in childhood linger through life. Even when you are generous your money talks about motives. Money is the most romantic thing in all the world. IT is the epitome of your life, revealing what you really are.

PURPOSE AND PLAN OF MISSION MONTH.

Every member of Church, Sunday School, Christian Endeavor and Missionary Society can help now. All our Conferences have voted to have Mission Month in 1926, the Eastern Virginia, February, the others March.

Our Mission work at home and abroad is greatly handicapped from lack of interest in Missions and funds to carry on. The Mission Board has done its best and is now greatly embarrassed because it cannot meet its outstanding obligations.

To continue work already begun and meet obligations already made, an Emergency Fund of $25,000.00 is called for and is a necessity. Of this amount the ten members of the Board pledged themselves, as individuals, to give $2,500.00, (one tenth of the entire amount) if the remainder of our membership will give the balance.

What is desired is this: Plan for and emphasize Mission Month. During that month put on in all of the churches a missionary program, have a missionary sermon, emphasize missions in some way. Then on the Sunday designated by the pastor, take the missionary offering—a free will offering but with an earnest endeavor to get *every member and friend to make as liberal donation as possible.* In this way it is greatly hoped we will make our churches more missionary in spirit, and in giving and that our present work shall not further suffer.

Our Lord certainly meant each one of us when He said, "Go ye into all the world and preach my gospel to every creature." Many cannot go in person, but all can go, and thus obey our Lord, in prayer and in purse. Here is an opportunity, and a real need if there ever was one. As we give to Missions we will become more interested in Missions. And as we know about Missions we will give more to Missions. Let's give the people of our churches the information, and then their support will give inspiration.

J. O. Atkinson.
Mission Secretary.

TAKING STOCK, OR MEASURING OURSELVES.

"Then shall the Kingdom of Heaven be likened unto ten Virgins which took their lamps and went forth to meet the bridegroom. Five of them were wise and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept, and at midnight there was a cry made. Behold the bridegroom cometh; go ye out to meet him. Then all those Virgins arose, and trimmed their lamps. And the foolish said unto the wise, give us of your oil; for our lamps are gone out. But the wise answered saying, not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. But while they went to buy the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. Afterwards came also the other Virgins, saying, Lord, Lord, open to us. But He answered and said, verily I say unto you I know you not."

In the gallery of the Russell sage chapel at Northfield, Mass., there hangs a famous oil painting of these ten Virgins. This picture was presented to this church by Mr. John Wanamaker, and is viewed and studied every year by hundreds of people who attend the Northfield summer conferences. The five wise Virgins have happy, Radiant faces, light, graceful steps, flowing white robes and lamps with high flames. It is an inspiration to catch the gleam of contentment and happiness that they reflect. If only these were shown on the canvas one would leave the gallery with pleasant memories of having enjoyed a rare treat in viewing a masterpiece.

But what about the other five Virgins who are called foolish? Some are frantically running hither and thither, others have fallen prostrate, all have looks of utter despair on their faces. Their robes are torn and soiled, their lamps are not lighted and their picture spells misery of soul. What caused the difference among these two groups of Virgins? The scripture simply states one difference: Matthew 25: 2-4, reads, "And five of them were foolish, and five were wise. They that were foolish took their lamps and took no oil with them; but the wise took oil in their vessels with their lamps." Strictly speaking, it was a question of oil, its possession and use, that caused five of these Virgins to be happy, light hearted and free to enter in with the bridegroon while the lack of oil was responsible for the others being closed out and deprived of the great pleasure.

As I have reviewed our work for the past eleven years, I have applied some tests that I feel may be helpful to us as missionary leaders. I am asking for myself and for you, if we would be found among the Virgins, where would our places be? Naturally we would be expected to be found with the five who were wise and I hope we all

will be, but what about our oil and its use? Do we have the right kind and are we using it correctly, or are we adulterating it with plans, organizations, apportionments, etc.?

I am thinking of that Eastern Virginia Conference which met in Suffolk, November, 1911, and passed a motion authorizing a committee to appoint officers for a Woman's Board of Home and Foreign Missions for Eastern Virginia. Up until this time we had had no organized work among our women. Now, was the action of this conference a wise or a foolish one? I do not know the names of the committee of men whose business it was to make the appointments but I do know that they appointed Mrs. C. H. Rowland, President, Miss Margaret Brickhouse, Secretary and Mrs. W. H. Dick, Treasurer. Mrs. Rowland served as president thirteen years; began with no organization but with a wealth of faith, hope and courage, and a strong reliance in the cause of missions. This year we report, 1,008 Women, 594 Young People, 310 Willing Workers, and 395 on the Cradle Roll, or a total membership of 2,271. When she assumed her responsibility we as women of this conference had not a penny in any common treasury devoted to this cause. During her term of service our treasurer's book showed almost $50,000 raised by the women and children and spent for the purpose of missions. I am asking you to determine just here whether this committee was wise or were they foolish to appoint such a person to head up the stupendous undertaking?

The organization once started, we established a regular fall conference for our women. This meeting has always been well attended and last year the church would not hold the women who came and came on time to discuss and plan the work for another year. I shall not soon forget the impression made upon me as I saw the church full and the Sunday School rooms being opened to accommodate the women who came to Holy Neck last year and were there when the conference opened. Did not this indicate interest in the hearts of our people? I am asking you to decide were we foolish in establishing our fall conference.

Then began our method of raising specials to help certain definite places indicated by our mission boards as being worthy of our special efforts. We have felt certain criticism along this line but in the main it has created a splendid feeling of cooperation and dependence of one society upon another, and caused us to realize that altogether we might lift a load. I am asking you to decide again were we wise or were we foolish in undertaking great common tasks and letting each group feel that they had a part to be responsible for and which tied up our societies into one grand whole.

Then we started our district rally days, or one day school of missions, hoping to reach even more individual members than could possibly be reached at our fall conference. These district rallies were better attended this year than ever and the programs were very helpful. We used our ministers who had had the splendid opportunity of attending the great Washington Mission conference and they gave valuable service in brining to us messages of inspiration and infirmation, I am asking you again to determine were we wise or were we foolish in inaugurating our one day school of missions or district rallies?

One of our latest ventures is our standard of excellence, tried out for the first time this year, it is more or less an experiment, but is intended to be a scale by which we can climb to points of efficiency. I ask you again to determine in this new undertaking, were we wise or were we foolish to plan a scale of progress as a guide or aim for each local society, thereby hoping to increase the value of our efforts and the worth-whileness of our items.

Our board meetings are no trivial affairs. When a group of women leave their home tasks and set themselves apart for one whole day, to discuss business pertaining to this organization, they are willing to give time, service and expense to help further our usefulness. Are we wise or are we foolish to spend one whole day meditating and planning for our organization?

We have introduced study books and mission study classes and nearly all of our women are acquainted each year with the home and foreign study books for the winter's work. The Young People and Willing Workers study and read their books in the prescribed mission course. We have encouraged many subscriptions to our own *Christian Missionary,* and our girls and boys read "Everyland." I ask you again to decide in putting on a program that calls for such literature and study, have we been wise or have we been foolish?

We have urged our people to attend summer conferences devoted to missionary work entirely and we have made a splendid beginning. Year before last besides those who attended our own Elon Chautauqua we had a representative at the Chambersburg conference. Last year one at Northfield, Mass. This year we had two delegates at Washington conference, two delegates at Northfield and two at Chambersburg. It is suggested as an ideal, that each district send at least one representative. I ask you again to decide, are we wise or are we foolish in trying to urge our people to attend these wonderful conferences where inspiration just flows out to the delegates.

Now as to the finances; some have criticised us and said that the raising of funds seemed to be our greatest aim. What is more important in any business than funds? The men in our conference who have been saying this have probably failed to realize that that seems to be the chief aim of everybody. Most of us work at some specific job because we earn money. If we fail to receive our earnings or just recompense, how long could or would we stay in our position? Isn't the "getting of funds" as it were in the form of salary one of our chief aims? It is true, unless we are interested in our jobs, we either do not stick to them or they do not stick to us long. So it is in this woman's work. Some of us have stuck for fourteen years, others for ten, and so on. Have we stuck only for the job of raising funds? I am asking you to decide after hearing this program that has been put on by the women of this conference and built up over a period of fourteen years do you consider that we have made the raising of funds our greatest aim?

You perhaps hear about our struggles to raise our apportionments but you do not hear about our splendid study books, our great conferences, our good program at district rallies, our educational magazines and literature, that we use, the places that we help with our dollars and cents. I am asking again, are the critics who criticize our plans for raising finances wise in their criticisms, or are they foolish? I do believe that funds should come easier and that they could be doubled, but sometimes it isn't the apportionment that should be called foolish but our method of raising it.

Now I refer you again to the question of our oil. Do we possess any, and what is its quality? Have we individually been wise in selecting the kind, or have we foolishly substituted or really lacked? I am inclined to believe that our oil, in most cases bears the qualities of self-sacrifice, hard work, faithfulness, as well as denominational pride, ambition for the local church, and prayer, but I do believe that most of us do not pray enough. Our motto this year is "Teach us to pray" and the inspiration for such a motto came from a close study of Mrs. Helen Barrett Montgomery's wonderful book, "Prayer and Missions." If a single society in the conference leaves out that book this winter in the study course, their oil will be the poorer for it. She quotes Christ, who said, "The harvest is great and the laborers are few, therefore pray." We say the need for something is great; it must be done, appoint a committee or raise some money. Are we not after all guilty of being found with the foolish ones here? "And it came to pass that as the people pressed upon him to hear the word of God, he stood by the Lake of Genneseret, and saw two ships standing by the Lake, but the fishermen were gone out of them, and were washing their nets, and he entered into one of the ships which was Simon's and prayed him that he would thrust out a little from the land, and he sat down and taught the people out of the ship. Now, when he had left speaking he said unto Simon, "launch out into the deep and let down your nets for a draught." And Simon answering said unto him, "Master we have toiled all night and have caught nothing, nevertheless at thy word I will let down the net." And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship that they come and help them, and they came and filled both the ships so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees saying, "Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken."

I am wondering what would be the result of our next year's work, if we could actually have demonstrated in all of our societies one of the suggestions of the scripture just read. Many of us are really in Simon's boat as it were, and the Master has taken his seat with us and is praying with us as he did to Simon Peter and teaching us.

Many women, young people and children are in the other ship waiting for our invitation to come over and help. They should be enrolled in our ranks, instead they are standing by uninterested or watching our results. They haven't felt the call or seen the need to lend a hand. Have we invited them as did Simon and his fellow fishermen, when they saw their nets too heavy? Have they refused? Do they have suggestions to offer before lending aid? Find out from the people who have looked on and stood by if they have a constructive cricicism to offer and then ask for their assistance. Those who have been carrying the load or drawing in the nets, both in hand and heart, gladly beckon to their partners which are in the other ships that they come over and help them.

Now the two pictures that I have presented, "The ten Virgins" and "The net", have been to help us see ourselves. I am not prepared to say, or convinced even, that all of our plans could be credited to the wisest ways, neither do I think we have always acted foolishly, but I do believe, if we view our work, every phase of it, and put it to a good test, we will certainly be able to eliminate anything that may be necessary and hold fast to that which is good. In doing this reflective work we ask and invite the helpful constructive suggestions of our friends the members of the mission boards and the ministers of the eastern Virginia Christian Confenence.

A scientest was giving a test. He selected a certain number of young men physically fit and put them through a strength test, he tested them to the utmost of their ability under normal conditions, and graded their average work as 100 per cent. He then hypnotized them and told them what weaklings they were, how very useless were

(Continued on page 13.)

RELIGIOUS EDUCATION

By H. S. Hardcastle.
MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson V.—January 31, 1926.

"JESUS FEEDS FIVE THOUSAND MEN."

Golden Text: *"Jesus said unto them, I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst."*—John 6: 35.

Lesson: John 6: 1-71.

Devotional Reading: Psalm 34: 3-11.

"A great multitude followed him, because they beheld the signs which he did on them that were sick." It is always easy enough to get a crowd by sensational methods and by an appeal to the miraculous. It is no wonder, then, that Jesus, who did that which was from the human standpoint miraculous (Jesus never resorted to the sensational as we understand it) always had a following from those who saw his mighty acts. But the Master did not want this form of publicity. He did not come primarily as a wonder-worker, and he did not want his work to rest upon any such foundation. Therefore, "he went up into the mountain," and there sat with his disciples. It is good to get away from the crowd sometimes, to spend some time with one's self and with those of common interests and tastes. The Master often withdrew apart for such seasons of fellowship and renewal of his spiritual resources.

A great crowd was gathering, for it was the time of the Passover, and the Jews attended that feast. As the Master looked out upon the great crowd, he turned rather unexpectedly to Philip and asked how such a great crowd was to be fed. The Master had no idea of allowing the people to go hungry. It is not the will of the Father that His children should go hungry. The major portion of human misery is caused by man's sin, and it has no part in the divine order of things. There is enough and to spare, but it is unequally distributed.

"This he said to prove him." God does not tempt any man, but he does test men. It is sometimes a dangerous thing to boast of, or even to assert one's love to God, for God often puts that boasted or asserted love to a test. "Lovest thou me?" said Jesus to Peter. "Yea, Lord, thou knowest that I love thee," said Peter. "Feed my sheep," said Jesus. The Father does not want lip service; He would have the practical fruits of righteousness.

Philip was a plain, calculating business man. He seemed to be good at figures. He intimated that two hundred shillings' worth of bread would not be sufficient, even if every one had only a little. It would seem that he dealt only in the things that a man could see and handle. But the Master found a large place for him among the twelve. It is a good thing that the affairs of the church are not run by the young preachers as they come fresh from school with new ideas, or by that group of people who are idealists only. There is a great need and a large place for the matter-of-fact business man, the man who has practical sense, the man who can figure right on material things. Many churches stand today as monuments to just such consecrated common—and business—sense.

"One of his disciples, Andrew"—it seems we have met this fellow before. His name sounds strangely familiar. Andrew, oh yes, Andrew is Simon Peter's brother, and it was he who found his brother Simon Peter and brought him to Jesus. Here he is again at his exalted task, finding men. "There is a lad here who hath five barley loaves and two small fishes." God give us more Andrews, who can see the lads in our midst, with their resources, be they ever so meager. God give us more men like Andrew who are concerned with having men and boys relate their talents and their material things direct to fellow to have around during an evangelistic service or during Kingdom Enlistment Week. But even Andrew had eyes that did not see all, for even though he saw the lad, he did not see the unseen possibilities of the situation. "What are they among so many?" Poor Andrew, how like him so many of us are. We face the tremendous problems of church life in modern times and we see also the things that we have—time, talents, training, energy, money—but what are they among so many? The world is full of people who because they cannot do as much as they would like, will not do as much as they can. When will we ever learn that it is not so much a matter of how much we have, but of whether we are willing to give God what we do have. Here is a lesson for you, Mr. Teacher. You are only an average man. You do not have much education. You have only a limited amount of time on Sunday. What is the use of trying to teach a class anyway? What are these things among so many forces that are arrayed against me? Well, they are a great deal. If you will use what talent you have, if you will see to it that by careful advance preparation you make what time you do have count, if you will give yourself fully to your high calling—if you do these things, when you reach that land where we shall know fully even as also we are fully known, you are going to be surprised at just how much God did do with what you gave Him the use of. "Be not weary in well-doing for in due season ye shall reap if ye faint not."

Jesus said, "Make the people sit down." Let all things be done decently and in order. There is provision for method and orderliness in the things of the kingdom. Then he took the loaves, and gave thanks. We might well put a little more emphasis on this custom of the Master in the giving of thanks before eating the gifts of the Father. Under his magic touch and through his power he fed the great crowd. It is the miracle of reproduction and multiplication which is being repeated every year in response to the spirit of the living God moving in the realm of natural forces and material things. If there is one who doubts this seemingly strange story, let him follow the farmer as he plants in the spring and go with him as he reaps in the fall.

"Gather up the broken pieces that remain over, that nothing be lost." There is no place for waste in the divine economy. Waste is sin. America, rich in material things, must learn the lesson of economy. The Master will not hold us guiltless if we waste the gift of the Lord our God in vain. "And they gathered them up, and filled twelve baskets with broken pieces" from the five barley loves, which remained over unto them that had eaten. Twelve baskets—one for each of the disciples. There is a philosophy that says "self first." The Master says, "self last." He that loseth his life findeth it. The man who gives the tenth, has more than the man who keeps all. This is one of the paradoxes of life.

Teaching Points.

1. The Master's spirit is always seeking to go to the other side and to other places with its good news.
2. One should keep company with himself at times alone.
3. The Master looks upon the multitudes with compassion.
4. God tests men.
5. A profession of faith should find confirmation in action.
6. The church needs the man of sound business sense.
7. He who finds a man saves a soul; he who finds a lad saves a life and a soul.
8. Man needs bread, but he needs more than bread.
9. Christianity can express itself more effectively in organized ways.
10. The giving of thanks should precede the eating of bread.
11. Jesus ministers to human need through His disciples.
12. Waste is sinful.
13. Giving to others is saving for one's self.
14. Jesus Christ is the Bread of Life.

DEFIANCE COLLEGE PLANS LARGER SERVICE.

The Board of Trustees of Defiance College was faced with great responsibilities for larger service when it met last June. The greater call for leadership in the Christian Churches, the increased number of students seeking education under Christian influences, the enlarged place the college occupies not only for all college students in its territory, but in the life and activities of the Christian Church caused the trustees to call upon the brotherhood for a loyal and larger Support. The staff must necessarily be increased. A committee of five was appointed to prepare a program for the future work of the college, arrange for a constructive campaign to secure the necessary funds to promote the program, and to secure a Promotional Secretary to become a permanent member of the College staff.

The Committee announces that Mr. Leland McReynolds, M. A., has been elected such Promotional Secretary and will begin his work May, 1, 1926.

Mr McReynolds graduated from Defiance College in the class of '21, and has taken his Master's degree in Columbia University. He has been principal of Consolidated High School at Sharpsville, Indiana, for four years, and has attracted attention to his success in school circles. He is thoroughly interested in Defiance College, in Christian education and character, in the Christian church and in young people. Other features of the program are being carefully worked out by the committee, which consists of trustees, Warren H. Denison, John S. Halfaker, H. E. Sims, R. H. Sutphen, and A. F. Foor.

Mr McReynolds is a nephew of the late president of the college, Rev. P. W. McReynolds.

W. H. Denison.

"Today is your day and mine; the only day we have; the day in which we play our part. What our part signifies in the great whole we may not understand; but we are here to play it, and now is our time. This we know: it is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other course of life leads toward decay and waste.—"*David Starr Jordan.*

Christian Orphanage

DEAR FRIENDS:—

Our report this week starts us off for the year 1926. The loyalty of the Churches and Sunday Schools and friends for the year 1925 was fine. Most of the Sunday Schools made offerings to assist us in the work. Some few did fail to respond. It should be the joy and delight of each Sunday School to have a part in this work of love and charity.

About a year ago a mother died and left a husband and six little children to mourn their loss. The father was a tender hearted man and had a tender feeling for his little children and made a hard fight to keep his children with him and he succeeded for a year. Then he was in an automobile wreck and lost his life. The six children were left homeless and helpless. They went to a neighbors house, a widow with six children, who was not able to support her own. The welfare workers became interested, and many of the Orphanages were appealed to, to take them; but to get on the waiting list was all that was provided. They appealed to the Christian Orphanage in the most touching way to come to the rescue of these helpless children. Could you have said no to them? I fear not. We gave two of the little girls a place at the present. The only vacant place we had. We wish we could have taken all of them. What a blessing it would have been to them. The two little girls are just as sweet and happy as they can be. This is why we ask your Sunday School to give a monthly offering. It takes money to feed, clothe and care for children. We want your help in 1926. Will you help us?

Now we must set some goals for 1926, and we must keep them in mind and work towards our goals.

First Goal.—Get every Sunday School on our list of monthly givers.

Second Goal.—To raise $4,000 for our special Easter Offering.

Third Goal.—To raise $7,000 for our special Thanksgiving Offering.

Fourth Goal.—To raise $19,000 from all other offerings, including Sunday School monthly offerings. Making a total for the year of $30,000.

Can it be done? Yes, providing you do your part. Let each church member, Sunday School member, teacher and officer, start now to push us up to our goals.

REPORT FOR JANUARY 21, 1926.

North Carolina and Virginia Conference:		
New Lebanon S. S.	$ 2.00	
New Lebanon Baracca Class	2.00	
Howard's Chapel	1.00	
Hopedale	2.60	
Durham, Main St.	5.00	
Elon College, Citizen's Class	1.85	
Greensboro, Palm St.	3.20	
		$ 17.65
Eastern North Carolina Conference:		
Wentworth	$ 4.30	
Turner's Chapel	.80	
New Hill	10.00	
Mebane	1.25	
Catawba Springs	5.00	
Raleigh	4.35	
		25.70
Western North Carolina Conference:		
Pleasant Ridge (Dec.)	$ 1.35	
Liberty	1.00	
Providence Christian Memorial	4.89	
Pleasant Hill	4.50	
Hank's Chapel	2.00	
Randleman	2.89	
Ramseur	8.19	
		24.82
Eastern Virginia Conference:		
Cypress Chapel	$ 10.00	
Suffolk	25.00	
South Norfolk	2.00	
Norfolk, First Church	5.00	
Christian Temple	50.25	
		95.79
Georgia and Alabama Conference:		
Richland	$ 1.00	
Bethany	1.40	
		2.40
Valley Virginia Conference:		
Dry Run	$ 3.03	
Palmyra	1.34	
Leaksville	2.00	
		6.37
Special Offerings.		
Junior Philathea Class, Suffolk	$ 5.00	
Mrs. T. Simpson, Mt. Bethel	1.00	
M. M. Leggett	2.00	
New Year's Offering, Richland, Ga.	1.00	
		9.00
New Building Fund:		
Miss Minnie Lohr, Mt. Vernon, O.	$ 5.00	
Mrs. E. L. Gray, Waverly, Va.	10.00	
		15.00
Thanksgiving and Christmas Offerings:		
Damascus Church	$ 6.25	
New Hope Church	2.14	
Enigma, Ga.	7.65	
Waverly, Va.	29.52	
Chapel Hill Church	51.00	
Rev. J. M. Allred, Asheboro, N. C.	5.00	
Palmyra	2.25	
New Lebanon	6.25	
		110.06
Total		$ 306.79

FUNCTIONING GRACE.

One of the great needs of the Eastern North Carolina Christian Conference is more functioning grace. We all realize that. Usually the Conference Committees wait until the convening of conference to discuss and prepare their reports, there being little opportunity afforded for consideration of those vital problems which affect the work of the Christian Church. The result is neglect of the all-important and vital matter—which relates to the very life of our cause—*Missions.*

These are some of the conditions which should be changed, and we believe we have a plan by which this may be done. Of course, this is not a philippic against our committeemen personally, for with the present conditions, they have done remarkably well, under such handicap. Our contention now is directed against the system which should be abolished.

The plan we have adopted, after consultation with some of the brethren, but particularly with our Lord and Saviour, the Head of the Church, is this, viz.: That on each fifth Sunday during the year, in those respective months occuring—and the Saturday preceding—call in conference each Conference Committee, the respective pastors of the forty-eight churches composing the conference, and also laymen, at some central point in the conference, for the purpose of discussing Church problems, evolving plans and programs for Church activities, through our Lord, which may enable Him to take an organization with the greatest, grandest principles and purpose on earth, and make marvelously function for God. Brethren we have miserably failed in the past, with one hundred years of our Church history behind us, and now supporting only two Missionaries on the foreign fields, and these, while supported by churches of, are former residents of other sections than our conference. With so little done in a gigantic program of world achievement, this condition should make us confess to God, with breaking hearts, our traitorship to His cause. This condition can be attributed to no cause save *you* and *me;* for assuredly we could have no finer men of spiritual vision than those who direct our Missionary activities. At the head of the grand program is One Who is the Mighty General, the Unconquerable Captain, the King of kings, the Lord of lords, yet One who is dependent upon those who compose the army. Oh, great God, awaken us from our listless indifference, our careless disregard, our dream of death!

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, wholly acceptable unto God, which is your reasonable service, and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God. Being filled with the spirit," and "redeeming the time because the days are evil."

Then, and not till then, shall we move forward with marvelous progressiveness and in greater degree than now accomplish His will, fulfilling His program, for the Church—causing great joy in Heaven and consternation in Hell! Will you? Won't you do this, brethren? Yes! Praise God! We believe you will, for the glory and honor and praise of Him, for "Worthy is the Lamb that was slain, to receive power, and riches and wisdom, and strength and honour, and glory and blessing." Amen!

H. E. CAVINESS, *President,*
E. N. C. Christian Conference.
Cary, N. C.

UNSEEN.

"I couldn't see the wind, that wondrous day
I frolicked with a playful sea;
And yet it sent the sailboats on their way
With bellied sail; it blew me salty spray,
And heaved great sea waves under me.

"I failed to see the wind that stormy night,
Though all night long the lightning flashed!
Yet well I heard its rage and wailing flight;
Uprooted trees bore witness to its might,
And viciously the rain it dashed!

"I saw it not—although the moon made plain
A garden wall I paused beside!
Yet breath of flowers it wafted down a lane;
I heard it move the garden weather-vane;
A vine stirred where it tried to hide!

"Nor could I see, one ne'er-forgotten day,
That wind which stirred within my soul
As in a holy place I knelt to pray!
But, oh, it brought me peace from far-away—
That Spirit Wind that makes men whole."

—*C. A. Vandermeulen.*

The Department of Evangelism and Life Service of the Federal Council, has issued a booklet of thirty-two pages on "The Fellowship of Prayer." It contains a Bible reading, a text, a meditation and a prayer for each day of the Lenten Season, February 17th to April 4th. THE SUN is permitted to say that any desiring the booklet, which is especially helpful to pastors, can secure a copy by mail post-paid without charge by addressing request to "Commission on Evangelism and Life Service," 105 East 22d St., New York City.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

WHEN NOT TO GOSSIP.

"Keep my lips from speaking guile."—Psa. 34: 13.

"Rejoice when thy lips speak right things."—Prov. 23: 16.

"There are two good rules which ought to be written on every heart: Never believe anything bad about anybody, unless you positively know it is true. Never tell even that, unless you feel that it is absolutely necessary, and that God is listening while you tell it."—*Henry Van Dyke.*

Prayer.—Our Father, forbid that we shall be tale-bearers of our brethren, but, we pray Thee Lord, faithful friends. If contention ceaseth where there is no whispering, help us to do our part. We pray Thee that we may dwell in Thy Holy Hill by working righteousness and speaking truth. Grant this in the name of Christ. Amen.

TUESDAY.

THE MEASURE OF A MAN.

By this shall all men know that ye are my disciples, that ye love one another."—Jno. 13 35.

Not—"How did he die?" But—"How did he live?"
Not—"What did he gain?" But—"What did he give?"
These are the units to measure the worth
Of a man as a man, regardless of birth.
Not—"What is his station?" But—"Had he a heart?"
And "How did he play his God-given part?"
Was he ever ready with word of good cheer,
To bring back a smile, to banish a tear?
Not—"What was his church?" Nor—"What was his creed?"
But—"Had he befriended those really in need?"
Not—"What did the sketch in the newspaper say?"
—"How many were sorry when he passed away?"—*Rotary Rays.*

Prayer.—Our Father, help us to live so that, when passing, men may say, "Verily there is a reward for the righteous. Endow us with Thy love that we may be called the Sons of God. In His name we ask it. Amen.

WEDNESDAY.

SILENCE IS GOLDEN.

"If any man thinketh himself to be religious while he bridleth not his tongue, but deceiveth his heart, this man's religion is vain."—James 1: 26.

"To speak wisely may not always be easy, but not to speak ill requires only silence."

"Nuf sed."

Prayer.—Dear Heavenly Father, we know that Thy Spirit only can make us wise in both speech and silence. We pray for that gift. This with all other blessings we need, we ask in the name of Christ. Amen.

THURSDAY.

THE SUBLIME WISDOM OF THE BIBLE.

"There is no wisdom equal to that of the Bible; no counsel more consistent, more true, more just, more worth while. Its very severities are prompted by its solicitude for human good. It exalts the individual, solidifies society and foresees a harmonious world. It affirms love in place of hate and right in place of wrong because these opposites are eternally separate. Between them is a deep, dark precipice which lawlessness can not bridge, nor sophisticated apologies for lust abolish.

"Hence when we are asked to seek a new world which silences honor and fits our desires, the proposal should be submitted to this ancient literature of the Hebrew and the Christian. No modern work can compare with it for sagacity, foresight, sublimity and authority. It holds a true balance between the seen and unseen universes in which all men live. It condemns unreservedly the theoretical paradise of free love as a painted Inferno, a sham, a snare, in which there is no lasting peace nothing but pain, woe and death. It brands lawlessness of every kind as sin, and shows how penalties grow on the same stem with its offenses. It will have no alliance with evil; it is intolerant of oppression; it spurns the hypocrite and the cheat."

"Advocates of license, pleaders for a lower code of morals, who assail clerics and their followers as narrow, bilious and bigoted, should turn their guns on the Bible. I undertake to say that if any preacher in our land were as unsparing of iniquity as are the prophets of Israel he would draw down upon himself the anger of millions of our citizen. Those prophets sat closer to the everlasting conscience than we do. They held that nations which break down the barriers erected by prolonged experience against the flesh will perish. Before God, who made man for a larger life than that of animalism, such nations ought to perish! Better a thousand such drop into oblivion than that the race fail to realize its divine goal."

Rev. S. Parks Cadman, D. D.

Prayer.—Our Father, Thy word make Thou our light, day and night, and help us to take it along with us every day and follow its guidance. Forgive us we pray for neglecting it. Lord help us to do better. In His name we ask it. Amen.

FRIDAY.

WHY AM I A CHRISTIAN?

LESSON: II. Timothy 1: 3-8.

This is the answer: I am a Christian because in all my reading and investigation of other cults and sects I have found nothing to match the message of the Christian revelation. In all my study of great men and famous personalities I have found no teacher of character and conduct to match the Teacher who gave us not only the Sermon on the Mount but Himself. Christianity teaches the giving of self. It is against self-love, and self-love causes more tragedy than anything else.

When I follow Jesus Christ I am following the greatest Teacher Who ever lived. I am in the company of the noblest of earth. I am expressing myself in the highest terms along every line of human thought and endeavor. It is no longer a question as to who and what makes the greatest contribution to human happiness, peace, amity, concord. Christians do the best thinking and offer the best type of life. We need no spoken or written word to convince us of this. History and experience, in progress, civilization, literature, art, music and institutions, tell us this— a perpetual reminder and constant persuader to follow Jesus Christ.—*Selected.*

Prayer.—Our Father, day by day in every way help us to receive truth into our lives and into all our transactions and make us heirs according to thy promises. We ask it for Jesus sake. Amen.

SATURDAY.

A TEST OF RIGHT WITH GOD.

"Inasmuch as ye did it unto one of the least of these, ye did it unto me."—Matt. 25: 40.

A PRAYER.

"Those who love Thee, may they find
Thou forever-more art kind;
Those who trust Thee, may they know
Thou dost hear their cry below.

"Those who serve Thee, may they see,
Service draws them near to Thee!
May this service, trust and love,
Lead at last to Heaven above!"

—*George F. Chawner.*

SUNDAY.

LAW OBSEVANCE.

"Let every soul be subject unto the higher powers. For there is no power but of God. The powers that are ordained of God."—Romans, 13:1.

The Ten Commandments is not a set of laws—it is the law. It is the law of God. Volumes might be written on the result of obedience to law and the result of disobedience to law. But these volumes might not be read. Christian life, however, is seen. Example of righteous personality is more eloquent than Christian rhetoric.

Law observance is a matter of good citizenship. If our laws are not practical, good citizens should study and labor to make them practical. The rising generation must be educated up to law observance, in the Sunday School and in the week-day school and everywhere else. The spirit of lawlessness is not a new thing. Consistent Christian living is the remedy. The Church and civic powers are not asked to face a new problem. They are challenged by an old problem. The Church must educate. This the religious side of the question: Educate youth. The civil side is the vote of mature Christians. Put men in office who will enforce the law.

We have laws enough, but not enough enforcement. It is not a question of party triumph so much as it is a question of Christ's triumph. The Church has power, money, personnel, sufficient to carry any question to completion. If the present generation has failed, let the younger generation take up the issue.

This topic comes as a challenge to all young men and women. It is time for testing. Perhaps our efforts will be feeble when we attempt anything on a large scale, but there is no question of what may be done in local ways. He who can not influence his own environment will not be of much use in larger fields and he who has nothing for his own age has nothing for any age.

Richard Bromstein.

Prayer.—Our Father, teach us to live our time with vision, usefulness and power; to live right do right and bring the kingdom to men. In his name we ask it. Amen.

LYNCHBURG, VA.

The Second Sunday in January, the congregation of the United Christian Church met for the purpose of calling a pastor for this year. It was moved and unanimously carried that the present pastor be elected for ninety-nine years.

The congregation, however, thinks it would only be right to offer him an assistant toward the end of his pastorate. Hence they are counting on Elon College to educate one. They think that they should help Elon do a good job. That is why they went "over the top" in their contribution for the Building Fund. We greatly enjoyed the illustrated lecture given by Rev. W. T. Scott, and now feel better acquainted with our church.

M. T. ALLEN, *Pastor.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Kiddies:

One day not so long ago, your editor met one of our Kiddie Korner "men" on the street, and he said, "Oh, Miss Moffitt, how are the Kiddies?" And he said a lot more too—just wait and see now if he didn't. On a little picture in his pocket was a little boy—one of our own Kiddies—and the little wee boy's pet calf. And, oh, oh, the calf's name—what do you suppose it is? I'm sure you never could guess, so I will tell you, dears. It's a pretty good name for a beautiful little calf. It is "Orange-ade." And the boy and the calf looked so happy that our nice, big grown-up friend just carries it around in his pocket to show to his friends. One of the Kiddies who will read this, today, will know at once what the grown up man's name is. Would you like to write him a letter and tell him about your pet cat or your big doggie? Dears, where are all of our pets this snowy weather? Keeping warm, I just know. Be kind to them all for they get cold, same as you.

Ready, now, for a letter from each of you. Hurry dears, before the snow is melted.

If you will write to our Kiddie Korner friend now, send your letter, and I will turn it over to him at once.

Your Editor,
MADGE FLEMING MOFFITT.

BIRTHDAY SONG.

(Tune: "Jewels.")

Happy birthday, happy birthday,
Your friends are all singing.
May the year that is coming
Bring Gladness to you.
May it teach you to be helpful,
Kind hearted and loving,
Happy birthday, happy birthday,
Happy birthday to you.

Wadley, Ala.,
January 2, 1926.

Dear Editor,

I am a little boy seven years old. I go to school every day. My teacher is Mrs. Fincher. I love her dearly.

Christmas is just over and I have had a very happy time. Santa was good to me. He brought me a coaster-wagon, fruit, candy and nuts.

I enjoy reading the Kiddie's Korner.

Wishing you and all the Kiddies a happy New Year. CHARLES W. VEASEY.

KEEPING OUT OF MISCHIEF.

"We're going to have a splendid fire," said Jack with enthusiasm.

"The pile will be 'most high as the house," cried Jim.

" Oh, won't it be fun?" echoed Mary.

The children were alone that afternoon. And they were as busy as little beavers, raking up the yard. It was a good deal of work, but they didn't mind for they would have such fun afterward watching the bonfire. Besides, mother had promised them marshmallows to toast!

So Jack and Mary and Jim worked away diligently. Only Sport would not work!

Now Sport was always with the children. Every morning he trotted along the country road with them on their way to school. Sometimes he carried a lunch basket or a mitten, for it made him very proud to help. And every afternoon he was waiting to see them safely home. You would have thought that Jack and Mary and Jim couldn't be trusted to go alone. At any rate, Sport was convinced that without him they would surely be lost,

But when it came to raking leaves, Sport wasn't a bit of help. He would crouch beside the pile and bark. Then he would make a plunge and send the leaves flying in every direction. How he chased them! But they whirled so gaily in the breeze that no wonder he took them for butterflies!

At first the children thought this amusing. They were so fond of Sport that whatever he did made them happy. But after their pile had been scattered several times, it didn't seem such fun.

"Stop it, Sport; get away," said Jack.

But it wasn't any use to drive Sport away. He took that for part of the game. And as soon as the children returned to their raking he came back more like a whirlwind than ever.

"We've got to tie him up," said Jack.

"You won't hurt him?" cried Mary.

" 'Course not, said Jack. "Where's some rope?"

"We can take the rope off the sled," Jim suggested.

Sport was delighted when they brought out the sled. There wasn't any snow, but he was quite willing to drag his friends about over the leaves, if they wished: He caught the rope in his teeth, ready to pull. But why were they putting the rope around his neck? Sport's delight changed to perplexity. And when they tied him to a tree and left him, he expressed his hurt feelings in howls.

With no sport to hinder the work went on rapidly. The wind was rising, and an occasional gust caught the leaves. In spite of this the raking was soon finished and the pile ready to light. Jack struck a match and started the blaze. Fanned by the wind, the whole pile broke into flame.

And then Jack discovered that the bonfire was too close to the house. The wind was carrying the flames on that direction!

Jack began beating at the bonfire with his rake.

"Get some water," he shouted to Jim. Jim rushed away. But in his confusion he couldn't find a pail. The flames were spreading. Mary caught up another rake to help Jack. Their efforts served only to make the fire burn more fiercely. The wind lifted bunches of the burning leaves and hurled them across the yard.

"Hold them down with your rake, Mary," Jack cried.

He ran to the woodpile and began draging boards to keep the bonfire from blowing away. Jim had found the pails and was pumping furiously. Mary was doing her best to hold the pile against the wind, when an extra gust tugged at the mass beneath her rake. And half the pile rose into the air to fall blazing upon the porch!

A scream from Mary, and answering bark, a flash of tawny fur-and Sport had hurled himself upon the porch and was stamping and scattering the burning leaves. He had gnawed through the rope and freed himself just in time.

In a few moments the fire was checked, and the children hung over Sport, petting and praising him and binding up his scorched paws.

"If he hadn't got loose," said Jack soberly, "the house might have burned down."

"And we thought," laughed Mary, with her arms about the shaggy neck, "that we were keeping Sport out of mischief. But he kept us out of mischief instead!"—Abigail Burton, in *Sunday School Times.*

(Continued from page 9.)

their muscles and succeeded in convincing them of their helplessness. He then gave them the same test as when they were normal and they only measured 40 per cent as well as under the first condition. Then he hypnotized them again and gave them a lecture on how powerful they were, what wonderful muscular strength they possessed, what vigorous bodies they had, and stressed their possibilities in the coming test. He gave them the same test as each time before, and they measured 40 per cent over and above what they measured when at their best under normal conditions. Now what became of the 60 per cent of the strength they had, but lost when they were told they were weaklings, and how account for the 40 per cent increase when told of their wonderful strength and when they exerted all possible force?

These three groups are easily found and placed among our missionary members. We have those who do their best under all circumstances and conditions, and who when pressed and urged, do 40 per cent more than is reasonable to expect of them. We have those who do only a small per cent of what is possible, and they feel themselves weaklings. I am asking you again to place yourselves in one of these three classes. Are we doing our best under normal conditions, are we doing only 40 per cent of our real efficiency, or are we leaving the load for those who are always willing to do 40 per cent more than should be required? In the final analysis, it may help us to decide where we are with our lamps, where we are with our nets, and where we are with our talents.

MRS. M. L. BRYANT.

Norfolk, Va.

(NOTE.—The above paper was read before the Woman's Home and Foreign Missionary Conference held at Liberty Spring, October, 1925.)

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(Continued from page 7.)

giant intellect will always express itself in altruistic service. We have abundant evidence to the contrary, that the development of the mind oftentimes makes a man a more dangerous force in society. This element is lacking in the aim of education that we have called practical. There is nothing included in that thought which would necessarily keep the man possessed of such practical knowledge from using it for hurtful and anti-social purposes. The knowledge of chemistry, for instance, which is of very practical benefit to the world, was during the recent war made to serve the purpose of human destruction in the creation of poison gases, and the same thing is true of culture, innocent and refined, as it is the popular conception. People of culture may be tempted to form themselves into a caste and to make themselves snobs, and to feel that they are inherently better than other people. Likewise in the conception of education which regards its highest good to be the enabling of a man to adapt himself to his enviroment, there is nothing to preclude the thought that a man should adapt himto an enviroment that has in it elements and forces which will ultimately mean the death of all that is etseemed to be high and good in human brotherhood. In a sense the adaptation theory may content people with things as they are and so halt human progress.

What is this element that is lacking? It is the unselfish, altruistic, reformative, transforming use of the power, the information, the culture, and the capacity for adaptation, which education is designed to confer. Where is this altruistic, transforming element to be had? What is its source? Its origin is to be found in the Christian religion. It is summarized in the phrase "Christian Character." How does Christian character eventuate in the educational process? How can we be sure that the impartation of knowledge, no matter what the ultimate purposes of that knowledge may be, will always yield that splendid product which we know as Christian character?

The answer to this question is to be found in the aim of education conceived in Christian terms, and that aim is not the development of mind power simply, not the impartation of useful information simply, not the production of a true and uplifting culture simply, nor yet again the ability to adapt one's self to one's environment. Christian education is not adverse to mind power, but rejoices in it. Christian education does not oppose useful information, but is glad when the fund of such information increases. Christian education welcomes all true and genuine culture, and it is itself a most potent force in enabling a man to adapt himself to the place and station in life in which he finds himself. Christian education claims that it includes all that the other theories of education can possibly include, but that it goes further than any of these aims and undertakes for itself the high goal of transforming the character of students in terms of Christian idealism.

Is Christian education able to do this? Does it have this transforming power? I think it has and I believe that the records of the denominational colleges in the country justify the expectation that they will continue to exercise this transforming influence in moulding the lives of young people and in motivating them so that when their work years come, no matter in what direction they may invest their lives, they will exhibit in every relationship the compelling attitude of Christian character.

We live in a day of great controversy. The Christian world is divided between the Fundamentalists and the Modernists; between the scientists and the religionists. It appears that Christian education is absolutely necessary if we are to come safely through this crisis. Christian education does not teach facts, it teaches truth. The fact, let us say, is that on a certain day God fashioned the body of man and breathed into it the breath of life, so that man became a living soul. The truth is that every man has in him a spirit of the divine and this spark is no more extinguishable than God himself is extinguishable. The body returns to the dust from which it came, but the spirit returns to God, who breathed it into the body of man. The fact, we will say is that on a certain occasion while a great storm was on the sea of Galilee, Jesus walked on the water and kept Peter from sinking when he presumed also to walk on the water. The truth is that this same Jesus is present always to extend a helping hand to any man who is in need of assistance. The fact the Gospels say, is that on a certain day late in the afternoon, Jesus fed a great multitude with a few loaves and fishes. The truth is that this same Jesus always provides for every necessity of His children. Christian education is concerned with truth and is not limited blindly to facts. Truth is eternal, facts are incidental. Christian education gives a complete and ultimate view of every situation, because it spiritually comprehends every factor in every situation, comprehends it in terms of God.

This controversy which divides the modern Christian world into hostile camps is explained by the fact that the discoveries of scientists are being taught as material and mechanical explanations of the universe, including the origin of the life of man, with God eliminated from the process. Some schools teach facts, they do not teach the truth. They teach facts, they do not teach men and women. They teach facts, but they teach them in such a way that God is not assumed as the fundamental conception by means of which we are to understand the world and man. No discovery that science can ever unearth will be able to heal the breach between the Fundamentalists and Modernists until Chritsian education teaches men to find God in the processes of His universe, until Christian education convinces all men that there is no explanation of the universe except through God.

But there is a type of educator today who regards all this discussion as puerile. This educator is a compound of behaviorism in philosophy and of mechanism in science. In religion, if he deigns to profess any he is a stark fatalist. According to these teachers, many of whom infest our colleges, character is a product of the physical man in his reaction to the stimuli of his environment. The behavioristic philosopher and the mechanistic evolutionist reduce life to automatism or, worse still, to blind necessity. They argue that a man must either express his instincts, in which event he lives on the animal plane, or suppress them, in which case he will likely develop a complex, and experience all the diabolical effects of caged emotions. They find no place in their scheme of life for the sublimation of man on the higher spiritual plane. They deny that there is any higher spiritual plane.

Christian education must boldly witness at this point. The conflict between materialism and a spiritual view of life is irreconcilable. The mechanistic evolutionist finds in the premordial protoplasmic cell in embryo all the developed and fruiting powers of the modern man. To him there is no more spirit in man than there is in the electrons and protons that compose his body, than there is in the electrons and protons that compose any other animal's body. That is what Mr. Bryan's great soul cried out against. To him it was a choice between God and the gorilla as our ancestor. The behaviorist in psychology is of the same quality as mechanist in science. Christian education is based on a psychology of personality and a program if sublimation of instincts. To it, the mind is fashioned out of the physical brain of the indwelling soul, which man essentially and eternally is. The brain is but the instrument of the soul and the mind is the soul's product. The soul did not inhere in the primordial cell. God definitely inserted it in the human body when it had developed to a point in His judgement when it was a fit dwelling-place for the divine. Thus theistic evolution not only recognizes the process by which the human body became the temple of the human soul, but at the same time recognizes that the soul is not a part of that developmental method of creation to which we refer in biology as evolution. Christian education accepts the evolutionary theory for the physical origin if man. It also accepts the revelatory teaching of our faith, that the soul is a definite act of God's creation, it teaches that, because of the spark of the divinity which indwells in us, we are properly said to be made in God's own image.

These attitudes make all the difference in the world in the educational aim and process. The materialists do not concede the possibility of sublimation or of spiritual creation of the indwelling soul. The Christian educators, on the other hand regard education as a transforming process, as essentially a method of motivation, not in any necessary sense a mere expression of insticts or a suppression of them, with the resulting animalism or complexes. It is not, therfore, a matter of facts or of text books or of subjects which is at stake, but an attitude and an underlying pholosiphy of of life.

Two institutions will be offering courses of instruction in the same subject. They will use the same text book or group of materials. The facts they present in their classes will be identical, but the result in one case will be the production of a mind thoroughly trained and appointed, but conceiving of the world as a mechanism, as a blind and unreasoning force. The other will look beyond these facts and find their explanation in the immanence of God, and what the one esteemed to be life, just so long will there be need for Christian education, with the ability to transform the powers of a man and to re-fashion them, so that every act and thought and aspiration of those who are truly educated will reflect the beautiful principles which we have learned to associate with the concept Christian.—Dr. W. A. Harper, in *Christian Work*.

THE GREATEST FORCE IN THE WORLD.

Paul's belief that prayer was the greatest force in the world was justified by results. Says Thomas Payne, p. 123 of "The Greatest Force on Earth."

"In answer to their prayers, the lame man was made to walk and to leap and to praise God, Multitudes of others were saved and healed of their maladies and out of weakness were made strong. Also many of those who were possessed with devils were delivered. When they prayed and made supplication unto God the hearts of kings and rulers were made to tremble, and dead souls felt the spiritual vibration and were quickened into newness of life. In answer to their prayers, bolts and bars gave way and prison doors flew open, and captive souls, as well as bodies were set at liberty. In answer to their prayers, friends and foes, men and devils, were made to realize that God was on the field and that victory was sure. So rapid was the spread of the gospel under their ministry, plunged as it were into the Spirit of grace and supplication, that shortly after Pentecost populous cities were turned upside down, and soon the ancient beliefs of the Roman Empire were overthrown, and the very throne of Nero shaken; and others who followed in their train prayed so intensely that by its power and the ministry of the Word, they shook the known world and compelled the master of legions to cast his crown at the feet of the world's Redeemer.

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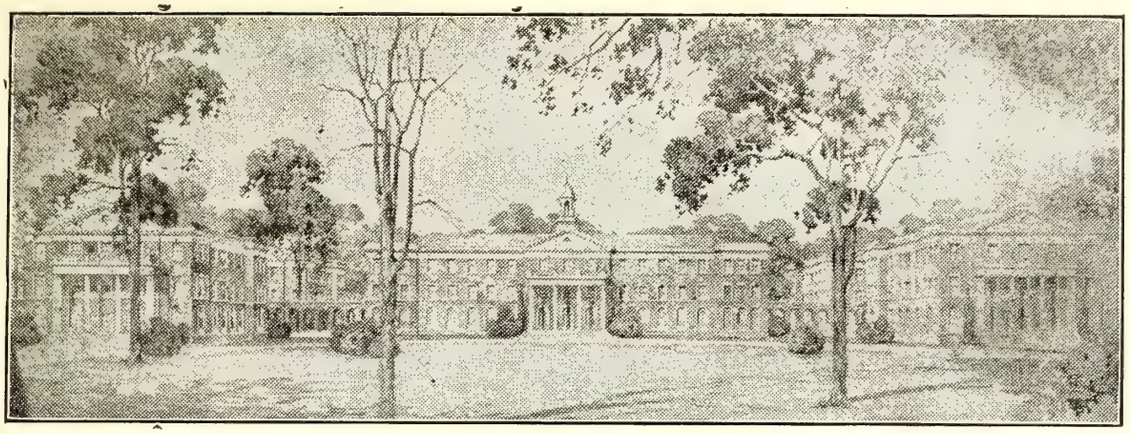

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OBITUARIES.

MARTIN.

Brother Norman Martin of Pattersons Grove Christian Church, departed this life January 2d. He leaves to mourn their loss, one Brother N. P. Martin, and four children. His wife preceded him in 1917.

The Community and Church each sustains a great loss in the departure of this man. He was the Church sexton and the Superintendent of Sunday School and died while preparing fuel for Church services on Saturday, preceding services on Sunday. He had been a member of Pattersons Grove for more than twenty-five years. He died in the faith and at the post of duty.

Funeral services were conducted on the 1st. Sunday afternoon by his .pastor

W. C. MARTIN.

BAILEY.

James R. Bailey, departed this life January, 6, 1926, at the age of 76 years October, 11, 1925.

He married about fifty years ago Miss Ann Parish, who survives him. Ten children were born unto them. The eight living are Mrs. Della Busbee, Mrs. Minnie Busbee, N. H. Bailey, Geo. Bailey, Roy Bailey, Mrs. Ina Ford, and Mrs. Mirtie Carter, all of Wake County, N. C. There are forty living grand-children.

Brother Bailey had been a member of Auburn Christian Church for many years. A quiet and sincere believer to the end.

May those who are left behind, accept Jesus as their Savior, and all meet in the land where parting shall never come. Funeral service by writer.

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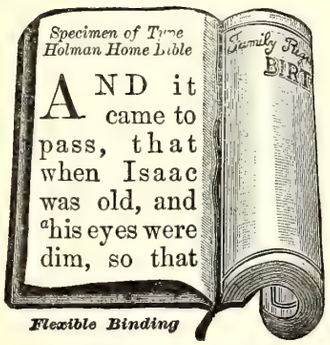
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MADREN-WALKER.

Married at the residence of Mr. W. J. Barker, Burlington, N. C., Mr. Raleigh Madren and Miss Irma Walker of Watson N. C., December 24, 1925. Quite a number of friends were present to witness the rite and to wish them a happy and prosperous wedded life. The writer officiated. Heaven's blessings attend them. P. H. FLEMING.

Burlington, N. C.

PERRY-WALKER.

Mr. William Jasper Perry, son of W. T. and Ella Perry of Union Ridge, N. C., and Miss Mamie Lea Walker, daughter of J. M. and Ella Walker, Watson, N. C., were united in marriage by the writer at his home in Burlington, December 27, 1925. A few of their many friends accompanied them and witnessed the marriage rite. May heaven's blessings attend their wedded pathway.

P. H. FLEMING.

Burlington, N. C.

BYRD-FITCH.

On Sunday morning Dec. 6, 1925 Mr. Lindsey J. Byrd and Miss Pearl E. Fitch, both of Caswell County, Yanceville, N. C. were united in marriage. The marriage took place at the brides' parents, Mr. and Mrs. J. T. Fitch. The ceremony was performed by the writer, in the presence of a number of friends and relatives. They have the good wishes of their many friends for long, happy and prosperous lives. J. F. APPLE.

CRAVEN-SMITH.

To the surprise of many of their friends, Mr. Stephen M. Craven of Asheboro, N. C., R. 1, and Miss Grace Anna Smith, also of Asheboro, N. C., R. 1, motered to Pleasant Cross Christian Church on Christmas Eve and were happily married by the pastor of the church. Mr. Craven is the son of Mr. R. R. and Mrs. Ida Craven of Ramseur, R. 1. Miss Smith is the beautiful daughter of Mr. and Mrs. C. C. Smith of Asheboro, R. 1. May our dear heavenly Father richly bless and crown this young couple's life with success. W. C. MARTIN.

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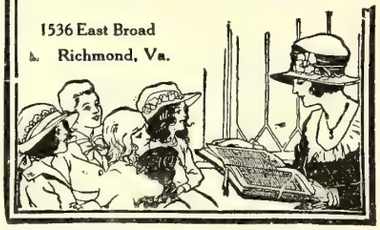

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, JANUARY 28, 1926. NUMBER 4.

HISTORICAL SOCIETY, 1956
Southern Convention of Congregational Christian Churches.

THE SUN'S OBSERVATORY

Mrs N T Farmer

By Rev. S. M. Lynam.

Closes Holy Year.—

On the day before Christmas, Pope Pius XI. brought the Holy Year of 1925 to a close. The year is considered the most successful celebration of the church in modern times. On the closing day the Pope closed and sealed the door in he Basilica of St. Peter. Among those taking prominent parts in the final ceremony was Cardinal Hays of Boston, Mass.

Boston University Elects President.—

Boston University, the Methodist Institution which claims the largest enrollment of any college in New England, has been for sometime without a president. Dr. Daniel L. Marsh has now been elected to its presidency. He is a graduate of the theological department of the school, and has been superintendent of the city missionary organization of Pittsburg, Pennsylvania.

Students Assemble.—

At the New York State meeting of the Students Volunteers twelve Colleges and Universities were represented by 155 students. Among the speakers who most impressed the gathering were Dr. James M. Yard, a leader of missionary work in China, and Dr. James H. Nichol who has been stationed at Bierut, Syria. All over the county students of the various colleges and universities are assembling like this to consider the serious problems of life and religion.

Talks About the Lost Arts.—

Dr. Lynn Harold Hough, Pastor in Detroit, while speaking at the noon day meetings of the King's Chapel Church in Boston delivered a series of sermons on the lost arts. He spoke on the lost art of being alone, of self-criticism, of being vital, and some others. The series from the few titles would promise great things. We have lost many arts which, could we refind them, would contribute vitally to our spiritual worth in the world. Dr. Hough's style must have made the series interesting indeed.

A Fundamentalist Organization.—

The Fundamentalists have organized another movement which came into existance recently with the name, "Bible Crusaders." It is to be the business of this organization to agitate against all preachers, teachers, politicians, and all other persons suspected of not being sound in their learnings. The headquarters of this body are at Clearwater, Florida. Dr. Geo. C. Washburn is Director General, Rev. John R. Straton, Director General of Discussion, T. T. Martin, Director General of Campaign, I. R. Dean, Scientist, and Arthur I. Brown, Director of Science. This body promises to make it lively for those who are not in full accord with their views. They seem to believe firmly in the church militant, and are getting ready for the war for righteousness.

Refuse Rabbi Wise's Resignation.—

After a week of agitation brought on by the resignation of Rabbi Wise who is head of the Palestine Appeal of the Zionist movement the executive committee of that organization met and refused his resignation after his statement of his faith.

The Rabbi in that declaration said, "I stand for the oneness of God and the oneness of the Jewish people. I could not and did not depart from the traditional attitude of the synagogue toward the doctrine of three faiths."

Reaching the Older Child.—

Every Sunday School is familiar with the dropping out of young people over fifteen, and it presents a genuine problem. One church at least has found a solution which worked for it. The Presbyterian Church at Inglewood, N. J., had in 1922 only two pupils over fifteen in attendance. The situation appealed to Dr. T. H. P. Sailer of the Teachers College, Columbia University faculty. He tried "discuss" classes, and in 1924 the Young folks decided to discuss the problem of what Christ expects of young people. In that year there were thirteen over fifteen and four over sixteen in attendance though a dozen or more had gone away to boarding school.

The New French Ambassador.—

Henri Berenger has been appointed Ambassador to the Uuited States by the French government. He is a former newspaper man, and prior to 1912 he was successively editor of two leading French journels. In 1912 he became Senator from Gaudeloupe, and has since that time been a statesman. He became known to this country last September when he was a member of the Parliamentary committee advising M. Callaux in the negotiations amounted to nothing, but in spite of that fact, M. Berenger made a favorable impression here. In the Capital an Ambassador's wife is little if any less important than her husband, and M. Berenger's wife is reported to be a woman of great charm, and to her coming Washington is looking forward with glad expectancy.

The Rome to be.—

On the last day of the old year now Premier Mussolini of Italy assisted at the inauguration of the Governor of Rome. Signor Cremonesi who was thus inducted into office is to hold something like the place of our city manager. At the inaugural occasion Mussolini took occasion to outline his plans for the city during the next five years. The city according to the Premier is to be restored to Augustan grandeur. The great monuments are to be isolated so that the ampitheatres, the Pantheon, and other structures are to be freed from their surrounding sordidness. Open squares are to replace the now filled ones, and the city is to have statuary, parks and bath houses as of old. In the midst of all this grandeur there are to be no street cars along the avenues, but the city is to have the most up-to-date communication. Nothing which is modern that will add to the comfort and beauty of the Rome that is to be will be omitted. It is to be the ideal city. Signor Cremonesi has upon his hands one of the greatest tasks given to man since Herles performed among men, doing deeds at which we still wonder.

Encouraging, and Yet.—

Simultaneously with the reintroduction of the anti-lynching bill into Congress is given out the figures for the year's lynchings by Robert R. Monton of the Tuskeegee Institute. During 1925 there were sixteen persons lynched in this country. This is less than in any year since the record has been kept. It is seventeen less than the thirty-three of 1923, and thirty-one less than the fifty-seven of 1922. In this respect the figures are encouraging. In thirty-nine instances during the year lynchings were prevented by officers of the law. In twenty-six of these cases the prisoners were removed from the excited area or the guard augmented. In thirteen other cases armed force was used to ward off the mobs. Two of the victims were insane. All of them were Negroes. Ten of them were taken from the officers of the law either out of jail or from the officers while on their way to jail. Three of the victims had been formally released by the courts. The victims were charged with murder, six; with rape, four; with attempted rape, two; killing officers of the law, two; attacking child, one; insulting women, one. The states with soiled records are Alabama, one; Arkansas, one; Florida, two; Georgia, two; Louisiana, one; Mississippi, six; Missouri, one; Utah, one; Virginia, one. Such a paragraph as this is sad reading, but it is better than ever before since record has been kept. Many of the agencies are at work to bring about a respect for law and justice, and to harmonize the relations of the two races who must dwell side by side in this land. Their work is proving a success, and we as followers of Christ should lend our aid and support until in the land that we love, no mob shall take into its hands the work of the law and execute without a hearing. This thing is a matter for the churches, and for the Christian men and women who are members of them. It concerns you and it concerns us in a most vital way. So many of the interests at home and abroad depend upon the love and justice we can cause to prevail.

NOTES-PERSONALS

Rev. H. E. Rountree did not sail as reported in last week's SUN on account of necessary treatment. He will sail later.

The envelopes are being sent out this week to secretaries of churches in Eastern Virginia, to be used in the membership canvass, and offerings for the $25,000 Emergency Mission Fund.

Rev. W. J. Edwards changes his address from Steeds to Ether, N. C., his correspondents will please write him accordingly. And in his note he closes, "Hoping this will be the best year in the history of our paper."

"Wisdom is like electricity. There is no permanently wise man, but men capable of wisdom, who, being put into certain company, or other favorable condition, becomes wise for a short time, as glasses rubbed acquire electric power for a while.—*Emerson.*

Robt. E. Speer says the greatest need in the Mission cause is prayer, real devout, earnest intercessary prayer. And Helen Barrett Montgomery says in her great book on "Prayer and Missions" that "Prayer is the greatest force in Missions." Are our people and pastors engaging often in prayer for Mission Month?

The Mission Secretary was at two of Dr. Fleming's churches last Sunday, Union Alamance at 11:00 A. M. and Haw River at 7:00 P. M. Dr. Fleming, much beloved and trusted by his people, is planning to observe Mission Month in all his churches, and will do all he can to enlist that interest, and cooperation of his entire membership

There are in round numbers 30,000 of us in the Southern Convention. How easy it would be to raise this Emergency Mission Fund of $25,000, if all would do their part. While the average per member is hardly one dollar, unless many, very many give more than a dollar we will fall far short of the goal.

The Woman's Missionary Society of the Suffolk Christian Church is to celebrate its 14th Anniversary on the evening of February 8th. Mrs. M. L. Bryant of Norfolk, President of the Woman's Board, and Mrs. W. L. Leathers, Holland, Treasurer of the Woman's Board are to be present for the occasion. An interesting program is planned.

If all our Sunday School Superintendents had the Missionary vision and zeal of Brother Charlie Johnson, of Wake Chapel school it would not be long until our Mission Treasury would have funds with which to do things for God and they would be calling our boys and girls to go out to carry the Gospel and build Churches for those who haven't their blessings.

"Officers of the Woman's Missionary Society of the First Christian Church, for 1926, it was stated yesterday, include Mrs. C. C. Ryan, president; Mrs. Earnest Carr, vice-president; Mrs. Annie M. Brown, secretary and Superintendent of the Cradle Roll department, and Miss Sadie Boyd, treasurer.

The meeting was held at the home of Mrs. J. W. Price."—*Richmond Times Dispatch.*

The Nashville *Christian Advocate* states that the growth per pastor in Southern Methodism in the home field was 8, in the foreign field 50. "If the churches at home had grown as fast last year as the foreign churches did the increase in membership would have been 549,519, instead of 53,362, as it was, and yet, continued the same authority, "We are extending to them little aid now" and "even this must be withdrawn unless the churches at home provide more money."

"John T. Kernodle was re-elected teacher of the Men's Bible Class of the First Christian Church. Other officers include Dr. C. C. Ryan, assistant teacher; W. Lee Beale, president; E. F. Kesler, vice-president, Claiborne Kelley, secretary, L. H. Echols, treasurer. The class is called The Wellon's Bible Class, being named after Dr. J. W. Wellons, who on his 100th birthday recently preached a sermon at Elon College before a large Congregation." —*Richmond Times Dispatch.*

Our Medthodist brethren are rejoicing over the returns now flowing in from their Emergency call for Missions in January. Over $700,000 is reported and more follows. One Methodist pastor told THE SUN's editor that after preaching one Sunday at 11 a. m. he had his members to remain a few minutes and then laid before them the call and the need and asked them to say on what Sunday they should take the offering. "Right now," said several, and in a few minutes the full amount asked of his church was raised.

The Mission Secretary had the joy and privilege of being with Rev. J. Lee Johnson, at his Wake Chapel appointment at 11 A.M. and his Christian Light appointment at 3 P. M., last Sunday. Many familiar faces and friends were seen at both churches, the singing was an inspiration and the listeners were very attentive. This good pastor is held in high esteem by his people, to whose moral and spiritual welfare he ministers with all the zeal and strength of his mind and heart.

There recently fell into the hand of The Sun's Editor a piece entitled, "When the Deacon Talked in Church." We wish every Sun reader would secure a copy of that piece and read it prayerfully. If they did, and would hear with willing hearts what that old deacon said, a new day would dawn in the Christian Churches.

The Editor will furnish the piece gratis to any one who will send him a request for it. We ordered a thousand copies at once. Writing to one of our ministers about it he replied that he had already ordered 3,000 copies for his use, and two days later we were talking with another pastor who said that he had also read it and had ordered 1,000 copies to give to his people. As the boys on the street would say, "Believe me," "that deacon made some speech." A talk which, like that "embattled farmer's" gun at Concord, "was heard around the world."

Several pastors had written requesting the envelopes for their Missoin Month, saying that they wished to place the envelopes now and have them brought in a month hence. This request came mostly from pastors of churches with once a month preaching. So we estimated as best we could and sent envelopes to the Secretaries in each church. (Some pastors have several churches, hence envelopes to the Secretaries.) We have endeavored to supply envelopes, but not too many. Every member great and small, not only of the church, but of the congregation, the Sunday School, the Endeavor Society, the Mission Society. Every member should be given an envelope and asked to bring the offering on the day appointed. A committee appointed for the purpose, should see to it that every member gets an envelope.

The Woman's Mission Board of the N. C. Conference met in special session at Elon College, Saturday, January 23d. Members present were: Mrs. L. L. Vaughan, Raleigh; Mrs. C. H. Rowland, Greensboro; Mrs. W. R. Sellars, Burlington, and Mrs. W. A. Harper and Miss Gertrude Browne, Elon College; and District Leaders: Mrs. Wicker of Greensboro, Mrs Strader of Burlington, Miss Alston of Liberty, Vance, and Mrs. Chandler of Virgilina. Dates and programs for Spring Rallies were arranged, and much work was done. Mrs. Sellars, treasurer, reported the best first quarter's collection for Missions she had ever received. Her quarterly report will be printed in THE SUN at an early date. The Domestic Science Department was hostess to the Board at a beautifully appointed luncheon, the Board members each and all declaring that cooking is a real science at Elon and serving a meal has been made a thing of the finest artistic taste and achievement. Evidently the Domestic Science which has been under Miss Morrow, developed into an art.

Rev. J. D. Dollar of Roanoke, Ala., writes: "It is my purpose to observe March as Mission Month in all of the four churches I serve, and will appreciate any help you may give me and any literature you may suggest for me to buy. I shall be glad to do this for if Mission Month is to be a success I must have some help such as suggestions from you, and some literature to be distributed. Please feel free to give me any suggestions that you may deem wise. I have tried to cooperate with my Conference and Convention in all their undertakings as far as my ability would allow. I appreciate all the help and suggestions that my Conference and Convention can give me for our churches need such suggestions and help. So please help us all you can to make Mission Month a success in our Conference."

Brother Dollar is one of our most loyal and faithful pastors and seeks in every way to bring home to the hearts of his people that which the Christian church stands for, and is trying to do, in building up the Kingdom of our Lord.

The following is from the Suffolk *News* of recent date and relates an event of interest.

"It is the custom of the Christian Sunday School to present a definite Missionary program on the third Sunday of each month, this being known as Mission Sunday. These programs are under the direction of Mrs. W. H. Andrews, who is Sunday School Superintendent of Missions.

"The program was rendered on Sunday morning in an effective and pleasing manner by twenty young men, members of Mr. W. E. MacClenny's class and of Mr. Richard Klages. class.

"The topic was: 'The Bible and Missions from the Standpoint of Giving.'

"Motto: 'Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me.'—John 5: 39.

"If in all our Sunday Schools some one was interested as Mrs. Andrews is in the Sunday School and in Missions, greater results would follow. Mrs. Andrews had her little folks give a Missionary Pageant on Mission Sunday and on the third Sunday of February, which is Mission Month in the School and Church, the Willing Workers will put on a pageant at the Sunday School. This is a real contribution not only to the Mission cause, but to the Sunday School itself. Some of our Schools are finding Mission Month the most interesting of the whole month and this should be so because there is nothing that will interest children and grown-ups quite so much as proper presentation of Mission facts and teachings."

DISTRICT MEETING.

The District Meeting of the Y. P. Congress of the North Carolina and Virginia S. S. and C. E. Convention, will be held in the Christian Education Building at Elon College, N. C., on Sunday, January 31st. The theme of the congress is: "Young People for the Church; the Church for Young People." The following is the tentative program:

Morning.

10:00 Convention Song.
10:10 Worship service, Lillie Horne.
10:25 Welcome address, C. M. Cannon.
10:35 Response, Vora Maynor.
10:40 Special Music, Elon Young Peoples Class.
10:50 Division into groups.
(Young people 9 to 15 with Frank Alexander.)
10:55 Roll Call.
11:00 Business Session.
Appointment of committees.
11:05 Song.
11:10 Address, "The Church's Call to Young People," W. T. Scott.
11:25 Address, "The Y. P. Response to the Church," E. H. Thompson.
11:40 Announcements and Offering.
11:45 Song.
12:00 Adjournment for Dinner.
(Dinner will be served at the College Dining Hall at 12:30 for visiting delegates.)

Afternoon.

2:00 Devotional service and Mission program Julia Woodson.
2:20 Address, "Life in the Making,", Helen Stearns.
2:35 Special Music, Orphanage singing class.
2:45 Messages from the Churches.
(Delegate from each church to tell briefly of their work and plans.)
3:10 Business Session.
Report of committees.
Presentation of goals, Gertrude Brown.
3:40 Convention Song.
3:45 Adjournment.

NOTICE.

There has been called a meeting of the pastors and committees of the Eastern North Carolina Conference for Saturday and Sunday January 30th and 31st, at Wake Chapel, Wake County, N. C. The meeting will begin at 2:00 P. M., Saturday the 30th. It is greatly desired that pastors and all committee men be present and also laymen from the churches that we may take counsel together and lay plans for doing the work that the annual Conference in session at Liberty, Vance County, last November, committed to our hands. Trusting we shall have a full delegation present at the time and place designated.

H. C. CAVINESS, *President,*
Eastern North Carolina Conference,
Cary, N. C.

A SHIP.

Just a speck were you when you appeared,
Upon the dim horizon far away.
No one spurred you on, you were not cheered,
As you battled bravely thru the day.

But at length with gleaming spar and mast,
Safely moored beside the dock you lay.
Conquered were the wind and wave at last,
Rested you in peace at end of day.

So I'd have it be with me in Life,
Unassuming at the start and dim.
Fighting bravely on thru storm and strife,
Just to rest in peace at last with Him.

JOSEPH HOSKINS, JR.
People's Church, Dover, Del.

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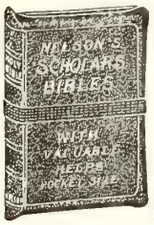

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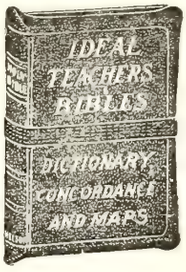

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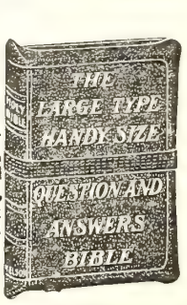

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THE CHRISTIAN SUN
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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

IS THIS TOO MUCH?

The vote of all our conferences was unanimous for Mission Month. The Eastern Virginia churches will observe February, all the other conferences March, as the period of our every member canvass and free-will offering to raise an Emergency Fund of $25,000.00. Is it too much to ask, or expect, that the churches will average One Dollar per member? Would it not seem reasonable, and within reach, for a church with one hundred and fifty members, to make a free-will offering of One Hundred and Fifty Dollars? And a church with three hundred members to make an offering of Three Hundred Dollars?

How much real sacrifice, how much self-denial, how much real hardship would such an offering entail? One wonders. Our Saviour said, "He who would come after me, let him deny himself, take up his cross and follow me."

Are we Christians willing now to make a self-denial offering, go without something we really need, in order that we may make an offering in His name and for His sake?

He is our best and truest Friend, Oh, such a Friend. He has shown, He is showing His friendship to us. Are we willing now, in Mission Month, to show our friendship to Him by making an offering for Him—to help make Him known to those who have not heard of Him. Is it too much to hope, pray, expect, that we average $1.00 per member in all of the churches?

J. O. A.

EDUCATION THEN AND NOW.

The Sun's Editor does not know the author of the following, nor who the educator referred to is, but he picked this up from a very reliable journal and presents it as a bone worth picking awhile:

"An educator recently examined some 1,300 school readers and spellers in use around the time of the founding of this Republic on the one hand, and those in use and published about 1920 on the other hand, with the following tabulated results:

"Of the books in use in 1776, he found the contents to consist of—

	Per Cent.
1. Religious Material	50
2. Moral Material	22
3. Other Subjects	28

"Of the books published and in use in 1920, the contents consisted of—

	Per Cent.
1. Religious Material	0
2. Moral Topics	3
3. Other Subjects	97"

Well, now, if parents are not teaching religion to their children, and the schools are not, in their early years when such teaching counts for most, one would like to know who is? Or are we growing in a Christian land a generation of pagans, or "know-nothings" about religion? No wonder we are hearing much about the "Rebellion of Youth," the "Protest of Youth," against the Church. Usually those who rebel against religion, or protest against, or ignore it, are those who have never embraced it or have never been taught it.

J. O. A.

WHY?

One rises to enquire, Why should pupils in a Sunday School be called upon to make a contribution, "put something into the collection," and then older heads take what their children have thus "contributed" (given to the Lord?) and use it to buy something for those children? Why not take up a collection in our day schools to be used to buy the children's books, paper and pencils with?

There is a small denomination in this country that sends out a hundred missionaries to foreign (pagan) lands every year. Do you know how they do it? Well at least they do not deceive the children and make them think they are giving when they are not. I quote: "In 1922 they (the pupils of the Sabbath Schools of this small denomination) gave $1,164,646.46, every penny of which was used for missions." That denomination at least gives its children a square deal. If we can buy our books for our children in the week, why can't we on Sunday? And if we mean to teach our children honestly and justly that it is their duty and their privilege to give to the Lord's cause, why not use that money to make known to the world the Lord's love and the Lord's redeeming power, and not to spend that money in buying something for themselves.

In the face of this there are today Christian Sunday Schools who feel so poor that they cannot let their children even give their pennies, their nickels and their dimes, once a month, to the spread of the gospel and the cause of God. It must all be kept to buy something for them. Yet such a Sunday School will sing lustily, "What a Friend We Have in Jesus," when it will not even give its dimes to make that dear, precious Friend known to the millions who are perishing without Him.

J. O. A.

JUST ONE WAY.

There is just one way, and one way only, of making Mission Month a success. We must carry into it a sincere desire and a consecrated purpose. It matters very little as to what sort of plan is adopted: it does matter materially as to the zeal, the sincerity, the consecrated determination we carry into our plan.

David could not fight in Saul's armor! But, thank God, when David handed that armor back, he did not criticize Saul for fighting in it, nor did he refuse to fight because the offered armor did not fit him. David fought the battle of God whole heartedly and in the name of Israel; and God gave him the victory.

We do not know the details of every plan that would suit every pastor in observing Mission Month. And if we had a detailed plan worked out we would not try to put it over on anybody. What we do know is that in properly putting on Mission Month, we are fighting the battle of God. Let each fight in his own armor; but let each carry into it a devout and consecrated desire and purpose to make it a success and an epoch in our church life.

We know that some of our pastors and leaders are doing this very thing. And they deserve the loyal cooperation of all the rest of us.

For instance: If the members of our Dover Church are willing to fast and pray at the dinner hour four times during the month, and give the price of those four dinners to help raise this Emergency Fund, do they not deserve the self-denial assistance and co-operation of the whole Church, in the effort to lift the common burden? Or if Bro. Hardcastle of Suffolk, or Brother Truitt of Norfolk, are putting into the Month all their consecrated energy and zeal to lift this common burden, do these not deserve, would it not rejoice them to have, the co-operative planning, zeal, and effort of all other pastors? We could name other pastors and people as interested, and as full of zeal for the task as these named. Shall this zeal, this fine enthusiasm, this consecrated energy for God be chilled or penalized by the indifference, the coldness, the unconcernedness of other pastors and people? God forbid.

The writer has just read what to him is a wonderful tract, "When the Deacon Talked in Church." Another Deacon may not talk like that, or act like that; but every deacon and every pastor should do at least one thing that this good old deacon did, namely, carry into the missionary effort and offering, consecrated purpose and devoutness of desire. God will do the rest. Think of more missionaries going out from one church in which the deacon dared talk a bit than have gone out from our Southern Convention in all its history!

J. O. A.

BETTER SABBATH OBSERVANCE.

This is a good age in which we are living. God has blessed the people of this country wonderfully in many ways, both in temporal things and in spiritual things. And His people are showing their appreciation of His goodness in many ways. The churches have never been more active in their work at home and also abroad. The members of the churches have never given more liberally of their means to advance the interests of God's kingdom.

However there is one feature of the Christian life of this country that is not showing up very well and that is in connection with the observance of the Sabbath. Every thoughtful Christian realizes that there has been a sad letting down in the keeping of God's law of the Sabbath.

This is true of the individual. Many professed Christians seem to fail to recognize the fact that the Sabbath is God's day, and should be kept sacred to His service.

One of the serious conditions of the present time is the way in which the Sabbath is publicly desecrated by being commercialized. This is true in connection with both business and pleasure. A strong effort is being made all over the country by commercialized sports and amusements to break down the sanctity of the Sabbath.

How to meet this attack is troubling the churches very greatly. It is a difficult problem to handle

effectively. Of course, the churches must preach and teach the obligation of all people to keep the Sabbath holy, but there is much need for concerted effort to bring to bear the united sentiment of the churches against the attacks being made upon the Sabbath.

The agency of the churches is the Lord's Day Alliance of the United States, which has just celebrated its thirty-seventh anniversary in New York. This organization has been endorsed by nineteen of the largest denominations in this county, and its Board of Directors is made up of men appointed by these churches.

Rev. David G. Wylie, D. D., is the President of the Alliance and Rev. Harry L. Bowlby, D. D., is the General Secretary. These both have their headquarters in New York.

Rev. Wm. S. Campbell, D. D., of Richmond, Va., has recently been appointed Secretary of the Alliance for the South. He is anxious to get information in regard to the way the Sabbath is observed in every community in the South. And he is also anxious to know of any place where there is need of improved conditions, in order that the Alliance may, as far as possible, aid the churches of the communities in making conditions better.

It is hoped that the readers of this paper write on this subject to Rev. Wm. S. Campbell, D. D., 3910 Seminary Ave., Richmond, Va.

THE INTER-RELATION BETWEEN FAITH AND WORK. NO. 3.

It is not only to the work of character building for self that Jesus calls us. He calls us to work in his vineyard, also to help others in their character building. Individual righteousnesss is only one part of Jesus' requirment of his followers. He calls men to help each other. Social righteousness was as near the master's heart as was individual righteousness. The two go hand in hand.

Men may be religious and still not be Christians. Men may be religious, but if they cheat and lie; if they take advantage of the unwary; if they get money regardless of the misery and heart pangs it has caused those who worked to produce their wealth; if they have been dishonest in their dealings with their fellow men; if their only interest is self, they are none of Christ's.

Christianity cannot be reduced to a hard and fast system of ethics, but it is shot through with the highest, richest and noblest ethical appreciations. It lives and moves and has its being in the principle of love. Every man must make his own deduction. Christ did not lay down a set of rules to go by. He did infinitely more and better. He gave his followers the principles of living in a filial relation with our heavenly Father, and in brotherly relations with our fellow men. He calls men to a life of trust in God—and a life that can be trusted by both man and God. Though Christianity is not a prescribed system of ethics that tells a man just what to do in every instance, it lays down certain ethical principles from which if a man will conscientiously and prayerfully follow, he can deduce for himself a system of ethics that will prove in his life the supremacy of Christian ethics over all other types of ethics. If Christianity did not pay the largest ethical dividends then we might as well close up the Churches.

Christian faith stands on its own merits. It proves its value by its works. It creates in every person who possesses it the desire and the willingness to work out one's own salvation with fear and trembling. It stands the pragmatic test of which we hear so much these days.

Pragmatism teaches that,—"the sole significance of thought for us is the effect which it produces in conduct." The late Professor James in his book on "The Variety of Experiences," says "the only meaning of truth, is the possibility of verification by experience. Truth has always cash value. Its proof is not logical but dynamical; it is demonstrated by what it does. And if it does nothing, if it will not work, it is not truth, and has no further claim upon our allegiance."

I believe that the Apostle Paul had some such conception as this of faith when he admonished the Philippians to work out their own salvation. I am sure it is my conception of Christian faith. The only meaning of faith to my mind is the possibility of its realization. The only value of faith to my mind is the effect it produces in conduct. To me faith has always its cash value. It is demonstrated by what it does. And if it does nothing, if it will not work out its own salvation, it is not faith, and has no further claim upon our allegiance.

Faith in God and companionship with Jesus Christ gives men the strength to work out their salvation and to work for the salvation of others. Faith unseals in the soul the springs of a new power which gives victory even to the weakest and most degraded of men. Men who have never experienced the transforming power of Jesus Christ in their lives cannot understand what we mean when we say that "Jesus saves." But they can experience it for themselves and then they will know. Do we know what salvation is?

Mark Rutherford expresses the experience of all sincere Christians when he tells what Christ has done for him. Says he, "I only speak my own experience. I am not talking theology or philosophy. I know what I am saying, and can point out the times and places when I should have fallen if I had been compelled to rely for guidance on nothing better than a commandment or a deduction. But the pure, calm heroic figure of Jesus confronted me, and I succeeded. I had no doubt as to what He would have done, and through Him I did not doubt what I ought to do."

No type of Christianity which leaves out the redemptive facts of the Christian gospel is able to help men where and when they need help the most. No type of Christianity that leaves out the necessity of Christian work and effort will appeal to the men, who feeling the need of help from without, want to do something to help themselves. Stoicism points men to the great bare heights of duty, but it lays no gracious restraint on unwilling feet, to hold them to the difficult task; and when because of the steepness of the way men falter and fall, it opens to them no source of inward renewing and strength.

Jesus points us to the great bare heights of duty, and lays his gracious constraint on our unwilling feet, binding them to the difficult task. And when because of the steepness of the way we falter and fall, he opens to us a source of inward renewing and strength, and spurs us on by his encouraging, "I will not leave you nor forsake you." The power for moral attainment in man is weak, but God strengthens it. Men fighting a battle against temptation as every man does, unless he has given up the struggle, want a gospel that does more than to summon the forces of human nature; they want a gospel that ministers to its weakness. The Christian gospel combines the two. No other gospel is long enough to reach men.

A Unitarian minister some years ago went to Aberdeen, Scotland, to preach his gospel to the people in the city park. The crowds gathered to hear his teachings. But after a time or two they told him that "If that was all he had to tell them, it was of no use his coming." "Your rope," said one fallen Scotch woman standing by, "is nae lang eneuch to reach me."

Nor is it long enough for any of us who know the pangs that sin has caused us because we were not able to overcome it in our own strength alone. The gospel that reaches men in sin—and hence reaches us all, is the gospel of Jesus Christ,—the sinner's friend to help in every temptation.

"Lead us, O Father in the paths of right,
Blindly we stumble when we walk alone,
Involved in shadows of a darksome night,
Only with thee we journey safely on."

"Let us press on, in patient self denial,
Accept the hardship, shrink not from the loss,
Our portion lies beyond the hour of trial,
Our crown beyond the Cross."

It is ours to work out our salvation, but it is God who enables us thus to work. It is ours to help others work out their salvation, it is God who inspires us thus to work, and God alone can make our lives and our work fruitful. R. C. H.

HOUSE PASSES NARCOTIC DRUG RESOLUTION.

"Of all the plagues that visit our land, drug addiction is by far the most horrible and the most deadly," declared Commissioner of Immigration Frederick A. Wallis, of New York, whose work among the immigrant population there is well known. The House of Representatives recently passed a joint resolution introduced by Mr Walter F. Lineberger, California, that if concurred in by the Senate, assures the participation of the United States in the conference upon narcotic education to be held in Philadelphia in 1926.

This meeting is called to consider the new menace to the Uuited States in the exploitation of the drug heroin. This drug was discovered in 1898 and brought to this country about 1910. A few statements from responsible authorities reveal its startling inroads.

Already more than half of the inmates of the correctional institutions of New York City are heroin addicts. The average age of these unfortunates is twenty-two. United States is one of the largest users of drugs, per capita, in the world. A recent survey made under the direction of the Treasury Department discloses that there are over 1,000,000 addicts in this country. Some estimates run the figure up to 4,000,000. United States uses eight grains of opium per capita as compared to four grains in France, three in England, two in Germany and one in Italy. More than 40 per cent of all prisoners convicted of crime in the Federal Courts were drug addicts, according to the Assistant United States Attorney General. Judge McAdoo, of the New York City Court, estimates that of the thousands of addicts that have appeared before him 98 per cent were below the age of thirty and 98 per cent were heroin addicts. The health officers of Chicago, investigating the cause of crime there, have found drug addiction alarming among the youth of both sexes.

Once a person becomes a heroin addict, he has a mania to secure recruits. Only a few doses are required to make a confirmed user and then follows a life of suffering and usually crime.

Inasmuch as heroin addiction ensnares the mass of its victims because of their ignorance, the best protection to the public, especially to the youth, is through the utilization of organized agencies, public and private, to apply the forces of education, to combat the ravages of narcotic drug addiction. The purpose of the Philadelphia Conference is to devise ways and means to achieve this end. The resolution passed authorizes the government to participate in this conference on narcotic education.

CONTRIBUTIONS

SUFFOLK LETTER.

There is one question that troubles many good, intelligent people. It is the question of paying ministers for the conduct of funerals. Of course, many people give it no concern, let it pass without consideration, and it passes into the things that are forgotten. There are other people who think of the matter, really desire to give the minister something for his service; and, especially if the minister is not the pastor of the deceased. There are others who present the minister with cash or a check because they feel that they must do it. There are then, three classes of individuals in relation to this subject of a gift to ministers for conducting funerals: those who do not think of it; those who are not certain that it is the proper thing to do; and those who make a gift to the minister as an expression of their appreciation of his services.

The first class thinks very little about the matter. The second class is often embarrassed for lack of knowledge on the subject. Three cases of personal experience will illustrate what is meant to be said here on this subject. A learned doctor had a relative who died and left him considerable money; and a minister conducted the funeral services. The doctor came to ask me if it would be a proper thing for him to hand the minister something for his service. He was not certain that it might not embarrass the minister, or he might think it was a sacrilege. He was a learned man, but that was new in his experience. Another man—a lawyer—who had the settlement of his step-mother's estate, came to me with a similar question: whether as her executor it would be a proper thing for him to hand a gift in money to the minister who had conducted the funeral service? More recently an undertaker came with this same question to know what he should say to the people he had served in case they wanted to express their appreciation by a gift to the minister who had officiated at the funeral.

These questions indicate delicate questions in the minds of good people. The occasion is so sacred, the service is so religious, and the experience so limited, that people are in doubt as to what is propriety in such cases. This is not written as a reflection on such people, but to clear the field for those in doubt on this subject. I told the three questioners named above, that it was perfectly proper to hand the minister any some the party felt able and felt like giving the minister, and they did. This is certainly the thing to do when the minister is *not the pastor.* The conduct of funerals of members of his church is a part of his pastoral duty, and such persons are under no obligation to pay, unless they really want to do so; and some good people *do,* because they want to do so.

When the minister is not the pastor of the deceased, and the friends are able to give, it is a fine way to express appreciation and do a good deed. There is no sacrilege in such a gift, and often it helps a poor preacher in his work for the Master. If I were going further into this subject, I would say that it would be a fine expression of appreciation if people, who are able, would make gifts to choirs and special singers. None but ministers and singers know how often, and inconvenient often, in all weather, such service is willingly rendered. Any expression by financial gifts, by persons who are able to make them, are fine tokens of appreciation.

W. W. Staley.

ELON LETTER.

The principle of Stewardship applies just as much to Christian organizations as to Christian individuals. It applies to Christian communities as much as to Christian organizations and individuals.

We say a man is a pagan no matter what his theological assents and tenets, unless he tithes as a minimum and we insist that all his income must be used for Christian purposes. He must however pay one-tenth of his income to the Kingdom's enterprises, or be properly styled a robber of God.

We have not developed as clear cut a conception when it comes to Christian organizations. We need consistent teaching on this point, too. A Church, or Society, or Club, or Circle, or other Christian organization, that uses its income for itself is just as pagan as the individual who keeps all his income for himself and family. Years ago I insisted in a Conference Annual Address before the North Carolina and Virginia Christian Conference, that our Churches should adopt a benevolence budget equal, at least, to their total current expense account, in which should be included an item for the use of their church plant. There was dissent.

But why should a Christian organization be satisfied with doing less for others than for themselves? Is it not selfish for a Christian organization to do less for others than for itself? The plant of such an organization is God's. Such organizations should therefore pay to benevolences an amount equal to their current expenses plus an allowance for the use of the plant, in order to break even with others.

Some churches and organizations excuse themselves from helping missions, orphanages, Christian Education, superannuation, and the general enterprises of the Church, on the ground that they are engaged in community service programs. A church, however, imperils its spiritual life when it takes such an attitude. It is blurring the vision of its people, and where there is imperfect vision, there is imperfect service. Jesus once advised the scribes and Pharisees to continue tithing anise and cummin, but also not to neglect the weightier matters of the Christian way. This same procedure should characterize the church engaged in a community service program. It should continue its good work, but not to the neglect of the other benevolent enterprises of the Kingdom.

Communities, too, need to be benevolent to others. Our national gifts to other peoples in times of disaster are great illustrations of the Christian principle of setwardship. However we should not wait for disasters to come to call forth our generosity. The Christian nations and communities should expend more in brotherly service and less on millitary and naval preparedness. So will they show forth true brotherhood in their social relationships.

W. A. Harper.

DO EDUCATIONAL MEASUREMENTS PAY?

Does Johnny Jones read as well as a nine-year old boy in the fourth grade should read? Is he having the kind of reading teaching that his individual needs require? Does Mary Smith know as much in arithmetic as a girl in the eighth grade and of her age should know? If she is weak, just what facts are needed to round out her knowledge of arithmetic?

Teachers once guessed at the answers to questions like these. The best teachers now use fairly accurate measuring scales which have been developed for the purpose. But many teachers are still guessing—expecting too much or too little from the children and never quite knowing where the real trouble lies. Why guess when accurate measures are available and the children's happiness and success are at stake?

Is the Longfellow school doing better in spelling than the Whittier school? In arithmetic? In reading? How does the achievement of pupils in Lincoln, Nebraska, compare with what they are able to do in Denver, Colarado? Are the schools of Clay county doing better work than the schools in Webster county? What results should the superintendent expect of various schools? What shall the principal expect of various teachers? These are vital questions in the wise management of schools. A generation ago school officers would have guessed at the answers. Now measures are available which enable them to compare results with other schools, cities, counties, and states.

Does it pay to employ supervisors to aid the county superintendent in the improvement of schools? In an attempt to answer this question two supervisors were put in each of two counties. The work done in basic subjects in the schools was carefully compared with that in two similar counties without supervisors. The schools with skilled supervisors did more and better work than those without. Those with supervisors covered as much ground in eight months as the others covered in ten. In other words, they increased the efficiency of the schools twenty-five per cent. The service they rendered measured by the most careful tests saved four times its cost. Can facts like these be gathered for other counties and in relation to other important points in school management?

A million school children in America fail to make their grade each year. It means that teachers, seats, and supplies must be given a million children for another school year. It means that these children will enter the next grade or the work of life a year later than their more fortunate classmates. Most important of all, it means that at a tender age they have been given the deadening sense of failure just when they should be learning the joy of work and achievement. Much of this terrible loss can be avoided by an intelligent use of what is now known about child life and teaching.

Investigations bearing on problems like these are being made in many states, cities, counties and individual schools. The results are so little known that many teachers do not profit by them. One of the duties of a Department of Education would be to collect and distribute such information.

Joy Elmer Morgan.

ALONE.

It is human to stand with the crowd; it is divine to stand alone. It is manlike to follow the people, to drift with the tide; it is godlike to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshiped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone.

And of the lonely way His disciples should walk, He said, "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Of their treatment by the many who walk in the broad way, He said, "If ye were of the world, the world would love its own; but because ye are not of the world, therefore the world hateth you."

The church in the wilderness praised Abraham and persecuted Moses. The church of the kings praised Moses and persecuted the prophets.

The church of Caiaphas praised the prophets and persecuted Jesus. The church of the popes praised the Saviour and persecuted the saints. And multitudes now, both in the church and in the world, applaud the courage and fortitude of the partriarchs and prophets, the apostles and martyrs, and condemn as stubbornness of foolishness like faithfulness to truth today.

Wanted, today, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.

G. D. WATSON.

THE TWO CHURCHES OF THIS AGE.

The Character of Christ's Church that Will Be Saved in Heaven.

Christ told his disciples that upon himself as its foundation would he build his church. Christ is the foundation stone, and the gates or powers of hell shall not prevail against it; for other foundation can no man lay than that is laid which is Jesus Christ. (I. Cor. 3: 11.) And the members of His Church are born into His Kingdom, and they are cleansed by His own efficatious blood, of all sin. (I. John 1: 7.) They are not whitewashed by shaking somebody's hand or signing a card or joining some church. Christ's Church is a glorious Church and He so loved it that He gave Himself for it, that He might present it to Himself, a glorious Church, without spot or wrinkle, or any such thing; but that it should be holy and without blemish. (Eph. 5: 26-27.) Christ further says, He will purge His Church, that it may be a fruitful Church. "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15: 2.) Here we can see that Christ wants to bring His Church to her best strength for soul-winning by this second work of Grace. Thank God for Christ's Church; for He will lead it to perfect triumph. The members of His Church love one another, and thereby lift Jesus up before the world. And they let their lights so shine that others can see their good works (not them, but their works). The mission of His Church is not to show the world its equipments, its wealth, its institutions, its creeds, its programs, its fine church buildings, or its denominations, but to let the world see Jesus manifest in its daily life. The Church of Jesus Christ believes that God created man as a man in His own image and in His own likeness. (Gen. 1: 26) Christ's Church believes in God the Father, Jesus Christ His Son, and the Holy Ghost, and that Jesus made atonement for the sin of the whole world.

Jesus intends for each member of His Church to be an evangelist—a soul winner. Hence He said, "Go ye in my vineyard and work," and not to be a deadbeat, but whatsoever thy hands find to do, do it quickly. For the night cometh when no man can work. He doesn't want His people to come up empty handed. There is no organization worthy to be compared with the Church of Jesus Christ, for it is a blood-bought Church. Glory to His dear name forever.

Man's Church.

Now we shall speak of man's church.

There is now a civil war being waged between the Church of Christ and man's church. The contending forces are within the church. The contention is between the modernist and the evangelicals. Some go so far as to deny the divinity of Christ. We think the modernist may well be classed with the Athenians. They spent much of their time either seeking, hearing, or telling something new. (Acts 17: 21.) They may be described in II. Timothy 3: 7. They are never coming to the soul-satisfying peace or the knowledge of the truth. For one of them has recently said: "I don't promise that I shall hold tomorrow the views I expressed this afternoon, for I may change the over night."

Here, we mention the evolutionists, who claim we sprang from the dumb brute. The church of Buddhism, which sprang from Buddha, which prevails over a large part of Asia, including China, Japan and a part of India.

Again, we mention Mohammedanism, instituted by Mohammed. And another, that of Shintoism: Christian Scientists. They claim that God is not a person, but that God is a divine principle. "God is infinite mind, mind is God." Next the church of Spiritualism. They claim that there is no such thing as a personal Holy Spirit. They say that Jesus did not claim for himself more than he held out for others. The Bible says, "God is a spirit, and they that worship Him must worship Him in spirit and truth." (John 4: 24. There is the church of the Russelites. They claim that the man Jesus is dead—forever dead. They further claim that Jesus never arose from the dead. They say we know nothing about what became of Jesus' body—whether it was dissolved into some kind of gas—no one knows.

We now think of the Mormon church. They claim that God is not a spirit, but a man like Brigham Young, and that the Kingdom of God is the Mormon priesthood.

The modern Theologist claims that God is infinite and eternal energy—not a person, and that God has no existence apart from the universe, and never had.

These are some of the churches that were instituted by men. These churches are ameanabel to no one. These churches offer nothing to bring men out of sin—hence nothing to satisfy the soul of man. Here is the testamony of two missionaries. They saw an old Brahmin place his little shrine or his idol against the trunk of a Banyan tree and prostrate himself before it in great anguish, and these missionaries asked him what he meant to accomplish by his prayers. He replied that for sixty years he had been seeking to get rid of his soul's burden of sin. "All my life I have been seeking it, but each effort that I make is as unsuccessful as the one before, and the burden is still here." And he continued: "All my pilgrimages, my prayers, penances, for sixty years have been in vain. I have bathed in the River Ganges, but it was all in vain. I gave away the large estate that my parents left me, and I walked three thousand miles to the holy city, but it was all in vain."

How different is Christ's Church. It has a Saviour to commend to the poor, dying sinner. His Church stands for a living faith in God. His temples are places for the divine worship of God, and not open forums where all sorts of men can deliver all sorts of messages, and even denounce parts of God's Bible.

Dr. Chatman says that anything except the real worship of God in his Church is profanity and is sacrilegious. In God's temple we are to worship Him in the beauty of holiness. When Jesus went into the temple he found things there that were desecrating the holy place and he drove them out and sharply rebuked them for perverting the use of his Father's house.

God bless and strengthen the Church of our Lord Jesus Christ. P. T. KLAPP.

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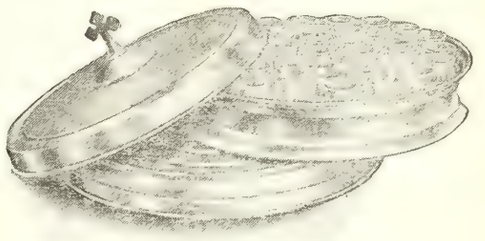

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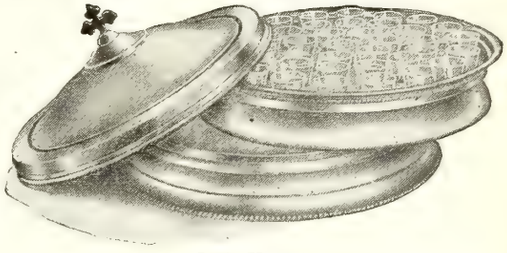

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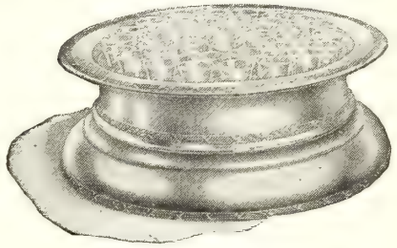

Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

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No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

HOW ANOTHER PASTOR WILL OBSERVE MISSION MONTH.

Rev. John G. Truitt, Pastor First Christian Church Norfolk; "This is our plan: Missions in the Sunday School period of worship; Missions in the classes; Missions in the sermons; Missions in the bulletins, and Missions in pastoral visiting, during the month of February.

On the third Sunday in February we will give to every man, woman and child that comes to any service in our church an envelope with instructions to the effect that they are to return it on the fourth Sunday with a Missionary Offering. On the fourth Sunday morning our Mission Secretary is to speak, and the offering will be received. At night I will give further opportunity to all to make a Missionary Offering so that none be left out."

Rev. H. S. Hardcastle, Suffolk has a similar plan for the month, and is also counting on his young people to help him out with a pageant and also a program.

Every Pastor will adopt his own plans. The one vital and essential point is that every pastor work with all his heart and soul the plan that he does employ. David would not fight in Saul's armor, but he did everlastingly fight in the manner he did choose.

It is not what sort of plan, but what sort of spirit we carry into our plan that counts most.

J. O. ATKINSON.
Mission Secretary.

HOW ANOTHER PASTOR PLANS FOR MISSION MONTH.

Rev. H. S. Hardcastle, Pastor of our Suffolk Church writes: "I am planning to make Mission Month more than the occasion for taking an offering, as vital and spiritual as that may be. I want to make it a time of education and inspiration, and especially a time of intercession; intercession that I hope may be permanent to some extent, because my people have been captured by the bigness of the Missionary task.

Perhaps it might interest you to know in a general way of my plans for the month. I am planning to have, first of all missionary charts and mottoes in the Church and the Sunday School throughout the month. I also plan to have a map of the world, showing the location of our mission stations, both at home and abroad. A special map of Japan will show more in detail our work there. An illustrated lecture on Japan, a missionary pageant, and a hymn-pantomime, following a special missionary sermon to the women, will be given on successive Sunday nights. "Prayer and Missions," will be studied by a large group twice a week for three successive weeks, and special seasons of prayer for specific things will be observed. I also hope to have a special service for men, using as my theme "Men and Missions." If my present plans do not miscarry I shall have a special illustrated lecture on the "Children of Many Lands" for children and young people on one night during the week. The women will have a special Missionary anniversary service also. It seems to me that these features ought to do something toward inparting some inspiration. My plans are more or less tentative but something as outlined will be given unless some unforeseen turn of affairs should necessitate a change."

TITHING TESTIMONY.

Dean Charles R. Brown, Yale Divinity School: "Thirty years ago I was induced by a thoughtful layman in my first pastorate to inaugurate the habit of giving a tenth. My salary was only a thousand dollars a year and to give away one hundred of it seemed to make a big hole in it. But when the decision was once made, I was amazed to find how much more I could give and did give than was the case when it was all left to mood and impulse.....In all these thirty years I have never seen the day when I was tempted for a moment to return to the old spasmodic, haphazzard method of giving to the Lord. We too, have been blessed temporally and spiritually, in basket and in store, in mind and in heart, in this practice of systematic giving. There has seemed to be an overarching Providence all the way."

Dr. Robert E. Speer: "Our Lord Himself recognized and approved the validity of the principle of the tithe. He said to the scribes and the Pharisees, 'You give tithes and this you ought to have done.' So many times now do we say that the Old Testament laws are abrogated in Christ. The types and shadow were fulfilled and terminated in Christ. None of these moral ideas did Christ abrogate. He reinforced and sanctioned every one of them and poured upon each one of them the burden of a greater obligation. He explicitly endorsed the tithe. There is no objection that holds against the principle of the tithe that does not hold against the principle of the Sabbath day."

NOTICE OF ERROR CORRECTED.

In the Christian Sun January 14, First Church Portsmouth Sunday School is credited with $34.24 for 1925, whereas the total received by the Mission Secretary and reported in his copy to the CHRISTIAN SUN was $91.87. This was a printer's error in making the items credited to Richmond, and Portsmouth the same.

Another printer's error was that of omitting our Suffolk Sunday School all together, whereas, our copy to THE SUN reported $149.14. The Mission Secretary deeply regrets the error in one instance and the total omission in the other. Many letters came to his calling for an "explanation," and if one thinks the Sun is not read just let one get something printed erroneously in it, and see what happens.

J. O. ATKINSON.
Mission Secretary.

OFFICIAL NOTICE.

I have the pleasure to announce that Rev. A. W. Sparks, who has been acting as field secretary of the Ray's Hill and Southern Pennslyvania Christian Conference for the past few years and has achieved such a signal success in the reorganization of that work, has accepted appointment as field secretary for higher education with the Board of Christian Education. He will enter upon his duties March 1, and he is to work under the direction of the same committee which is to direct the work of Rev. J. E. Fry. Brother Spark's duties will be those already set forth respecting the work of Brother Fry. They will, however, work in different sections of the church, their territory being assigned them by the committee which has this work in charge.

The committee in charge of this work consists of the Executive Committee of the Board of Christian Education and President F. G. Caris.

I feel sure that the church will cooperate most heartily and sympathetically with Brother Sparks and Brother Fry in their effort to build up the work of higher education in our church and particularly in their effort to secure funds to maintain and support Palmer and Defiance Colleges.

W. A. HARPER *President,*
Board of Christian Education.

MINUTES OF MEETING OF SPECIAL FINANCE COMMITTEE.

SUFFOLK, VIRGINIA, JANUARY 12, 1926.

The committee called to order by Dr. L. E. Smith, President of the Southern Christian Convention, at 10:30 A. M. in the pastor's study in the Christian Church, Suffolk, Va.

Prayer by Rev. J. H. Lightbourne of the Holland Christian Church.

Members of the committee are as follows: Dr. L. E. Smith, chairman, Dr. W. W. Staley, Col. J. E. West, Mr. Kirk Holt, Mr. P. J. Carlton, Mr. J. A. Williams, Mr. K. B. Johnson, Mr. L. L. Vaughan.

Members of the committee who were not able to attend the meeting are as follows: P. J. Carlton, K. B. Johnson, J. A. Williams.

Others who were invited to sit with the committee and who represent Divisions of the Southern Christian Convention are as follows: Dr. W. A. Harper, President of Elon College; Dr. S. L. Beougher, President of Bethlehem College; Mr. Chas. D. Johnston, Superintendent of the Christian Orphanage; Dr. I. W. Johnson, Secretary of the Convention; Rev. J. H. Lightbourne, representing the Board of Religious Education; Dr. J. O. Atkinson, Secretary of the Board of Missions; Rev. W. D. Harward, President of the Eastern Virginia Christian Conference.

The department heads or representatives not present: Dr. W. A. Harper, Dr. S. L. Beougher.

Dr. Smith stated briefly the object of the meeting, namely: That the committee should consider the needs of the Convention and attempt to work out plans whereby the several divisions of the Convention can be adequately financed. Dr. Smith further stated that this committee was authorized at the annual meeting of the Mission Board, held in September, 1925.

Dr. Atkinson spoke at length to the point that our Annual does not show in any adequate manner how the funds of our Convention, as a whole, are distributed, nor does it show amounts collected and distributed in the past years in any accumulative way. Discussion by Col. West, Dr. Staley and Rev. Lightbourne. Dr. Atkinson further stated that, unconsciously our subordinate divisions of the Convention have developed ahead of the Convention in the matter of finance and its distribution. He suggested that some method should be developed whereby the funds collected could be distributed on some proportionate basis. Perhaps the Budget System would help if it could be put across to the churches in such a way as to have them co-operate to the fullest in the plan.

At this point Dr. Smith suggested that the committee could work more constructively, if it was informed of the desires of the several divisions of the Convention in regard to the financial support for them for the next fiscal year. Dr. Atkinson was asked to state the needs of the Mission Board, and after some discussion on his part, and also by Col. West, it was suggested that a minimum of $38,000 per year was needed. Mr. Chas. D. Johnston, Superintendent of the Orphanage, stated that it would require $30,000 to maintain the Orphanage per year. Rev. Lightbourne stated that if the Convention co-operated with the Department of Christian Education, that at least $9,000 per year would be required to

carry out the program. Since neither Dr. Harper, nor Dr. Beougher were present to state the needs for the Schools and Colleges, a tentative estimate was made, namely, $35,000 per year. A letter from Dr. Beougher, President of Bethlehem College, was read by Dr. Smith. This letter set forth immediate needs of the college and further stated, that if financial relief could not be given to the college by the Convention, that the college would be forced to close its doors. After some discussion, it was suggested that to maintain our publications, it would require approximately $5,000 per year, a Convention Fund of $5,000 and for Superannuation $3,000.

Estimate of needs of the Convention:

Missions	$ 38,000.00
Christian Education	9,000.00
Colleges and Schools	35,000.00
Orphanage	30,000.00
Publications	5,000.00
Convention	5,000.00
Superannuation	3,000.00
Total	$125,000.00

After the estimates were made and tabulated, Col. West asked the Chairman what was to be done with the report of the Special Committee on Finance, which was submitted to the Southern Christian Convention in May, 1924, as shown on page 22 of the 1925 Annual. After some discussion, it was the consensus of opinion of the committee that the Orphanage should be included in the apportionment table of the Convention, rather than omitted as requested in said report, paragraph 3. Dr. W. W. Staley made a motion that this committee recommend to the Convention that it adopt the Modified Budget System and also recommend that we raise $25,000 for Convention purposes, which is a reaffirmation of paragraph 2 of the report of the Special Committee on Finance as printed on page 22 of the Annual. The motion was seconded by Kirk Holt. After some discussion of the Modified Budget System, which is in principle the distribution of the Convention funds on some proportionate basis to the several divisions of the Convention and that those divisions of the Convention which do not receive enough funds for maintenance from the division of the Convention funds be allowed to ask for specials to the extent of the amount needed to maintain them, the motion prevailed.

After considerable discussion the committee decided to recommend that the disbursement of the $25,000 which is to be raised by apportionment throughout the several conferences and as recommended by report of Apportionment Committee, page 36 of the 1925 Annual, be as follows: Publications, $5,000; Convention, $5,000; Superannuation, $3,000; and that the $12,000 balance be distributed: 40 per cent to Colleges; 32 per cent to Missions; 20 per cent to Orphanage; 8 per cent to Christian Education. The difference between the alloted percentages of the $12,000 and the apportionments to the several divisions to be raised by specials.

The committee went on record as recommending a church calendar year as follows: That January, February, March and April be the months in which the special for Missions be raised. May, June, July and August be the months in which the special for Christian Education be raised. September, October, November and December be the months in which the special for the Colleges be raised. By adopting the church calendar year, it will prohibit any one division of the Convention from overlapping or interferring with any other division during the period in which these divisions are to raise their special.

The Orphanage to pursue the methods now in vogue to raise its quota over and above the amount it will receive from the Convention funds, viz: one Sunday's collection from the Sunday Schools of the Convention and special offerings at Thanksgiving and Easter.

A motion was made and carried that a subcommittee composed of Dr. W. W. Staley, Rev. J. H. Lightbourne, and Dr. L. E Smith, President of the Convention, be authorized to work out a financial system for disbursing Convention funds and submit the same to the other members of the Special Finance Committee for consideration

Adjourned.

L. E. Smith, *Chairman,*
L. L. Vaughan, *Secretary.*

THE BOOK OF BOOKS.

Playing a conspicious part in the religious progress of this country is the Gideons (The Christian Commercial Travelers' Association of America), organized July 1, 1899, and with offices at Chicago, Ill.

The purpose of this organization is—

"To band together the Christian travelers of America, and through them win the commercial travelers for the glory of God. To supply every hotel in this country with a Bible for each guest room. To prepare the hearts of travelers for the acceptance of salvation."

The weary travelers may thus gain spiritual refreshment when they retire to their rooms after a hard day engaging in life's battles, and perhaps coming in contact with the materiality so apparent in every large American city.

The stereotyped traveling salesman, that gentleman to whom is traced the origin of many off-color tales, is passing into the discard where he rightfully belongs, if indeed he ever existed in the exaggerated form generally conceded by the retailers of "latest stories." Today one may witness a new type of traveler—clean-cut, efficient, and in many instances religious.

The influence of that little volume reposing in the hotel room has, it may be safely assumed, been responsible for this noteworthy change. The very presence of God's Holy Word is sufficient to awaken the spiritual consciousness, and appeal to the best that is in a man.

In giving a few of the remarkable features contained in the Bible, the Gideons have stressed the following:

"It is a Book of Laws, Wisdom, Truth, Life.

"It is authentic and entertaining history. It contains the most remote antiquities, the most remarkable events, and wonderful occurrences.

"It is a perfect body of divinity. An unequalled narrative. A Book of biography, travels, voyages.

"It is the best covenant ever made, the best deed ever written.

"It is the best will ever executed, the best testament ever signed.

"It is a learned man's masterpiece. It is a young man's best companion. It is the schoolboy's best instructor.

"It is the ignorant man's dictionary, and every man's directory.

"It promises an eternal reward to the faithful and believing.

"But that which crowns all is the Author. He 'with whom there is no variableness, neither shadow of turning.'"

In thus "giving a cup of cold water in Christ's name," the Gideons are rendering valuable aid to humanity, and it must inevitably follow that hotel guests of all manners and descriptions will be lead to the light of spiritual understanding by this quiet, unostentatious but remarkably effective service. L. D. W.

"SO MUCH OUT OF SO LITTLE."

A little five-year-old boy, son of the editor of one of our local papers, came home from Sabbath School one day. The lesson that day had been on "The Feeding of the Five Thousand." He was helping his mother in his small way about setting the dinner table, when in an astonishing outburst he exclaimed, "Mother, I'm tired of that Jesus." The mother was aghast for a moment, but she is a wise mother, and proposed to move slowly. So she went on with what she was doing in silence, and then asked, "What did you say, Robert?" He reiterated, "I'm tired of that Jesus." "Why," said his mother, "What is the matter with you and Jesus now?" "Well," replied the child, "The lesson today said Jesus took five loaves and two little fishes and fed five thousand people. You know He could'nt do that. Five thousand people and only a few little loaves. So much out of so little. I tell you I don't believe Him any more."

The mother silently prayed for wisdom. Then her eye fell upon a dish in which she had at some previous time put a few petunia seeds, which you know are very tiny. The little fellow, as it happens, is passionately fond of flowers, and knows many of them by name. She picked up one of the tiny seeds, and said, "Robert, do you remember the petunias mother had last summer?" He enthused at once, and said, "Oh, yes, those long-stemmed flowers, with the pretty blossoms that we had in the porch-box. I love them." "Yes, those are the ones. How tall did they grow?" He replied by holding out his hand, indicating a stem almost as long as he was tall. "Did the stems have any leaves on?" she asked, and he replied, "Just lots of pretty green leaves." "And blooms, did they have blossoms on?" Again he expressed his remembrance of the many delicately colored blossoms on each plant. Then the mother said, "Robert, did you not know that each of those beautiful plants with the many leaves and wonderful flowers and long stems, all came from a tiny seed like that," as she held out to him one of the almost microscopic seeds. Then the little fellow exclaimed, "What! mother, all that out of such a little seed? How could He do it?" "I am sure I do not know, Robert, how God could get all that out of such a little seed. We only know that He just did. He can do lots of things that we cannot explain why or how. But we know He does them."

Then the little fellow's mind went back at once to what they had been talking about, and without being conscious at all that the illustration had been used with a purpose, he said, "Mother, maybe Jesus could get all that food out of the loaves and fishes." "Yes, my boy, He could and did. It doesn't do for us to say that Jesus can't do anything, when we know He does such wonderful things that we cannot explain.

This has seemed to me so wise an answer to give to so youthful an inquirer, that I pass it on to your many readers.—*Rev. H. N. Mount in The Presbyterian.*

POWER OF PRAYER.

Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshaled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in its great race, burst open iron gates, recalled souls from eternity conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and changed the raging passions of man, destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven. What has not prayer done?—*Selected.*

RELIGIOUS EDUCATION

By H. S. Hardcastle.
MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson VI.—February 7, 1926.

"JESUS HEALS AND SAVES A BLIND MAN."

Devotional Readings Isaiah 42: 1-7.

Print John 9: 1-41.

Golden Text: *"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."* John 8: 1-2.

"As Jesus passed by, he saw a man blind from his birth." The Master always saw human need. He was never so absorbed in the things that pressed in upon Him and which made such a tremendous drain on His time and energies, that He could not see the needs of men and women. This pathetic sight caught the Master's eye as He passed along. How unlike so many of us! We can walk along the streets and see nothing of the deep needs of our fellowmen. We can read of conditions on the mission fields and be unmoved by their deep appeal. We may well pray, "O Lord give us eyes that see."

The man was blind. That was tragic enough. Not to be able to see the village in which he lived; not to be able to see the beauty of the out-lying country or the glory of the sunset; not to be able to see the faces of friends, the smiles of children, the faces of loved ones—how tragic. But this were not all. The man had never been able to see these things—he was blind from his birth. This were tragic indeed.

But there is something worse than to be blind physically. As bad as it is not to be able to see with the natural eye, it is still worse to be blind morally and spiritually. Not to see the abiding values of life; not to see the moral issue of life; not to see evidences of God in human life; not to see the glory of God as reflected in the face of Jesus Christ—ah, that were the greatest tragedy of all. There are none so blind as those who will not see. God help us to have eyes which see.

The disciples were ready with an explanation of the man's blindness, although they did not know just where to place the blame. It was because either this man or his parents had sinned that he had been born blind. Very simple, very simple indeed. Sin brings punishment; this man was being punished; therefore this man or his parents had sinned. Thus reasoned the disciples and thus reason many people today. Let a calamity come upon a person and there are those who will say, "It serves him right." The Lord is punishing him for his sins or meanness." Perhaps so. Sin does bring punishment, and a great deal of suffering is the direct and indirect result of sin. The wages of sin is death, and he that soweth to the flesh shall of the flesh reap corruption. A great deal of the world's suffering comes from sin. A great deal, but not all. The Master made that plain. There is suffering which is disciplinary and suffering which is vicarious. The Captian of our Salvation was made perfect through suffering. Whom the Lord loveth, he often chasteneth, and that chastening often produces a beauty of character that is surpassing in glory. Furthermore, the Master suggested that cases like the blind man often existed that the works of God might be made manifest, and he suggested that His disciples ought to be working about the Father's business while it was yet day. There is no time for idleness in the light of the many opportunities which the work of the Kingdom presents.

"And when he had thus spoken, he spat on the ground, and made clay of the spittle, and annointed his eyes with clay, and said unto him, 'Go wash in the pool of Siloam.'" Here is the divine method of working. There is the use of the material things which God has put in this world—the herbs, the drugs, the instruments—and there is also the appropriation of divine forces operative in life—faith and hope and obedience, and the spirit of the living God. A man asked me the other night when the power of healing was lost. I replied that I did not think it had been lost; I think it merely manifests itself in a different way from what it did in other days. The curative powers that were operative in Jesus Christ are still abroad in the world and as men appropriate them and apply them they learn that today as yesterday He is the Great Physician.

"He went, therefore, and washed and came seeing. He who doeth the truth cometh to the light. When a man obeyed he received his sight. As a great preacher once said in a phrase that has become classic, "Obedience is the organ of spiritual knowledge." If any man will do his will he shall know of the doctrine.

He came seeing. Things look differently when Jesus Christ touches a life. Here is a man who sees life only as a cup to be drained. His idea and ideal is to get all he can out of life. Then Jesus Christ touches his eyes, and he sees that life is not a cup to be drained but a measure to be filled; that it does not consist in the abundance of the things which a man possesseth but certain qualities of mind and heart, in friendships, in noble service for others.

Or again here is a man who looks upon money as his own, a mere material possession, a medium of exchange, a power in life. Then Jesus Christ touches his eyes and he sees that money has tremendous spiritual possibilities; that even though the Kingdom of God can never come merely money it will never come without money. And so on with anything a man may name—time, talents, energy, influence, life itself. Men see things differently when they see things through the eyes that Christ has touched.

The man who had been blind from his birth had received his sight. What a time for rejoicing! But alas, with a perversity that crops out under similar conditions in many of our contemporaries, the scribes and the Pharisees turned on the man and actually persecuted him. The thing had not been done according to Robert's Rules of Order. The man who did the miracle was not orthodox. He did not think like they thought, nor did he keep with scrupulous care their traditions. He was not a good man. He was even a sinner. "Come now," they said, "confess up. He is a sinner, isn't he?"

"And when Jesus heard that they had cast him out—they excommunicated him—He found him. Men may ostracise us and cut us off from organized forms of religion, but no man can cut one off from God except the man himself. That is an open door which no man can shut. The Master is never nearer to anyone than he is to the one who has been cast off from human love and friendship. And when the Master reveals himself as the Son of God as He did to this poor man, life takes on a new meaning and men find not only that which evokes their worship; they find that which satisfies their hearts.

Teaching Points.

1. The Master has compassion for all those who are in need.
2. Love rather than logic is the glass through which we are to see life.
3. Suffering may be voluntarily chosen or it may be disciplinary.
4. Suffering or human need is always a challenge, no mater what the cause.
5. There is too much to be done to waste time.
6. Jesus Christ is the Light of the world and that Light is the Life of men.
7. Healing is a matter of natural and divine forces in cooperation.
8. The thing that counts is experience and not explanation.
9. Men see things differently and aright under the touch of Jesus.
10. To believe on Christ is to have eternal life.

THE BIBLE IN THE PUBLIC SCHOOLS.

A movement is on foot in Virginia to make Bible reading in the public schools compulsory. The Portsmouth Association (Baptist) is opposing the proposition on the grounds that church and state should always be separated.

It is very true that church and state should be separated. Here is a vast difference which the Association has failed to distinguish.

Will the reading of the Word of God militate against the doctrine of the Baptist church? It would be infinitely better for the Baptists to give up their doctrines than it would be for the public schools to give up the Word of God.

If the reading of the Word of God in the public schools will unite the church and state, which church will be united to the state? It certainly would not be the Catholic, for Bible reading does not make Catholics. It certainly would not be Baptists, for Bible reading does not make Baptists. It would not be Methodists, for reading the Bible only does not make Methodists. How then will the reading of the Bible join the church and state? Again let us ask, what church would be joined to the state if the Bible was read in the public schools? We are told in the Bible that the Gospel is the power of God unto salvation. The Gospel, therefore, is a saving power, but it is not a *denomination* saving power.

School children need salvation more than they need an education. Why not aid them in getting both?

If the Gospel is the power of God unto salvation, it is not going to hurt any one to have it read to them any where.

A school that is not so conducted that the reading of the Word of God will be in place at any time, that school is not worthy the support of a Christian government. Neither is it a safe place for American children to attend.

The World Evangel is not fearful of any bad effects coming to any school or to the nation or to the church by having the Word of God read in the public schools of the land. It is ours to plant the seed, and God will give the increase. —*Exchange.*

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? . . . He delighteth in mercy. . . . He Will have compassion upon us: he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea.—Micah 7:18, 19.

Christian Orphanage

DEAR FRIENDS:—

What did you think of our goals for 1926? Can our Churches push us up to them? Of course they will. They always do more than we ask. The Christian denomination is doing things and making fine progress and everybody wants to see its Orphanage grow with the other institutions of our denomination. Then, too, everybody wants to give something to help the little fatherless children and we would really be hard hearted, if we did not have a tender feeling for children left fatherless and motherless and homeless.

Our Master was very tender toward little children and took a little child in his arms and blessed the little children. He also, "sat a little child in the midst of them." If Jesus in his busy life, took the time to give such careful attention to the children then should not we, as His followers, give of our time and our money to help these helpless ones.

Let our Sunday Schools, our Churches and all of us do our very best this year for our Orphanage.

Remember this is just a modern way to render a loving service in the Master's name. Surely we will reach our goals for 1926.

It is a little late to mention Christmas gifts, but our former letters have been so long that we had to leave off something; but we want to say that one of the most enjoyable gifts we have had lately was sent to us sometime ago by our good friend R. W. Foster, of Chapel Hill, N. C. Brother Foster had the misfortune to have a fire in his place of business last year and had on hand many Christmas toys, little wagons, sleds, little automobiles, skooters and many other things, which were damaged in the fire to much to sell and the thought struck him that while these things were not saleable they would make a crowd of little Orphan children happy. So he sent us a truck load. But since we had received them the weather had been so cold we could not let the little fellows play out doors, but we had a few pretty warm days this week and we filled their hearts full of joy when we called the little fellows in the storage room and let them select the toy they wanted most. Then to the yard they went, with skooters, wagons, automobiles and other things to their liking. If Brother Foster could have paid us a visit the first afternoon and beheld the real joy he had brought to these little folks he would have been as happy as the children.

I am the mechanic for them and I am getting some real experience in fixing automobiles. They have wrecks too.

Then we have one other thing I wanted to mention, because it showed such a sweet spirit. The Hocutt Memorial Baptist Church in Burlington, in giving out their Sunday School treat had quite a number of packages left over and they decided that they would donate these to the children at the Christian Orphanage and they made seventy-five of our small children happy. The Church did the same thing last year. This is a very sweet spirit, and we are grateful.

Oh! there are so many things our people can do to bring joy to the life of our little folds if they would just think and then act.

C. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 28, 1926.

Amount brought forward		$ 306.79
North Carolina and Virginia Conference:		
Long's Chapel	$ 2.70	
Salem Chapel	1.00	
Bethlehem	2.73	
Shallow Ford	.94	
Elon College	2.50	
Third Avenue, Danville	4.42	
		14.29
Eastern North Carolina Conference:		
Christian Light	$ 6.00	
Liberty (Vance)	5.12	
Shallow Well	1.37	
Wake Chapel	5.82	
		18.31
Western North Carolina Conference:		
High Point	$ 7.00	
Pleasant Ridge	3.00	
Mt. Auburn	3.15	
		13.15
Eastern Virginia Conference:		
Bethlehem (Va.)	$ 2.50	
Rosemont	11.28	
Ingram	3.00	
Ocean View	2.03	
Oakland	16.92	
		35.73
Georgia and Alabama Conference:		
Rose Hill		1.20
Alabama Conference:		
Wadley		1.66
Valley Virginia Conference:		
Timber Ridge		1.47
Special Offerings.		
Boone Bible Class, Sanford	$ 15.00	
Lawrence Holt Endowment Fund	150.00	
J. W. Wheeler, Louisburg, N. C.	5.00	
Mrs. C. T. Pruden	2.00	
		172.00
New Building Fund:		
Alamance Laundry, V. H. Lane, Proprietor	20.00	
Mr. and Mrs. Paul W. Hogan, Burlington, N. C.	5.00	
		25.00
Thanksgiving Offerings:		
Union (Southampton)	$ 12.00	
Eures	10.00	
Mrs. Mollie Williams	1.00	
		23.00
Total for the week		$ 305.81
Grand total		$ 612.60

THE CHURCH AND THE RELIGIOUS PRESS.

By Bishop James Cannon, Jr.

(Part of an address at the annual meeting of the Executive Committee of the Federal Council of the Churches.)

A vigorous religious press is needed:

First. To furnish an accurate record of religious and church news. It is true that the secular press is giving more space to religious matter than in former years, but the average reporter is not qualified either by training or by comprehension to give careful and adequate news of the Church. The desire to make a headline or to create some special interest is so strong that accuracy is subordinated to color. Moreover, few secular papers will give as full a record of church news as those interested in church work should have.

Second. A religious press is needed to furnish an interpretation of the life in the world about us from the Christian standpoint. This does not imply that the secular press does not frequently give a proper interpretation of life. But it does imply that men who themselves are not Christians and who do not look at matters from the Christian standpoint cannot interpret the events of everyday life as they should be interpreted. So more important service is rendered by the religious press than the review of current happenings in the world and the discussion of the attitude of the Church with reference to them.

Third. The Church press furnishes a necessary medium for presenting and advocating policies and programs of the denominations to justify the secular papers in furnishing space for such matters. Furthermore, the religious press furnishes opinions among church leaders on all the varying phases of the Christian life.

Fourth. The religious press is needed for the publication of articles of a devotional nature. Many people get the best of their devotional reading from the pages of the church press. Especially in the rural sections of the country is the religious paper a great help in presenting to the young, stories with a distinct moral tendency and impulse.

For these and other reasons, the church press is a necessity. But it is a lamentable fact that it is exceedingly difficult to pay the necessary running expenses of a well edited and well printed church paper. Few indeed of the church papers of the present day are meeting their expenses by receipts from advertising and subscribers. The writer was the editor of a denominational church paper for twenty-five years, and it was only with the greatest difficulties that he was able to pay the current expenses out of the current receipts, and it was done only by the restriction of the usefulness of the paper because of inability to pay for a sufficient staff of workers and contributed articles.

The weekly church paper is as great a necessity for the maintenance and development of the church as are the publications of the Sunday School Boards, the Church Extension Boards, the Mission Boards, the Social Service and Temperance Boards and other special literature necessary for the carrying on of the work of the great agencies of the Church. The Conferences, Assemblies and Boards recognize the necessity for large appropriations for the preparation and distribution of various kinds of literature in the homes of the members of the Church. Each denomination should have a Board of Christian Literature which should consider the needs of the Church for high-class weekly, monthly and quarterly publications, which such Boards should be given the authority to subsidize all publications which such Boards may deem necessary for the work of the Churches. Either the endowment of the church press, or a yearly appropriation of such amounts as may be necessary to guarantee an adequate church press service would seem to furnish a sensible, if not indeed the only, solution of the present problem.

FOLLOW THE GLEAM.

"To the knights in the days of old,
Keeping watch on the mountain heights,
Comes a vision of Holy Grail
And a voice through the waiting night,
Follow, follow, follow the gleam,
Banners unfurled o'er all the world,
Follow, follow, follow, the gleam,
Of the Chalice that is the Grail."

"And we who would serve the King,
And loyally Him obey,
In the consecrated silence know,
Till the challenge still holds today,
Follow, follow, follow the gleam,
Of the light that shall bring the dawn."

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

DECIDING A DESTINY!

"Unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him."—Luke 19: 15.

Had Jesus left us this one brief story only, we should have had three of life's most important lessons. First, the great possibilities of life. One person discovers this early, works hard, saves the moments, and finds himself at last possessor of ten talents and master of ten cities. Another is satisfied if he merely maintains his existence.

A second of life's lessons is responsibility. We did not come into the world of our own choice, neither were we given the selection of our evironment or our endowment. Most of us, however, have had the mistaken notion at some time in our life, that it is entirely optional with us whether or not we shall use that endowment. But not so. The Lord returns and commands these servants unto whom He had given the money, that He might know what they had gained. To some this was not unexpected. But to those who carelessly turned away the opportunities of life, it comes as a complete surprise. Life is a responsibility. We must accept it, and we cannot avoid its day of accounting.

The third lesson is a warning. You are consciously or unconsciously choosing your own destiny. How little do we realize that a failure to choose the good immediately is of itself a choice of the bad. Postponing a decision is itself a decision.

Prayer.—May we learn more and more the need of Divine guidance in every emergency, and make the best and highest use of our opportunities.

TUESDAY.

THE GRACE OF A NEW WORLD.

"Thy name shall be called no more Jacob, but Israel."—Gen. 32: 28.

When God changes a man's nome, it is significant. Esau's twin brother was born Jacob; he became Israel. By birth and home training he was the "supplanter;" by grace he became a "man of God." The lower the kind of life we inherit, the greater the honor of working up to true nobility.

Esau was a finer boy than Jacob, kindly, dutiful, popular. What gave Jacob the ascendancy? How can we justify God in blessing Jacob above Esau? In spite of his cupidity and unworthy deeds, Jacob won out because he changed his manner of life. Esau was always satisfied with material profits and bodily pleasures. At Peniel, Jacob made a complete surrender to God and was accepted. Hence it was only fair to Jacob to change his name, to express his changed life.

This gives us the secret of a happy Christian career, with new life, new hopes, new possibilities. What will our new name express? The first step is opening our heart to the love of God in Christ. Then, being raised with Christ, we set our minds on things above, things spiritual. Then we desire to follow in Christ's steps, that we may attain something of His spirit.

We surrender absolutely, without reservation. The passion of our life is to do God's will. Everything else sinks into its proper, inferior place.

WEDNESDAY.

"Woe unto him that striveth with his Maker."—Isa. 45: 9.

Isaiah pronounces the woes that already were beginning to gather about the crumbling bulwarks of his morally decadent nation. His people were at strife with God. Terrible is the picture of a nation blind to the uses of adversity, and in a frenzy of spiritual madness, hurling defiance into the face of an angry God.

Jesus could utter one of the noblest of beatitudes, and yet there must have been something of the very thunder of the Judgment in His tones as He spoke of the woes against scribes and Pharisees, or the cities of the busy and populous plain. Our age, too, needs more than soft words.

But is not history repeating itself today? Is not the heart of our world at strife with God? The great things of our civilization are being used in the conflict against God. Israel's woes are even at our door, and unless the Church arises to the greatness and the grandeur of her God-given mission, not only will our natioal perils thicken, but the handwriting of God may be even upon the walls of his spiritual Zion. Happy ye who have taken Jesus Christ as your Saviour and the Light of your life. The unsurrendered life is always at strife with God.

Lord's Prayer.

THURSDAY.

THE SCORNFUL HEART.

"Nor sitteth in the seat of the scornful."—Psa. 1:1-2.

This great Psalm gives us the Old Testament picture of the happy man. From our modern point of view, it almost seems strange that the portrait is drawn in negative colors. He is marked by certain avoidances and one of these is that he avoids scorn.

Scorn is a matter deeper than speech or action. A scornful man has no respect for God or man. The springs of his life are poisoned. His heart is soured. He sees through the yellow eyes of a jaundiced vision or the green ones of a jealous outlook.

The scornful man is contemptuous of his fellew man. Nothing in the lives of others is sacerd to him. Very often he asserts that he has "seen life," when what he has seen is death. How different the Saviour! He knew the worst and yet He believed in the best. Jesus saw, not so much of what men and women were, but what they might become.

Each and every form of scorn has its common penalty in a scared soul.

The man or woman who finds it eating its insidious way into their life must give pause and ask whither it is leading them. There is no effective cure for it but a changed heart. "Lord, if Thou wilt, Thou canst make me clean."

Lord's Prayer.

FRIDAY.

REPENTANCE FROM THE HEART.

Job lived a conscientious life before God, his family and the world. Yet when he came face to face with the Judge of all the earth, he felt that he was but clothed in filthy and unclean rags.

The best of us are guilty of sins, conscious and unconscious, that will shame us when we come to confront the All-Seeing One. Therefore, we must search ourselves, find out the evil propensity, mark the bad temper, see the unjust act and repent of it with humility and shame.

This matter of a genuine repentance is of first practical importance to Christians, because they are in danger of being self-deceived. The test of repentance from the heart is that we so abhor our guilt that we cannot repeat the sin. The danger here is that besetting sin forms a habit.

Yet God feels for us in our temptations, and "will not suffer us to be tempted above what we are able." We have a sure means of escape. That is the Word of God, and the indwelling Holy Spirit. If we abide in these, we can stand fast in the trying hour.

SATURDAY.

TRIBUTE TO THE GREATEST.

"Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Eph. 1: 21.

Lord Kelvin, the famous scientist, was asked to name his greatest discovery. His answer was: "My greatest discovery is Jesus Christ!" When Wilford Grenfell was announced to preach at Harvard University, the students thought they would listen to a thrilling description of the Labrador missionary doctor's adventures among the perils of ice and wave. Instead he took for his theme the question, "What will you do with Jesus Christ?" His theme was Christ, not Grenfell.

Great men and famous women refer to their Master, not to themselves.

"I have not done this wonderful thing; this wonderful thing was done through me," is the fitting expression. One of the characteristics of leadership is humility and abasement. "I can do all things through Christ who strengtheneth me," was Paul's way of expressing the thought.

Prayer.—May we have a closer touch with Jesus in our daily lives, not only as our Redeemer, but as our Guide and as our Familiar Friend, remembering that He has given His followers the promise: "Lo, I am with you always." Amen.

SUNDAY.

KNOWN BY THE DEED.

"And Judias Iscarot, which also was the traitor."—Luke 6:16.

What did Judas Iscarot do but betray his Lord? A thousand things likely, and good things too. But the evil which he did so overshadows every good thing he did that if his name is mentioned at all there must be something added to remind me of his crime. Try as hard as you may, you cannot separate him from the wrong which he did. If there is another so unfortunate as to have the same name, it must be said, "Judas, not Iscariot (John 14:22.) to make sure that Judas the traitor is not meant."

But Judas is not the only one whose name suggests the wrong they have done. Whoever does wrong may expect his good deeds to be forgotten and his wrong remembered. It was so with Benedict Arnold. We should, therefore, be careful to do no wrong. There is much in a name. One single act which is wrong may hide every good deed and destroy that forever.

Prayer.—We pray for divine strength that we may be kept from sin. When we think of our wrong deeds done, we trust they are covered by the blood of Jesus, and that they will be remembered against us no more forever. With men and history there is perpetual remembrance, but with thee there is abundant pardon. Amen.

T. E. White.

"The only enemy that can do you irreparable injury is that one called Fear, who sits upon your shoulder and whispers in your ear,—'You can't do it! You are afraid to try!' "—*The Watchman.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DEAR KIDDIES,—

"Father, hear us as we pray,
Guarde and keep us day by day;
Help us feel thy loving care,
Every day and every where."

WHO GOES TO SUNDAY SCHOOL ON TIME?

"If you get up on Sunday early,
While the grass with dew is pearly;
Be on time, be on time, be on time,
To your class.

"You'll be on time to Sunday School,
Never tardy—that's the rule—
Be on time, be on time, be on time;
To your class."

CHORUS,—

"We are the on time Juniors,
Hooray—hooray,
For tardiness we have no use,
We do not care for your excuse,
Be spry; Do try to get to class on time,
Hooray-'twill pay to get to class on time."

Now dears, if your teacher likes this little song, tell her you will sing it for her to the "Dixie" tune—Want to try it? Take your Kiddie Korner to Sunday School next Sunday and sing the words off the paper,—won't that be fun? Besides, it *might* teach some little tardy Kiddie to be *on time* next Sunday.

YOUR EDITOR.

January 4, 1926.

My dear Miss Moffitt,

This is my first letter to THE SUN. I am a little girl ten years old and I go to school on a bus. I am in the third grade and I love to go to school.

I go to Johnson's Grove to Sunday School. I love my Sunday School teacher fine.

We take THE CHRISTIAN SUN, and I like the Kiddie Korner.

Love to you from

ODELL GAY.

INTRODUCING JACK.

BY FRANCES FITZPATRICK WRIGHT.

There was no question about its being jack-o'-lantern time. From the farm in Indiana, granny had sent the pumpkin, packed in hay, by parcel post to Wally. Mother had helped him cut the face, a winking, knowing jolly face with so much expression in its lifted eyebrows and its snaggled-tooth grin that Wally almost felt that it must have sense inside its empty head!

He took it to school. The other boys tried to trade Wally out of it. Ed Asher offered him his pocketknife, and Bill Downing his new yellow top. Sammy Braden said he'd give him his dollar watch—it wouldn't run, but it looked mighty nice. But Wally wouldn't trade. He said he'd rather keep Jack for the parade that night.

On his way home he passed by the house where Billy Baxter lived. It was not at all the kind of house anyone would want to live in. It was dingy, and it had a small front porch that sagged at the end. To tell the truth, the only gay and cheerful and attractive thing about the house was Billy. He was sitting on the front porch as Wally passed, and he whistled his blackbird whistle and waved one of his crutches in a gay and care-free manner.

"Hellow!" called Wally, holding up his jack-o'-lantern. "Let me introduce Jack."

"Jimminey! It's the best I ever saw!" said Billy.

Wally came close and let him hold Jack in his hands. Such thin eager hands they were!

"Ain't he the friendliest one you ever saw!" said Billy.

"A fellow wouldn't be likely to get lonesome at all, with him around, now, would he?"

"I guess not," said Wally, laughing.

He didn't know much about being lonesome. He had two straight and sturdy legs to carry him about and a pleasant home to live in and books and toys and pets to entertain him, to say nothing of a little sister to play with. He had never been lonesome in his entire life—and that was seven years.

He took his jack-o'-lantern and started toward home, feeling very gay. But after a while he began to think about Billy's saying a fellow wouldn't get lonesome with Jack around. Wally walked slower and slower, wondering how it would feel to live in Billy's house and stay there alone all day while mother went out to work, and to hobble around on crutches and have little or nothing to amuse yourself with. Finally he stopped walking and stood staring down at the impish face of his jack-o'-lantern.

"Now if you were Billy's," he said aloud, "he could put a candle in you tonight and set you on the porch when the parade went by and have almost as much fun as anybody. He'd keep you a long time and talk to you and tell you those funny stories he knows over and over, and maybe he'd even whistle like a blackbird for you. So I reckon that's just what I'll do with you."

It may have been his imagination, but Wally was almost sure that Jack winked, and that his smile grew broader. He turned round and walked briskly back toward Billy's house.

Billy was still sitting on the porch; he looked surprised when he saw Wally coming back.

"Listen, Billy!" said Wally. "He says he'd rather belong to you!"

"But I don't want to take him," protested Billy.

"He's yours for the parade.

"Pshaw! Think I want a jack-o'-lantern that wants to belong to somebody else?" scoffed Walley. "Here he is, and I hope you will be good friends!"

"Good friends!" cried the delighted little boy. "Good friends is just simply no name for what we're going to be!"

DON'T HIDE THE SUNLIGHT.

(Tune: "Jesus Loves Me."

When little cloud on high,
Sailing swiftly through the sky,
Hides the sun—the world seems drear
Without sunshine longer here—

Chorus.—
Don't hide the sunlight,
Don't hide the sunlight,
Don't hide the sunlight,
With naughty words and ways.

Do we let a cloud of sin,
Naughty deed or thought within,
Hide God's sunlight in our sky,
Like that other cloud on high?

IDAHO VOTES FOR BIBLE READING IN SCHOOLS.

Daily reading of passages from the Bible in the public schools of Idaho is provided for in a bill which recently passed the Idaho legislature, and was signed by the governor. The law requires the teacher to read daily from twelve to twenty verses from the standard American version of the Bible, such verses to be selected from a list of passages designated from time to time by the state board of education. No comment by the teacher is allowed. A bill providing for the release of pupils from school to receive religious instruction was defeated.

Idaho thus follows closely on the heels of Florida, which recently enacted a similar law. The movement failed in Ohio, however, when Governor Donahey vetoed the bill.

THE NEW YEAR.

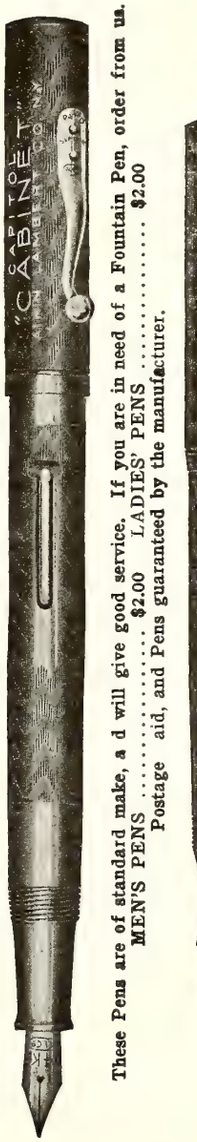
"It's coming, boys,
It's almost here;
It's coming, girls,
The grand New Year!

"A year to be glad in,
Not to be bad in;
A year to live in,
To gain and give in;

"A year for striving,
And hearty thriving;
A year for trying,
And not for sighing.

A bright New Year,
Oh! hold it dear;
For God, who sendeth,
He only lendeth."

—*Stories in Season.*



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AN ANSWERED PRAYER.

I was night clerk in one of the best drug stores in the town of N—, says a writer in the Christian Observer. One evening at 11 O'clock, I began to make preparations to retire to my cot behind the rear partition of the store, locked the front door and lowered the lights. I was just falling into a pleasant sleep when the night bell rang. I arose, waited on the customer, refixed the door and light, and returned to my room.

Before half an hour had passed, the bell rang again. I answered it, waited on the messenger, and again lay down.

Perhaps it was an hour later, when, once more, I was aroused by the bell. I was enjoying sound sleep, and by no means in a good humor admitted the boy, who thrust a prescription at me, saying, "Mother is very sick, please put up this medicine quick."

With sleepy eyes and ill humor I prepared the medicine, dismissed the boy, locked the door, and was about to lower the gas light, when I picked up the prescription to file it, and to my horror, discovered that I had made a serious mistake. A deadly poison was in that medicine!

What should I do? Overcome with shame and self-accusation, I paced the floor. Had I known the boy, or where the family lived, I should have followed to prevent the use of the medicine; but I knew not whence he came. I threw myself on my knees; with tears I confessed my sin of petulance, ill humor, and neglect of watching or praying, pleaded with the Saviour not only to forgive my sin, but, somehow, to overule my every mistake. I knew not how this could possibly be, but continued on my knees, scarcely knowing what I said; my prayer was more groaning in the Spirit than anything else.

My prayer was interrupted by the violent ringing of the bell. I opened the door, and there was the boy. "Oh," he said, "I fell and broke the bottle; please put up the medicine again."

I almost fainted for joy. Before I put up the medicine again, I slipped into my little chamber and threw myself on my knees, simply saying, with tears of gratitude streaming down my face, "Lord Jesus, I thank thee." My prayer was heard and granted.—*Selected.*

OUR HOME.

This world is not our home. We were born for heaven, and must enter it here and now if we would enter hereafter. But where is heaven? The Lord answers, "The kingdom of God is within us. And the description of Cannaan is meant to convey some idea of it to us: "The land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out.—But the land,—it is a land of hills and valleys, and drinketh water of the rain of heaven." The promised land is a land of mountains and valleys. We know what this means when we have set our hearts on keeping the King's laws, have chosen to do the will of the Lord as the chief object in life. At once we ascend the heights that formerly lay in the distance. We saw them afar off; now we scale them. We have in the Lord's life a high and noble standard of life which we strive to reach. We draw near unto God. We are far above the earth, on the mountain top,—entrance into the heavenly life here on earth brings with it exaltation and humiliation. At times we feel the elation of a conquest over self in the Lord's name, and at other times the deep depression of trial and temptation, with its doubts and fears and uncertainty as to what we can do or ought to do. But the Lord always sends His refreshing truth according to our needs and again draws us nearer to Himself. And through every experience we feel that the Lord is always present with us and providing for our highest needs.—*Selected.*

AN OLD FALLACY EXPOSED.

At a dinner given in honor of Geo. F Baker, J. Pierpont Morgan, one of the world's leading bankers and financiers, said: "Were I required to state an ethical code for our profession. I think that I should say the first rule should be: 'Never do something you do not approve of in order more quickly to accomplish something that you do approve of,' for there are no safe short-cuts in piloting a business or a ship."

This is just another way of refuting the old fallacy that "the end justifies the means," which has so large a place in the thinking and practice of people today in spite of the fact that it has so often been exposed. The vicious practice of taking "short-cuts" which seem to lead to a worthy goal, but which never arrive, is all too common.

One of the saddest phases of the situation is the prevalence of this sentiment and practice in church and religious circles, not alone in Catholicism, but among Protestants as well. Wrong methods seldom, if ever, bring satisfactory results. To use a teacher in a holiness school who is not up to the standard for which the school stands, just to tide over an emergency may seem to be a wise policy, but the dire consequences that follow such a course more than counterbalance the good. To assign a preacher of questionable character to an important and responsible place, even in a cause of extreme urgency, is an extremely hazardous course to follow. To involve a church or an institution heavily in debt with little or no certainty of securing the obligation and meeting it when due, is more than a "poor policy;" it is "building on the sand." It is unethical, unscriptural, undisciplinary, and contrary to sound business principles.

It is better to take ten years to do a thing right, than to do practically the same thing in a manner which will not stand either the test of time or the fire of the judgment.

—*Wesleyan Methodist.*

N. E. A. TACKLES SCHOOL BUSINESS PROBLEMS.

The problem of school administration has become one of the most important single functions of municipal government and as an aid to this important factor of administration, a nation-wide survey of the business phases of this great work is to be conducted by the National Education Association.

No item will be overlooked in the inquiry and the entire question of the business of school finance will be examined. Among the topics to be developed are the methods of financing, including taxation and bond issues, construction of new building, remodeling and adapting old buildings to present needs, anticipating future populations and the purchase of sites with a view to providing adequate playground facilities at minimum cost to the public, development of the plans by competent municipal architects, supervision of all instruction in relation to adequate equipment for special purposes and many other allied problems.

At the regular annual gathering of superintendents of public schools, at which time several hundred educational administrators from all parts of the country assemble, a preliminary report will be made to the department of superintendence and the groundwork of the survey will be completed.

The survey was begun at the suggestion of Frank W. Ballou, Superintendent of the District of Columbia public schools and president of the department of superintendence of the National Education Association. The commission organized to conduct the inquiry is composed of J. J. Tigert, United States Commissioner of Education; Ernest Greenwood, vice-president of the Washington Board of Education; Thomas E. Finegan, former State superintendent of education in Pennsylvania; Elliot H. Goodwin, resident vice-president of the Chamber of Commerce of the United States; George D. Strayer, of Columbia Uuiversity and John H. Beveridge, of Omaha.

THE CAT THAT MINDED.

Klonny was a big cat that weighed ten pounds when he was "grown up," as the children used to say. He was brought to his pleasant home when he was just a tiny kitten, a little yellow ball that could be held in one hand. He had to be fed milk from a spoon at first, but soon learned to lap the milk from a saucer.

Sometimes, as Klonny grew older, he seemed to understand almost everything that was said to him. He was taught to mind with just two words said to him—"Ah! ah!" No matter what he was doing, if he heard those two words, he always minded at once.

If he started to go into the living-room when no one wanted him to, and heard someone say, "Ah! ah!" he immediately turned and went back the other way. Whenever meals were ready and he heard, "Klonny, go get up in your chair," he would get into his special chair by the window and lie down with his back to the table until all had finished eating.

One Thanksgiving Day there was company and the usual big turkey for dinner. Just to show what a good cat Klonny was to mind, the platter containing the turkey remnants was placed on the kitchen floor. Klonny, knowing that all were through dinner, started toward the platter. When he heard "Ah! ah!" he turned away from the temptation. When it was time to retire at night and he heard, "Klonny, it is time to go to bed," he instantly started for the cellar.

—*Clara A. Hale.*

DISOBEDIENCE IN THE HOME.

When parents permit disobedience in the home, they are sinners against the family, the church and the state. Disregard, if not contempt, for authority is in evidence everywhere. The man is in the child. Neglected childhood, whether in mind, body or spirit, must produce deformed manhood. Disregard of God's commandments are directly responsible for lawlessness, mobs and anarchy, that threatens destruction to the home, the church and the state. If I were called on to write a sentence of five words, telling the greatest crime of this wonderful age, I would say: *Permitted disobedience in the home.* And the greatest criminals, *Parents who permit this disobedience.*

Daniel Albright Long.

RECOMPENSE.

If someone should come to me and say,
"What would you rather have as pay,
For the toil you've done, for the grief you've had,
For the hours you've spent alone and sad;
For the tears you've shed, for the love you've lost,
For a life of Faith? Come! Name the cost."

I'd smile as I answered, glad and free,
"The pay for it all has been given me.
There's One Who watched as I toiled along,
When I was weak He made me strong.
When I was sad He talked to me,
When I was blind He made me see.
Speak to me not of pay, my friend,
My pay will come when Life shall end."

Joseph Hoskins, Jr.
People's Church, Dover, Del.

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JOHNSON.

Mrs. Martha Johnson quietly passed away on December 21, 1925. Her exact age was not known, but she was thought to have been near ninety years.

Her maiden name was Martha Womack. She was married some years before the Civil War to Elbert Johnson. To them three children were born, and her husband died during said War.

The children are Mrs. Anna Marks, wife of deacon R. R. Marks, Wake Co. Fletcher Johnson, of Harnet Co. and Windlow Johnson of Texas. With these there are a number of grand and great-grand children. Sister Johnson was first a member of Christian Chapel, and became a charter member at the organization of Bethel Christian Church.

As her pastor for eight years, I knew her to be a much interested and faithful believer of our Lord and Savior. She had been very feeble for a number of years.

May her loved ones, who are left behind strive to meet her in that land where they never grow old, or become feeble. Funeral by writer.

J. E. FRANKS.

FUNK.

On December 17, 1925, I was called hurriedly to the bedside of Clarence E. Funk near Dry Run in Powell's Fort. He desired to make peace with the Lord and unite with the church. I did what I could for him, and he seemed to be satisfied. On December 19, he died, and I preached his funeral at Dry Run, December, 21. His age was 39 years, 11 months, and 3 days. He is survived by his aged mother, two sisters, and a brother.

A. W. ANDES

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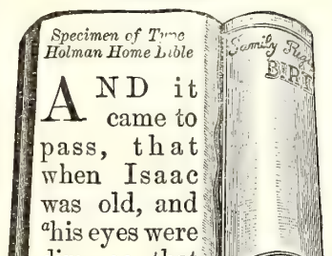
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EATMAN.

Sister Harriet Ann Eatman died January, 11, 1926.

She was nearing her 79th birthday. Her maiden name was Boone. She was married at twenty-two years of age, to Haywood Eatman. To them were born five children. Only two are living. David Eatman, with whom she has lived since the death of her husband twenty-seven years ago, and Mrs. Charlie Adams, both of Johnson County, N. C. Besides these there are eighteen grand-children, and two brothers, James Boone of Benson, and Wesley Boone of Raleigh, who survive her. Sister Eatman was the daughter of Wiley Boone, who was a very devout Christian of the old line type. She accepted Christ when quite a young girl, and joined old Liberty Baptist Church near Clayton, continuing her membership in the Baptist Church, until after the death of her husband. She united with Amelia Christian church, where her two children were members. From a girl to the day of her death she grew in grace and in the knowledge of God. The ambition of her Christian life was to be drawn nearer and to be lifted daily in communion with her Lord. Her favorite song, requested to be sung at her funeral was, "Higher Ground." I have never been associated with any one that carried more of the life and light of Jesus in her daily walk, and was more truly filled with the blessed Holy Spirit, than was sister Eatman. I have often seen her so filled with His presence as to shout aloud, expressing the joy that filled and thrilled her very soul, and yet no one ever accused her of tilting the cup. As this had been her habit from girl-hood, and there was no mistake in the power that was demonstrated through her, She was indeed a valuable witness for Jesus.

Funeral services by writer, ex-pastor, assisted by present pastor, G. J. Green.

J. E. FRANKS.

DOFFLEMYRE.

Jacob N. Dofflemyre was born April 15, 1896, and died January 2, 1926, aged 29 years, 8 months, and 17 days.

I visited him a few weeks before his death and found him critically ill, unsaved, and unwilling at that time to yield to Christ. Upon my return to the community January 2, I was told that he desired very much to see me at once. I went to the home, but found he had died a few minutes before I got there.

He is survived by his widow and one small child, by his father, one brother, and two sisters. Funeral services were conducted at Battle Creek school house near the home in the Newport section of Page County, January 4, 1926.

A. W. ANDES.

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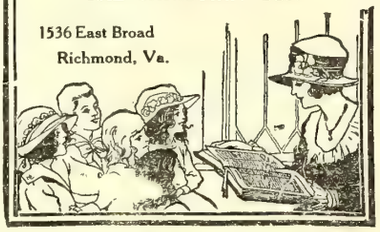

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VOLUME LXXVIII. RICHMOND, VA., FEBRUARY 4, 1926. NUMBER 5.

Mrs N T Farmer

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Progress of Prohibition.—

Prohibition has made real progress. Its first six years are marked by decided achivement. No one unless blinded by liquor-wrath and thirst-prejudice will fail to see the benefits of the 18th Amendment. Prohibition is one of the greatest upward steps the people have ever taken.

Building New University.—

The Methodists of Kansas and Missouri are building a new Methodist University on the outskirts of Kansas City. The land has been purchased, and a board of trustees elected. The Methodists of both North and South are interested in the projected university, and it will bear the name Lincoln and Lee University. Such a name should satisfy both sides so far as historical prejudices are concerned, and there is something in a name.

Find Students Good Pastors.—

The University of Chicago through the Divinity department has been investgating the effectiveness of student pastors. In examining the records of churches served part of the time by resident pastors, and part by student pastors during the last fourteen years it was found that those years when the churches had student pastors were the most prosperous in Sunday School enrollment, accessions to the churches and in all other phases of work. A study of the Baptist churches of Illinois for the past three years for the same purpose revealed the same results.

Ten Most Popular Children's Books.—

Of late there has been a good deal of voting of one sort or another outside of politics. One of the latest votes taken is that of about forty thousand school children on what books they liked best. These children live in thirty-four cities, and therefore are fairly representative. Those books receiving the highest number of votes are as follows: "Tom Sawyer" by Mark Twain, "Heidi" by Spri, "Little Women" by Alcottt, "Black Beauty" by Sewell, "Pinocchio", "The Little Lame Prince", "Huckleberry Finn" by Mark Twain, and the "Call of the Wild" by London. This is an excellent one, and shows that the tastes of our school children have not entirely degenerated.

Biggest Newspaper Stories.—

The New Republican has made up a list of the biggest newspaper stories which appeared in the 1925 papers. They indicate where the interest of Americans lies. The stories follow: The Dayton Evolution trial, the Shenandoah Disaster, the Entombing of Floyd Collins at Cave City, Gunnar Kasson's race to Nome, the Coal Strike, the Caillaux Mission, the Rhinelader Case, Gerald Chapman, Amunden's atttempted Dash to the Pole, and Colonel Mitchell's attack on the Army. These ten stories have furnished many columns of copy for the press this year. Some of them have their legitimate right to the space they received, some of them did not have, and are plainly an appeal to the lower interests of the race.

Our New Ambassador To Spain.—

Ogden H. Hammond has been appointed as Ambassador to Madrid. Mr. Ogden was born in Louisville, Ky., in 1869, and was graduated from Yale University in 1893. He has served two terms in the lower house of the New Jersey Legislature. He has been twice married, and is engaged in the real estate business.

Mr. Hammond holds the post of Republican National Committeeman of New Jersey, and is a member of ten clubs, eight of which are in New York. There are those who feel that Mr. Hammond's career does not justify the appointment to one of the more important diplomatic posts. This judgment is scarcely justified in view of the fact that those having charge of such appointment could hardly afford to choose inefficient men for such places.

Valuing Reputations.—

We have always heard, and have accepted the fact too, that a reputation is worth real money. The recent purchase of the Chicago Daily News for fourteen million dollars proves this fact. There was no real estate involved in the transaction, and the mechanical equipment is worth very little of that sum. It was the good will which the paper has built up that the syndicate purchaser paid for. A ten million dollar offer for the good will of the New York Sun is being considered by the Frank A. Munsey estate. Several other papers have been estimating the value of their reputation, some of the values set are: The Detroit Free Press is estimated at twelve million dollars, The New York Journal at twenty million, and the reputation of the Saturday Evening Post and Country Gentleman is valued at one hundred million dollars. These figures show in a concrete way what a good name is worth, and bears out the old proverb that a good name is rather to be chosen than great riches.

An Estimation.—

Two men have died recently who had in their life times amassed vast fortunes. Of these two men, James B. Duke, and Frank A. Munsey there has been much discussion as to their success. There is no question that they made money, but were they genuinely successful men? Mr. B. C. Forbes in Forbes Magazine, a great business journal, says frankly that he did not think Duke was. William Allen White, author and editor of the Emporia Gazette estimates Munsey so; "Frank Munsey, the great publisher is dead. Frank Munsey contributed to the journalism of his day the talent of a meat packer, the morals of a money changer, and the manners of an undertaker. He and his kind have about succeeded in changing a once noble profession into an eight per cent security. May he rest in trust." That is what one man thinks, but against that estimate stands the fact that Munsey left to the Metropolitan Museum of Art the bulk of his fortune to be used in educating and delighting the great picture loving public of America, and after all can we say that the estimate is exactly fair?

A Church for Penitentiary.—

Rev. T. O. Reed, Chaplain of the Ohio Penitentiary where O. Henry spent some four years and learned how to write short-stories, has perfected plans for the organization of a nondenominational church within the walls of that institution. The church will receive members just as other churches do, and upon release of a prisoner he will be given a letter of transfer to the church of his choice. A board of trustees has been elected to manage the church, limited only by the rules of the institution. The plan has been approved by Warden P. E. Thomas and Governor Donohey. This is another feature of the much discussed reforms in the Ohio Penitentiary. Sometime ago we told of the school being conducted in this same penitentiary under the direction of Chaplain Reed who has a vision which may revolutionize prison life, and greatly ameliorate its hardships, and so fulfil the mission of a penitentiary which is not to punish, but to reform men.

Necrology.—

1925 brought great loss to America. Among the outstanding men who were claimed by death are Dr. Marion Leroy Burton, President of the University of Michigan, Mebill McCormick, U. S. Senator from Illnois; Bishop William A. Quayle of the Methodist Episcopal Church; Elwood Haynes, inventor of the first American automobile; Miss Amy Lowell, poet and critic; Lieut. General Nelson A. Miles, Dr. Ernest De W. Burton, President of the University of Chicago; Thomas R. Marshall, former Vice-President of the United States; Warren S. Stone, President of Brotherhood of Locomotive Engineers; Robert M. LaFollette; U. S. Senator from Wisconsin; William Jennings Bryan, Lecturer and former Secretary of State; John Temple Graves, editor and lecturer; Victor F. Lawson, editor of the Chicago Daily News; Samuel M. Ralston, U. S. Senator from Indiana; Theodore Presser, Publisher of the Etude; These men leave great gaps to be filled in the national life. They challenge younger men to higher endeavor, and to preparation, for in the coming years other leaders will drop in the ranks, and some one else must fill each vacant place, for life must move steadily on.

NOTES-PERSONALS

Well we must face the facts of Mission Month with courageous hearts and self-denial, or face a calamity.

Ask your neighbor and friend to give you a subscription to your church paper that others may know where he stands.

Bandage this fact on your forehead: No man will ever attain success and remain a success long until he makes a special study of his own faults and then fixes them.—*Selected.*

Will you, Mr. Pastor, set yourself the task to get the full name and address of every member of your churches? You should know each member of your flock by name; the Good Shepherd calls "His own sheep by name."

Only one, or two of the Regional Conventions of the Christian church, seem to be functioning. What a pity that the other Conventions cannot be led or encouraged to assume their places in the great church of this age.

Some pastors and churches are going to reap a glorious harvest from Mission Month. These are those who, through prayer and the practice of self-denial will carry their hearts and their zeal into the task before them.

The Southern Christian Convention will meet at Durham, N. C., April 27th. Less than three months now remain to get reports and programs shaped up. This convention should set the stakes large and strengthen the cords.

The International Council of Religious Education will be held at Birmingham, Ala., April 12-19, 1926. The number of delegates is placed at 7,500. The Christian church is entitled to 100. Write Dr. W. A. Harper, Elon college, N. C.

Shall we raise $25,000 from 30,000 Christians with which to help give the Gospel to those who have it not? Or shall we be indifferent and curtail and cripple the work already begun? Our Mission Secretary declares we will have to face the issue, or the Board will have to meet and curtail the meager work we are even now trying to do.

On this day give me a mind unafraid to travel, even though the way is not clear. Give me the ambition of the untiring sea, an understanding heart, a sense of humor, a few moments for silent meditation, plenty of problems to test my pluck, the patience to wait for greater prosperity, and the wisdom to know when it arrives.—*Selected.*

The Managing Editor hopes it will be the pleasure of every subscriber to THE SUN, who has not sent in his renewal to do so within the present month; and if in arrears to bring the dating of his label up to date. Remember the Southern Christian Convention meets soon, and the managing editor would be glad to make a good report.

Doubtless there is a feeling among some fluent writers that all they have to do is to send in a carbon copy of their articles, and the editor will be overjoyed to inflict the readers of his magazine with their effusions. THE SUN is glad to receive articles of intrinsic worth. It is however, concerned in serving its constituency. To impart to its readers information concerning the various departments of church work is its prime object; and articles, though not classed in the best of the King's English, if they have soul and spirit and uplift in them, will be given a place.

All our churches in the Eastern Virginia Conference are to observe February as Mission Month. Properly observed the period will not be a burden, but a blessing; not a task to be dreaded but a benefit to be coveted. We hold our revivals to bless and benefit others who have never had a revival, and know nothing of Him, who alone can revive and redeem.

A minister of another denomination writing to THE SUN speaks as follows: "Inclosed you will find check for which send me THE SUN. I like to read the paper. You are getting out a paper that is a credit to your church and denomination. I know several of your ministers, as my mother was a member of the Christian Church. I feel interested in what is going on in your church."

That was a beautiful, and affectionate tribute Rev. J. G. Truitt paid to the memory of Mrs. Hannah Newman—mother of N. G., J. U., and C. E. Newman, Mrs. W. C. Wicker, and Mrs. L. N. Stagg. Truly she was a mother of ministers, and her influence will be living on in the world when the makers of millions of money will have been forgotten.

What would some of our Sunday Schools say if they were asked to give to the spread of the Gospel all that they raised in the school? Well now, that is exactly what all the schools in one denomination do. What results? In 1922 they gave $1,164,646.46, and every penny was used for mission purposes. Now what do you think of that? Those Sunday schools gave something because they had something to give to.

Rev. J. G. Truitt issues a weekly program to his church, which besides having a program, carries items of interest. "We are trying to make the morning and evening services worthy of a full house, alert minds, and worshipful hearts. 'Come thou with us and we will do thee good.' This church is your church, wherever you live, whatever you do, whenever you will, this church is yours. Feel welcome, come often, and make suggestions."

Rev. H. C. Caviness, Cary, N. C., Evangelist of the N. C. Conference is to begin a meeting with Rev. G. O. Lankford in Burlington, Christian Church, Sunday April 4th. Bro. Caviness has proven himself an exceedingly successful and acceptable evangelist, and has been remarkably blessed in all his meetings in our churches thus far. Other churches desiring to secure Bro. Caviness this year should write him at an early date as he is an evangelist much in demand.

Three Sunday Schools heretofore not doing so began the new year right, by deciding to give one offering a month to missions, Ether and Mt. Pleasant in the Western N. C. Conference, and the First Church of Norfolk (though the last named, had been giving regularly to missions through another channel) and all have sent in their January offering. We are hoping 1926 will witness every school in the Convention giving at least one offering a month to missions. Many schools in one denomination give their entire offering to missions, the church furnishing the literature and local expenses.

As we go to press, we learn with sorrow of the almost total destruction of the Grove Avenue Baptist Church of this city. This is the second time that this congregation has lost its edifice through fire. The loss is set at about $125,000.00, which is to a large extent covered by insurance. Members of the Christian Church know well Rev. Len G. Broughton, a former Raleigh man and a son of the Christian Church, who was for several years pastor here.

Writers on economics tell us that the surest index of a people's wealth is in their savings bank accounts. In 1912, according to statistics recently published, North Carolina had in savings banks $35,390,000. Thirteen years later, 1925, she had $142,282,000, on savings deposits. And yet this State ranks low, we are told, in the same publication, in comparison with other Southern States. In 1912 there were in savings banks $480,611,000. In 1925 there were $1,761,734,000. If people of the South would give to benevolence and the Kingdom of God, with a ratio equal to the bounty and a benevolence with which the Lord is prospering them His Kingdom would not be a begging and a needy one. Our prosperity and not our poverty is our greatest menance.

From Greensboro *Daily News,* January 30th:

"At a meeting held last night in the Jefferson cafe, the Elon Alumni club, of Greensboro, was formed and officers elected. Those chosen to head the organization were L. E. Klutz, president; Willie Stoner, vice-president; Miss Margaret Rowland, secretary-treasurer.

The meeting was opened with prayer by Dr. C. H. Rowland, pastor of the First Christian Church of Greensboro. During the course of the evening talks were made by many of the former students, including H. C. Simpson, who was the first student to register at the Christian college, Charles A. Hines, well known attorney of Greensboro, and other students. Lawrence Berrier was chosen to head the publicity work of the club.

"The principal address of the evening was made by Dr. W. A. Harper, president of Elon College." An extended report of President Harper's able address followed in *The News.*

THE CALL OF THE FIRE.

Three years ago the greatest financial disaster of the Christian Church, in the South, came in the loss of the Administration Building of Elon College. A few hours' fire laid waste the toil and sacrifices of years. The Board of Trustees met and decided to build a greater Elon on the ruins of the old. Their ideals have been realized in one of the most beautiful and most complete small college plants in America. Five commodious buildings have been erected and the campus beautified and enclosed by a wall.

Owing to outstanding pledges on Standardization and Men and Millions, no canvass of the churches was made for the rebuilding fund and with the exception of a free will offering taken in a number of churches on College Day following the fire, no appeal has been made to the churches until this fiscal year.

The time has come when a call to the churches is imperative. Elon College must have $48,000 this year to meet payments on bills incurred in the rebuilding program, interest on deferred payments and to meet the requirements of the state for a standard college by paying the interest on her bonded indebtedness.

This is our first call on the churches and it is *"The call of the fire."*

Make your checks payable to Elon College, and mail them to the undersigned.

W. T. WALTERS,
Field Secretary.

Burlington, N. C.

BIRMINGHAM CONVENTION.

The Christian Church has been assigned one hundred delegates for the Birmingham, Alabama, Sunday School Convention. The convention assembles from April 12th to 19th. The registration fee is $3.50. I am very anxious that our church shall have its full quota of delegates and am prepared to issue credentials entitling to all convention privileges and to the rate for reduced railroad fare to any who will send their applications to me at once.

We are also assigned a quota of twenty-five young people. The young people's registration fee for the 16th, 17th, and 18th is $1.50, but by paying $3.50 they can attend the entire convention. I hope we shall have quite a number of young people attending this convention and I shall be glad for them to send me their registration fees.

We are expecting a particular hotel to be designated for our church as headquarters, but at this writing we do not know the name of this hotel. However, we will arrange for our people to go to the same place.

W. A. HARPER, *President*
Board of Christian Education.

AN ILLUSTRATION.

A favorite illustration with which the late Hon. W. J. Bryan delighted to confront those who doubted the creative power of God was the luscious watermelon of the Southland. In brief it follows:

"I was eating a piece of watermelon some years ago, and was struck with its beauty. I took some of the seeds and dried them and weighed them. I found that it would require some five thousand seeds to weigh a pound; and then I applied mathematics to that forty-pound melon. One of these seeds put into the ground, when warmed by the sun and moistened by the rain, takes off its coat and gets to work. It gathers from somewhere two hundred thousand times its own weight, and then forcing this raw material through a tiny stem, constructs a watermelon. It ornaments the outside with a covering of green; inside the green it puts a layer of white, and within the white a core of red, and all through the red it scatters seeds, each capable of continuing the work of reproduction. What architect drew the plan? Where does the little seed get its tremendous power? Where does it find its coloring matter? How does it build a watermelon? Until you can explain a watermelon, do not be too sure that you can set limits to the power of the Almighty and say what He would do or how He would do it. Everything that lives, in like manner, mocks by its beauty and power, the proud intellect of presumptuous man."—*Selected.*

LET THEM KNOW IT.

When John Sylvester Horne was once asked how he got hold of so many men he sententiously answered: "Have a good thing and let them know it." By living the Gospel ourselves we best advertise its worth to others. In one way or another, by lip or by life, by word or by work, the professor of Christ's religion ought to make it known to his fellowmen, so that if, notwithstanding all that may be said in its favor, they reject it, they will be without excuse. We are not responsible for the results, but for the character of our work: for its aim, spirit and methods. We should get the best, and then let our friends, neighbors and chance visitors know that they may(if they will) come and share it.—*Zion's Herald.*

"There is no defeat except from within. There is really no insurmountable barrier save your own inherent weakness of purpose."—*Emerson.*

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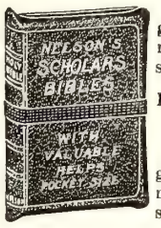

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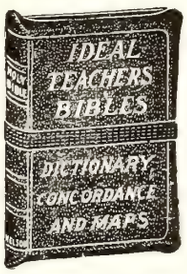

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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

HERE ARE SOME FACTS.

One wonders what THE SUN readers will think, and say, about these facts? Just read them. They sound like fiction, but are authentic. In 1872 the Seventh Day Adventists numbered 4,800. Then something happened. That denomination decided seriously to accept the challenge of our Lord "Go ye into all the world an make dicip-les of all the nations." In 1874 their first foreign missionary went out. In 1925 this denomination numbered 248,000. An increase of 60 fold almost, in 43 years. There is a reason. This denomination had the sense to see where its prospects and possibilities were. They began to plant and carry on Sabbath schools.

Today the Sabbath Schools of this denomination belt the globe and have an enrollment of 274,000 actually more in their Sabbath Schools than in their denomination. But look. This reads like romance and should teach us Christians something, if we are teachable. "Up until 1887" says the report of Sabbath Schools, "The offering was small and intermittent. Then a more regular plan of giving was adopted, and in that year more than $10,000 was contributed from about 850 schools. At this time, and continuing until 1903, a part or all of the local expense incurred through the conduct of the schools was paid from the offerings; but at that time a resolution was passed "that Sabbath school contributions be not used for local church or (Sabbath) school expenses," and in ten years the plan was universally adopted.

Naturally, as the schools increased, the offerings grew. Between the years 1887 and 1911 they gave a million dollars. The next million dollars was raised in a little over three years; and in 1922 alone they gave $1,164,646.46, or an amount equal to $5.58 for each believer in the world. Since 1913 every penny of the contributions has been used for mission purposes.

Now what do people in our Christian Sabbath schools, and churches, think of that? Notice three things: (1) In one year, 1922, the Sabbath schools gave more than a million dollars. (2) Not a penny of this went to pay local expenses. (3) All of it went to Missions. Here indeed is a denomination that is playing fair and square with its young people. It does not make them think they are giving when they are not. We Christians teach the children in our Sunday schools that they are giving to the Lord when we take the money they have given and use it to buy something for them, namely, the literature they use in the schools.

Here is a denomination with an actual program for its schools—the same program our Lord adopted "Go ye into all the world, and preach."

Now see what happens, and here is something that seems impossible and incredibtable. He read it from their report. "Each year the denomination sends more than one hundred missionaries to foreign fields. But these are not enough to fill the calls coming to the Mission Board." Well now, what is that. Think of this small denomination sending out four times as many Missionaries each year as our whole Christian denomination combined has sent out in all its history. May God teach us and give us wisdom and have mercy on us.

J. O. A.

DURHAM GETS THE CONVENTION.

As has been printed in THE SUN, the next session of the Southern Christian Convention is to be held with the Christian Church, Durham, N. C. The time of meeting is Tuesday before the first Sunday of May, 1926, which this year falls on April 27th. The SUN'S editor has been advised that the meeting will begin with an evening session, though an official announcement may be expected from the President, Dr. L. E. Smith. Our Durham Church under the fine leadership of Rev. Stanley C. Harrell, may be counted on to care for the Convention to the limit of its needs and desires.

It is to be an important session and will mark an epoch in our Church history. Issues will be brought up and discussed of the gravest moment and consequences.

We presented last week in these columns a report from the Special Finance Committee, which will need full discussion and the wisdom of the combined church. Other issues equally as grave will be in question. Durham is accessible and pastors and delegates, where ever located, should begin to plan for this Convention, and give it the best of their wisdom and devotion.

THE SUN'S columns will be open from now till the time for the Convention to meet to present and discuss items that should be considered by the Convention. This suggestion is made because all issues of far reaching concerns should be discussed and considered before the day of the opening session, and there is no better plan for the discussion and consideration than the columns of THE SUN.

When this is said be it understood that only issues of Church wide importance will be admitted and discussed, and not matters of personal or local concern, since the Convention deals in a general and specific way with all the Conferences, Institutions, and Enterprises of the Southern portion of our work.

The Convention owns, directs and undertakes to support our Missionary enterprise, Elon College, Bethlehem College, The Christian Orphanage, The Christian Sun, and "Principles and Government of the Church" and seeks to plan and outline the work of the several conferences composing the Convention. In addition to the Convention, though a part of it, the women will also mee, at hours to be designated by them, in financial session of the Woman's Missionary Convention.

J. O. A.

WHAT THEY SAY OF MISSION MONTH.

If Mission Month is not successful and the full amount of the $25,000 Emergency Mission Fund is not raised during February and March the fault will certainly not be from any lack of interest on the part of our pastors. Practically all have written the Mission Secretary that they will do their best, and are planning and praying for success. We cannot begin to quote all that is written but a sentence or two from some will suggest: Rev. H. M. Gray, Lanette, Ala. "I will observe Mission Month, the Month of March, as voted by our Conference, and will put it on in both of my churches and do my best. Send me literature so I can get ready for the work."

Rev. F. D. Ballard, Elon College, N. C.: "I think the plan of Mission Month is a wise one, and one that meets my heart approval. It is my purpose to observe Mission Month as designated by the annual Conference: to preach on Missions and emphasize the importance of Missions, and necessity of Missions if we are to carry out God's command. I am hoping and praying that this will be a successful year in the work of God's Kingdom, and especially profitable one in the field of Missions. I will be glad to cooperate in every way possible. Besides preaching on Missions, I plan to have one of my Deacons or someone else talk on Missions every Sunday in March."

Rev. J. F. Apple, Elon College, N. C.: It is my plan and purpose to observe Mission Month. I am planning to preach on Missions, and to get others to make talks along that line."

Rev. J. E. Amason, Newell, Ala.: "I am much pleased that the Church has set March for Mission Month, and hope for success in observing the same. I will do what I can to make it go. I wish Mission Month much success."

Rev. J. M. Allred, Asheboro, N. C.: "We will do our best to follow the spirit of our Lord, and preach as He may direct, but we can not fail to be Missionary so we will do our best in observing Mission Month. Paul was a Missionary and did his greatest work as such. We should be Missionary in spirit if we mean to accomplish anything in the name of our Lord. I am hoping all my Churches will observe Mission Month, and will do every thing I can."

Rev. P. H. Fleming, D. D., Burlington, N. C.: "Will observe Mission Month in my Churches." Mission Secretary was with Dr. Fleming at Union Sunday, Jan. 24th, and preparations are being made to observe March as Mission Month.

Dr. W. C. Wicker, Elon College, N. C.: "It is my purpose to request Churches under my pastoral charge at their first quarterly Conference to arrange to observe Mission Month and take a free will offering. I suggest that you write to the Secretary of my Churches and send literature. I will announce the service and explain the nature of the offering at my appointment, both in January and February."

So far as I know every pastor of the Convention will observe the month and do his best to make it successful in his churches. Are we praying that Mission Month year will mark an epoch in our church history? It is the beginning of a better, bigger day for the Church and the Kingdom.

J. O. A.

SELF-DENIAL.

Self-denial is fundamental to human nature. It is a necessity, if human nature is to have wholesome development. When our Saviour said (in Luke 9:23) "If any man will come after me,

let him deny himself, and take up his cross daily," He was saying that which is essential. Self-indulgence begets self-disatisfaction; self-denial begets self-mastery. No man ever masters himself till he learns and practices the art of self-denial.

This is no doubt the reason why such mighty responsibilities, and heavy obligations, are placed upon Christians. They think they are called upon for many and varied causes and claims in the name of the Lord. But did not the dear Lord choose this way of carrying on His work in the world that He might school His children in the fine art and fundamental virtue of self-denial?

When our Saviour had conquered His last foe Death, and realized that all power was His, He commissioned men and women, not angels and arch-angels, to undertake the stupendous task of carrying the Gospel to all the earth. He knew this would entail hardships, trial, tribulations and piles and millions of money. Still He chose this way. Was it to impoverish or unduly burden men and women? Nay, verily. It was to teach them the fine art and holy culture of self-denial.

We are called upon to take our last dime or dollar some time and give it to help send the Gospel. We will be called upon, possibly every SUN reader, will be urged, within the next few weeks to make some self-denial for Gospel's sake. If we hear and heed this call we will not be poorer, but richer; God is facing us with the high privilege and the fine discipline, of self-denial. Only as men and women practice self-denial do they learn self-mastery. We stand master of ourselves only as we learn and practice self-denial. Self-denial in order to give the bread of life to those who have it not is a great and worthwhile good.

In this wise do we enter into fellowship with God through Christ our Lord. He gave all. He declined a crown and the empires of the world, as well as the applause of men, and chose a cross. He did deny Himself. He gave His very life that He might take it up again.

If we deny ourselves for His sake we enter into sweet communion with Him. This is why we are called upon for self-denial during Mission Month—that we Christians may have a sweeter fellowship and closer communion with our Lord.

Every one should count the privilege of self-denial for the Gospel's sake that thereby all may have a more intimate association with Him, who is the Light of our life and Savior of all who "deny themselves, take up their cross and follow Him.

J. O. A.

PREPARATION AND PLANS FOR MISSION MONTH.

The envelopes for all Churches, and Sunday Schools, and Societies to use in Mission Month, have been sent to church secretaries. It is desired that these envelopes be used, every one of them. If we are to raise $25,000 all must have a part in the giving, and each should be supplied with an envelope.

Before another issue of THE SUN, Mission Month, will have begun in our Eastern Virginia Conference. This is our strongest Conference financially. If Eastern Virginia does, as she always has, this will inspire and encourage other Conferences that follow in March.

A committee in every church, preferably of young people, to place an envelope in the hands of every one who should have one, is desirable and should be appointed. Surely no pastor will try to distribute the envelopes and take the offering at the same appointment or on the same day. The envelopes should be given out at one appointment and the offering taken at the next. Every one receiving an envelope should take time to think, consider, and pray over the matter, and urged to do his or her best for the Lord's cause. Some pastors are taking the month for Missions—four Sundays, and services intervening. One pastor, unable to do this, is taking a whole week—every night of the week for a service in which to teach Missions to his people and plan for the offering. Other pastors—numbers of them—are asking their people to practice self-denial of something greatly needed or desired, and put the value of the object desired in the Missionary envelope.

Many Sunday School Superintendents and presidents of Endeavor and Missionary Societies are asking by prayer to use their influence and help of their organizations to increase interest in the offering for Mission Month.

J. O. A.

POOR BURBANK.

This wizard of the plant world, the so-called sage of Santa Rosa, the man who has laid the human race under obligation by his marvellous successes in improving things of our gardens and fields, has become a victim of his own genius. So absorbed has Luther Burbank been in cooperating with God's laws that he has lost God in discovering those laws. Oftentimes men cannot see the forest for the trees nor a city for its houses. They become so absorbed in the details around them that they lose the sense of proportion. Under such circumstances wise men say and do foolish things. The great Luther Burbank has done this.

Last week this great scientist gave out an interview in which he declared there is no ground for belief in God and that religion is a mere superstition. What a pity! The poor fellow has experimented with potatoes, and corn, and melons, and flowers till he has lost the apprehension of spiritual things. Darwin had a similar experience. The fault is not with science that these men have ceased to appreciate the spiritual values of life. The fault is in their interpretations of science.

Those of us who have experienced God will go on profiting by the discoveries of Burbank in his laboratory, but we will regret that he is not able to profit by our discovery of God in the still greater laboratory of human life and experience. Our sympathy goes out to Burbank. We pity him. He is losing the richest, rarest, holiest privilege we humans can enjoy, the privilege of fellowship with God. And the joy and the strength we receive from that fellowship, how we wish our scientific friend could share it with us! Poor Burbank!

W. A. H.

"THE CHURCH IN A CHANGING WORLD." NO. III.

Much that has gone under the name of Christianity has been in fact nothing less than blasphemy. Some of the ceremonies and ritualism advocated in the name of Christ have been more pagan than Christian. Some of the forms and teachings have been actually unethical in that they have presented God as a monstrous criminal rather than as a loving Heavenly Father. Take one illustration. "In a certain city a minister of the Gospel was called to conduct a funeral service over the body of a six months old baby that had died from being poisoned because, from ignorance or carelessness, the mother failed to keep the nursing bottle sterilized. With these facts in mind,—that the baby was poisoned by feeding from its nursing bottle which the mother confessed "perhaps hadn't been washed for several days," the minister sought to give the bereaved mother the Christian consolation by saying that "God in his infinite wisdom had seen fit to take that innocent baby's life. God wanted it to live. Not God, but the ignorance or carelessness of the mother cost the baby its life.

God has been getting the blame for thousands upon thousands of deaths, simply that consolation might be given to those in sorrow. In many cases death is not due to God's will at all, but to the landlord's greed, the parent's ignorance, or society's neglect. Three hundred thousand babies die every year from preventable diseases, we are told by the best medical authorities. The church today is being awakened to its responsibility along this line, and is realizing that Christianity is concerned with the *conservation of life,* as well as with the salvation of souls. People need to know the facts. There is something more important than comfort to the sorrowing. Enlightenment and education in caring for children; measures to protect the lives of children yet unborn and give them a fair chance in life, is of infinitely more concern than to comfort a bereaved parent by taking the responsibility off society's shoulders and putting it upon God, in cases where death is due to some preventable disease.

The city church today assumes that in promoting the work of mothers' clubs among the immigrant and less fortunate classes of society, in concerning itself with the amelioration of the various social maladjustments, it is doing a Christian service of the highest type, for like its Master it is going about doing good. These churches that are responding to the spirit of the new social conscience preach Christ as the only hope of the individual and of society. It is the Christ passion which impells them to this larger service for God and man.

Rural churches also are beginning to enlarge their program of service to the community. The church as the social center is radiating its redeeming influence in to every department of the community life. People are even coming to understand that there may be a significant relation between Christianity and "The good roads" propaganda. If good roads serve to increase the attendance at the church services and there by serve to enhance the interest of the community in the purpose and program of the church, certainly the church can well concern itself in promoting good roads. Most rural churches that attempt to hold their revival meetings during the winter months when in some sections of the country the roads often become impassable and the meetings forced to close because the people cannot attend, appreciate the signifiance of the good roads proposition. Though the progressive rural church is readjusting itself to this larger program of community service, it does not cease to make the central and primary aim that of enthroning the spirit of the man of Galilee in the lives of the individual men and women. In the words of Professor Bailey, one of the leading Sociologists of our day, "The primary business of the rural church is not to teach men how to raise larger turnips, but to teach them how to live larger lives." The spiritual work of the church must ever be its chief concern. But the church in our day that fails to consider its opportunities of serving the social life o fthe community will soon lose its spiritual authority among the people it seeks to serve.

Moreover, there has been a decided readjustment taking place in the work of the church on the Foreign Mission field. Other vital readjustments are destined to follow. At one time anybody who felt called to be a missionary was gladly accepted by the Mission Boards and sent to the Foreign field. But today, as a rule, only young men and young women of college training are accepted. Formerly, the motive for foreign missions was to "prepare 'The heathen' to die." The fact that so many "heathens" were dying un-

Continued on page 9.

CONTRIBUTIONS

SUFFOLK LETTER.

"Alarm" seems to be the word that expresses the fear of many Christian people when they see or hear the word "Evolution." Connected with fear, when that word appears, is the danger that threatens the church; because they feel and think that evolution leaves out God. Then the "Virgin Birth" question increases the danger to Christianity. The purpose of those who claim to be scientists, and those who believe in science, and know little about it, may have the idea that evolution originated in nothing at all, and an All-Wise God, existing from eternity past to eternity future, does not exist, but when I see a watch, an automobile, or a steam engine I conclude at once that it had a creator, and that creator was intelligent, had a purpose in the creation, and that it could not create itself; but this homespun letter does not claim to undertake to do more than to try to hearten those who fear that Christianity and God will be put out of this good world and that science will rule mankind. Science itself is the product of Christianity. History of science proves that. The atheistic scientist reminds one of a son, whose father grew rich by dint of a life of honest effort and prudent living, and then he becomes so important as to ignore the type of man his father represented. His father's ideas are old fogy, out-of-date. Science may ignore its parentage.

Now for a few ideas to quiet the children of God, the members of the church, the followers of Jesus Christ. There is no danger. God is on the throne; not only His throne in Heaven, but on the throne of this world; and science is a puny rebel, so far as it ignores God. Let us see.

The United States recognizes God in many ways. On the coin, which is the basis of all money and all business, there is this "In God We Trust." When the President of the United States takes the oath of office at his inauguration, he places his right hand on the Bible and says: "so help me God." Every official in the nation, and every witness in every court does the same thing. How does a big scientist in a big university, paid by taxes from the citizens, look beside the power and faith of the republic? The Bible upon which the oath of office is taken is printed in more languages, sold in larger numbers, and read in more languages than any other book. It is printed in 770 languages. The whole Bible in 158 languages: New Testament in 142; in parts, one book 422; in chapters and verses 48. The word of science cannot shake the word of God. The Jewish church, the Roman Catholic church, and all Protestantism, accept the Bible as the word of God. *True* science simply interprets what God has written in nature, and it is as true as the Bible, but it could not work at all, were it not for the image of God in man. Even Mohammedanism believes in God. Belief in God is inherent in mankind. All races, all nations, believe; but the Christian nations know more of God through His word. Science will have to overcome Christian nations, Christian literature, Christian insittutions, Christian business, Christian life itself, before it can shake the inherent faith, the confirmed faith, the professed faith, of the millions who "Know Him and the power of His resurrection." One of Aesops fables, which I read in Latin when a boy, illustrates what I am trying to write. A gnat lit on the horn of an ox, and while sitting there, said to the ox: "If I am a burden to you, I will fly away." The ox replied: "I did not even know you were sitting there." Christianity does not even know that skeptical science is there.

W. W. Staley.

ELON LETTER.

Those who have read the history of human development know that as the sacerd writer puts it, there is nothing new under the sun. New interpretations appear, but the concepts underlying are the same. There is not an issue before us today that is not age-old, not in the sense that in its present form it has been faced in succeeding generations, but in the sense that it was faced by them in different form.

It would oftentimes help our thinking to be aware of this fact and it would certainly allay the fears that burden many of us for the future to keep in mind this tendency of human problems to recur.

A good man told me the other day that he dreaded to send his children to college, because he would rather have his children ignorant than unbelievers. He had an idea that education and salvation are opposed to each other. We talked for some time and I hope I satisfied him.

I explained to him what I have tried several times to make clear in the Elon Letter, and elsewhere, that there certainly cannot be any conflict between science and religion, that God made the world that science seeks to explain and understand, and likewise, our human life, the chief interest of which is religion. God would certainly not be inconsistent with Himself. But He would have to be if religion and science conflict.

What we need is a salvation that educates and an education that saves. That is our problem. It is no new problem. It has recurred in every generation of human life. It will continue to recur. Why? Because the knowledge of science, of the world, advances on the one hand, and there is constant need for readjustment.

There is urgent need of such readjustment today. Men cannot live in a scientific world six days in the week and in a spiritual world on Sunday. We must be spiritual beings all the time. Our spirits are our vital parts. But we are in the world and God has commanded us to subdue it. It must never subdue us. So we need an education that will minister to our spiritual life, and a spiritual life that can utilize all the knowledge we can secure relative to God's world for the upbuilding of God's Kingdom and the happiness of the human heart. Or as Joseph Fort Newton has epigrammatically said "We need a salvation that educates and an education that saves." And mankind has always had this need. And it always will have it, world without end.

W. A. Harper.

JESUS' TEACHING.

"The teachings of Jesus were not to destroy but to fulfill."

Moses was the legislator of deeds, Jesus of the soul. Moses prohibited murder, Jesus, hatred itself. Moses, adultery; Jesus, even an impure thought. Moses reconciled masters and slaves, Jesus desired that there shall only be brothers. Moses established the worship and prestige of the temple, Jesus erects an altar in every heart. Jesus said to a sinner outside of the temple, "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is a spirit, and they that worship Him must worship Him in spirit and in truth."

The greedy custodians of the law decided that the work of Jesus was not fulfilment, but subversion of the law. And who was it that brought the charges against Jesus of blasphemy and treason? They of whom he said, with exquisite irony and stinging rebuke, "Woe unto ye Scribes, Pharisees, hypocrites! Because ye build the tombs of the prophets, and garnish the Sephulchres of the righteous, and say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Notice, Christ does not denounce the law, but the so-called lawyers, the domain of the Master's power is not for one nation, or people, but for humanity. He wrote no books, founded no political party, headed no religious faction, propounded no judicial system. Well did Lord Bacon say: "There is no other entrance to the Kingdom of Man, which is founded in the sciences, than to the Kingdom of God, into which no one can enter but in the character of a little child."

It was about April 2, A. D. 30, that Jesus entered Jerusalem amid the thousands of the multitudes. The trial before the Sanhedrin was on Friday, 15th Nisan. From the court of Caiaphas to that of Pilot, Christ was quickly taken. The Roman trial will be briefly noticed in the next paper.

D. A. L.

SABBATH OBSERVANCE.

By Rev. Wm. S. Campbell, D. D.,

Southern Secretary, the Lord's Day Alliance.

I have received a letter from a member of one of the large Christian churches of our country in regard to this subject. He writes:

"There are far too many of us so called 'Church Members' who fail to observe the Sabbath day as we should. The people are moving along entirely too fast to give the Sabbath enough Christian thought. Our people spend the Sabbath too much in riding over the country, joyriding, when they could be of great service to the Lord in visiting the sick and giving words of encouragement, and reading the Bible in our homes and to our children.

"Take my own case, personally. I am a member of a church here, and live only five blocks from it. I attended regularly until three months ago, when I was taken sick, and have been under the care of a doctor ever since, and I am still unable to attend church. Not a member of a large congregation of 400 people or more has ever been to see why I am absent, sick or dead. We have a fine Bible Class of 40 or 50 members, which I enjoyed very much. With all of this, I have gone along with my afflictions and suffering for over two months without one member coming to give me one word of comfort or encouragement. I have been wondering during my sickness, how it would do for those who claim to be Christians to take a little while on Sunday in looking up the sick members, having prayer and offering just a few words of encouragement. They would be happier, the world would be better, and the Lord would be pleased with such kind and noble acts.

"I am an old timer and believe in the old-time religion or none. It is the only kind that will take us to Heaven, and unless we observe the Sabbath day as the Lord intends that we should, we will never get there."

I wonder how many other people are having the same experiences. I also wonder how many will be willing to follow this writer's suggestion about the way for spending the Lord's Day.

I BELIEVE.

1. I believe the earth is the handiwork of God.
2. I believe man is made in the image of his Creator, and that in mental, moral and spiritual nature we have kinship with the Deity.
3. I believe Jesus of Nazareth is "the only begotten Son of the Father."
4. I believe Jesus was born of the Virgin Mary, that He lived, taught, died and was buried, rose again from the dead and ascended to Heaven, as the New Testament teaches.
5. I believe we may have salvation through Jesus Christ our Lord.
6. I believe man shall live beyond death according to the New Testament promises.
7. I believe Christ will come again and receive His own, that where He lives they may live also.
8. I believe God gave us the Bible, to teach us the way of life.
9. I believe the application of the teachings of Jesus to the affairs of men will bring justice and peace to the world.
10. I believe the Bible furnishes a practical rule for the life that now is, and a sure guide to the life that is to come.—E. S. ALLHANDS in *The Christian Evangelist.*

MISSIONARY SOCIETIES.

WOMEN'S SOCIETIES.

Opening Thought: "Pray Ye Therefore."
Prayer and Missions: "Prayer and the Missionaries."
Aim: To show the place that prayer has always held in the life of missionaries.
Devotional Scripture: Luke 10: 1-11.
Prayer: A chain of prayers in which the women shall pray for the great mission fields and missionaries of the world.
Solo: "I'll go where you want me to go."

1. My favorite prayer hero: Four women participate in this, giving the substance of the matter found in the text.

a. Immanuel Wichern, pp, 108-115.
b. Pastor Gossner, pp, 116-118.
c. George Muller, pp, 118-126.
d. Thomas Barnardo, pp, 127-131.

2. Discussion:

a. What importance would you give to prayer in the training of a missionary?

b. Do you know missionaries whose life is notable?

c. Why cannot our missionary Societies depend more on prayer? Do not our prayers lack definiteness and purpose? We need to pray by name for the missionaries, to hold before ourselves the definite goals we wish to reach in prayer.

d. What lesson ought Missionary Societies to learn from this chapter? What Individual Christians?

e. What supreme duty do we owe our Missionaries?

3. Have some member of your Society read the following poem.

SOMEBODY, SOMEWHERE.

"Somebody, somewhere,
Is praying for me,
Although it may be
Afar o'er the sea.
This thought like a star
Shines over my way.
Somebody, somewhere,
Is praying today."

"Somebody, somewhere,
May not know my need,
Whispering Angels
All praying hearts lead,
And God who is love
And knows all my ways,
He answers the prayer
Of someone who prays."

"Somebody, somewhere,
May be far or near; One God over all
Who cares for me here;
And someone is true
A loved one or friend,
Somebody, somewhere,
Will pray to the end."

"Someone is praying,
And prayer is the key
That opens up heaven's
Rich storehouse for me.
My faith must not fail,
Though weak I may be,
Somebody, somewhere,
Is praying for me." *Arnold.*

YOUNG PEOPLE'S PROGRAM.

Opening Thought: "What is the limit of that which prayer may accomplish?" "High Adventure." "Lonely Strangers in a New Land."
Discussion:

a. What do you think has been the greatest gift of the Slavs to the world?

b. Why do people immigrate? Do you know what the present immigration law is?

c. What does Americanize mean? What kind of workmen does America need in order to have good citizens?

d. What does a good citizen know about his neighbor? What does the commandment " Thou shalt love thy neighbor as thyself," mean?
Devotional Scripture: Romans 10: 15.
Prayer: That our missionaries in the field may have health and courage for their tasks, and that other missionaries may be reared amongst us.
Special Music: "It Pays To Serve Jesus."
Roll Call: Dues collected.

JUNIORS AND WILLING WORKERS.

Opening Thought: "Pray for all Missionary agencies."
High Adventures: "Two Adventurers who listened in."
Aim: To lead the boys and girls to understand that prayer is more than asking for things, and that if we really pray we must also listen to hear what God is saying to us.
Worship Period: For a Bible lesson call on members to repeat Bible verses.
Prayer: Leader.
Solo: "I'll Go Where You Want Me To Go.'
Discussion Period: Have someone tell the story of "The Two Adventurers who Listened In."

a. Were all of the radio messages in the air all the time, and nobody heard them, because no one knew how to listen in?

b. When we pray to God should we do all the talking or should we listen sometimes to hear what He has to say to us?

c. How does God speak to us?

d. Do you think that Hans Egede and David Livingston learned Bible verses when they were boys and had them hidden away in their hearts?

e. If you were going on a long trip and could take no baggage except one box, would you put your Bible in the box?

f. Do you think the name of David Livingston and Hans Egede are worthy of a place on the Brave Adventurers Chart? Give the name of some Brave Adventurer of your own denomination, and pray for his or her work.
Roll Call: Dues paid.
Business:
Adjourn:

Send all dues and "Specials" to your conference treasurer.

GERTRUDE BROWNE,
Secretary.

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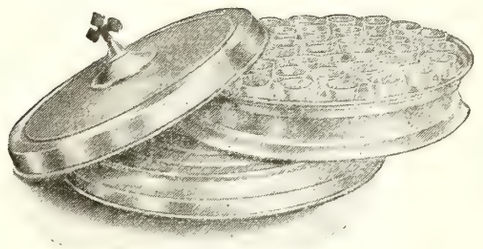

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
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Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
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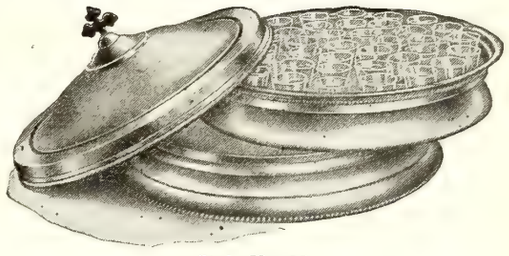
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



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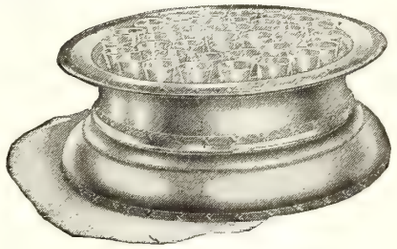
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
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Bread Plate No. 3—Narrow rim	**9.00**
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Filler—Silver lined	**6.00**

Send Order to THE CHRISTIAN SUN.
1536 E. Broad St.. - - Richmond Va.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

KEEPING YOUR CHURCH FINANCES IN LINE.

Warren H. Denison, *Secretary.*

It is always well to prevent any difficulties in church finances. There are certain recognized plans that should be followed by all churches. The church and its business methods should be an example and inspiration to the community. It is not always so. Many churches do not keep their financial records so that they can give information needed. There is a great need of better financial plans. The following suggestions are offered with a view of assistance:

1. It is well to keep all records by months and calendar quarters, say from October or January to January and so on. It is not well to break up weeks, months or quarters irregularly.

2. In making reports to conference always end your report with the close of a calendar quarter, and not with May, August or other odd months. It is better to close your report with March, June, September, or December regardless of when conference meets.

3. In making your Every-member canvass do it annually and as thoroughly as if you had never used it before. It should be made about two weeks before the new church year begins.

4. The canvass for both current expenses and benevolences should be made at the same time. A subscription should be secured from each person for each part of the budget separately. Do not make your benevolence budget as one item in your budget. One part of the budget should be as dignified as the other. Both should be on equal footing and be equally explained and emphasized. They are like the wings of a bird, both being essential. A church can no more succeed without them both than a bird can fly without both wings.

5. Always use the duplex (two pockets) envelopes with the full fifty-two envelopes, even though you do not have preaching every Sunday.

6. Fully inform every family about each item in both parts of the budget. After the budget is made out by the finance department (or committee) and pastor, it should be submitted to each family giving opportunity for amendment at a given service and let the people adopt. They are to pay it; let them help decide it after it has been recommended by the proper department.

7. Elect two treasurers; one who shall handle only benevolent funds.

8. Have a Financial Secretary who shall receive and credit all subscribers and properly turn funds to the respective treasurers, keeping proper record.

9. Pay all bills by check as may be ordered by the church or its official board. It is well to have the orders drawn by the Financial Secretary. Benevolent funds should be forwarded to their proper places monthly or quarterly.

10. Elect a church Auditor as a regular officer of the church. He should audit the books of all departments of the church annually, or oftener if directed.

11. As you approach the end of the church year at least make every reasonable effort to collect all unpaid subscriptions no matter how small or whether the church has special need for the funds. Primarily, the matter is not the need of the church, but the need of the subscriber to pay the subscription made, if he is able to pay it. If he is not able to pay let the church graciously close the account. The balance should be paid or forgiven. It is a serious matter to make a pledge to Christian work and not pay if one is able, and it is a serious matter for the church or organization not to make reasonable effort to collect all subscriptions where the subscribers are able to pay. Dr. Agar, head of the Stewardship work of the Baptist Church in his book "The Competent Church" speaks as follows on the above subject: "Can the church members say that they love the brethren when it is a common practice for the officers to accept a written pledge from a fellow member that involves the payment of money which the pledger could easily, but never does pay because it is well known that there is neither love nor courage enough among the officers to cause them to faithfully deal with such a man and secure the payment of his pledge? The officials virtually allow the pledger to commit spiritual suicide on all installment plans. Many a time the officers, when facing the situation, say: 'Oh well, let him alone. If you say anything to him he will get mad and cause trouble.' The trouble is already there in the heart and life of the false steward. It is just as surely there in the heart and life of the unloving, false officials."

JUST SOME PLAIN, PERSONAL FACTS.

How many Missionaries have gone from all our Southern Convention to live, to labor, and remain on the foreign field within the last fifty years? Just two. That's all. We have helped support others, but just two of our own have gone out for us. Yes, two others went for a season, but circumstances compelled them to return home. Just two. Why? Well look. There are in Porto Rico four Missionaries from all our Christian Church (I am not speaking now of the Southern Convention, but the whole General Convention.) There are ten in Japan. That's fourteen in all. We have five native preachers and workers in Porto Rico. We have eighteen in Japan. That's thirty-seven in all. Last year our total budget for the Gospel in all the world—in Porto Rico and in Japan—was $68,333.26. Of this amount, which was a necessity, only $54,342.64 was actually raised. Think of it—all of us of the Christian name and faith were just asked for $68,333.26, and of this amount we only gave $54,342.64. May God in Heaven pity us; have compassion on us.

And now for the year 1926 we are asked to raise $69,689.17. The work lags and suffers, and staggers beneath bank—indebtedness and borrowing to the limit. Is it any wonder we are hindered and God will not prosper us? We have crowded off into a corner the one big business of the Church—just fed it on the crumbs from the Church's beneficences. We are behind in paying salaries, we have had to curtail expenses and stop building and rent. And there are now a dozen men and women offering to go out for us and they can't go, because there is nothing to send them with, nor support them on when they do go. Do you wonder why God has not called more of our number to go? And do you wonder at our slow growth as a people? Well, God never has in all the ages prospered and blessed with growth, and power to mention, a non missionary people. Why should He? He said "Go ye" and we do not obey Has He ever yet prospered a disobedient people? Not for long at a time that there is any record of. And so we of the Southern Convention want God to remember and esteem us worthy of laying on our sons and daughters His blessed Hand and saying to them, "Go ye out yonder where the need is greatest and the gospel is not heard."

Shall we obey or disobey our Lord? That's all. By self-denial we can obey and receive the blessing. By continued self-indulgence we can disobey and go empty handed into the presence of our Lord. God help us.

J. O. Atkinson.

SUNDAY SCHOOL MISSIONARY OFFERING FOR JANUARY.

Wakefield, Va., $2.85; Waverly, Va., $6.32; Winchester, Va., $6.99; Citizen's Bible Class, Elon College, $.60; Windsor, Va., $35.76; Raleigh, N. C., $2.50; Berea (Nans) Driver, Va., $6.50; So. Norfolk, Va., $5.53; Linville, Harrisonburg, Va., $4.08; Pleasant Grove, News Ferry, Va., $3.80; New Elam, New Hill, N. C., $3.52; Rock Stand, Roanoke, Ala., $3.44; Union (Surry), Dendron, Va., $2.03; Holy Neck, Va., $16.00; Randleman, N. C., $3.25; Liberty, N. C., $1.00; Wake Chapel, N. C., $5.00; Ocean View, Va., $2.03; Wentworth, N. C., $2.85; First Church, Greensboro, N. C., $16.65; Antioch, Harrisonburg, Va., $4.41; Webster Community Christian S. S., Harve de Grace, Md., $4.94; Elon Community Church, $2.50; Rose Hill, Columbus, Ga., $1.41; Providence Memorial, Graham, N. C., $4.76; Hopedale, Burlington, N. C., R-5, $2.30; High Point, N. C., $12.50; Bethlehem (Nans), Suffolk, Va., $1.77; Pleasant Hill, (a) Liberty, N. C., $1.11; Liberty Vance, Henderson, N. C., $4.65; Mt. Bethel, Summerfield, N. C., $1.05; Leaksville, Va., $2.81; North Highlands, Columbus, Ga., $1.63; Randleman, N. C., $2.00; First Church Portsmouth, Va., $20.70; Durham, N. C., $14.67; First Church Norfolk, $7.12; Ether, N. C., $1.54; Dry Run, Seven Fountains, Va., $.29; Suffolk, Va., $12.50; Palm St., Greensboro, N. C., $4.20; Turner's Chapel, Sanford, N. C., $1.25; Mt. Pleasant, N. C., $3.00; Ramseur, N. C., $5.85; Holland, Va., $10.00; Lebanon, Semora, N. C., $.60; Wadley, Ala., $1.39; Burlington, N. C., 82.58.

Total S.S. collections for month of January, $262.75.

We are profoundly grateful to the schools named for their liberal offering and to the other schools which contribute monthly to Missions. It is a joy to report that three schools not heretofore making the monthly offering, are included in the above. These schools began the new year right, and we trust that every school in the Southern Convention will be listed before the year 1926 ends.

J. O. Atkinson,
Mission Secretary.

January 30, 1926.

JANUARY COLLECTIONS FOR MISSIONS.

Jan.	2	Mrs. T. F. Roquemore, Lanette, Ala..	$ 2.00
"	4	Mrs. Eugene York, Ramseur, N. C...	1.00
"	5	Mrs. W. L. Osborne, Lanette, Ala..	5.00
"	6	J. M. Etheridge, Columbus, Ga.....	3.00
"	9	Miss Stella Sharpe, Mayodan, N. C..	10.00
"	14	Miss Mary Pickering, Washington..	5.00
"	14	J. F. Hilliard, Norlina, N. C.....	1.00
"	14	Richland (Ga.) Sunday School.....	2.67
"	18	Mrs. M. F. York, Ramseur, N. C....	1.00
"	15	A Friend	3.00
"	20	W. J. Benson, Dover, Del.	10.00
"	20	Mrs. C. T. Pruden, Chuckatuck, Va..	4.00
"	21	Miss Nannie B. Farmer, Rocky Mt..	5.00
"	26	W. M. Goodwin, New Hill, N. C.....	5.00
"	29	Citizens' Bible Class, Elon College..	6.23
"	30	J. F. Hilliard, Norlina, N. C.	1.00
		Total Emergency Fund	$ 64.90
		Regular Sunday School Fund	262.75

Specials from Sunday Schools	97.58
Mountain Work	6.56
Rocky Ford Building Fund	20.00
Collections on Pledges	53.50
Total Collections for January	$ 505.29
Check to R. W. Malone, Treasurer	$ 505.29

We are profoundedly greateful to each and all who contributed.

J. O. Atkinson,
Mission Secretary.

Elon College, N. C.
January 30, 1926.

QUARTERLY REPORT.

Report of Treasurer of the Woman's Mission Board of the Virginia Valley Central Christian Conference for the quarter ending January 15, 1926.

Women's Missionary Societies.

Winchester, Dues	$ 10.30
Winchester, Thank Offering	30.57
Leaksville, Dues	5.70
Leaksville, Thank Offering	10.00
Linville, Dues	5.00
Linville, Thank Offering	13.50

Young People's Societies.

Winchester, Dues	$ 1.35
Timber Ridge, Dues	4.10
Timber Ridge, Extras	1.97
Antioch, Dues	1.75
Antioch, Thank Offering	7.74
Total	$ 91.98

Nov. 28, 1925.—Paid Dr. W. P. Minton $14.89 on expenses from collection at One Day School of Missions held at Mt. Olivet (R) Church.
Nov. 30, 1925.—Paid Dr. W. P. Minton $60.00 from Young People's Missionary Society of the Antioch Church to go to one of the outposts.

Mrs. R. A. Larrick,
Treasurer.

ROCKY FORD PEOPLE CARROLL CO., VA.

On October 8, 1925. I left my home near Nathalie, Halifax Co., Va., for Rocky Ford, Carroll, Co., Va. Our train left South Boston at 2:30 for Greensboro at which place I changed for Mt. Airy and was met by Mr. Sorrell and Miss Morey.

Since the beginning of our work in the mountains I had felt a deep interest in the same, and ever since Miss Morey visited our church in April, 1923, I had deeper interest. The mountains were beautiful at this season of the year yet I could but feel a little uneasy as the road wound in and around the mountains.

We reached Rocky Ford about noon where the workmen and patrons were still at work on the building. The men were kind, friendly and courteous. I went on up "on top" (as they call it here) and spent the night with Miss Morey and Mr. and Mrs. Sorrell, coming down the next morning, to begin school in an unfinished building with workmen hammering continually. The building was not finished for two weeks after school began.

I opened school with 16 present and Tuesday Miss Morey came down and took charge of a room, as the school had increased from 16 to 30, and has continued to increase until we have enrolled more than 50, and my room is crowded almost beyond capacity.

We had no desks or school-room equipment of any kind for at least a month or more; yet under these hindrances both parents and pupils seemed to be happy and grateful. Naturally the teacher caught some of this spirit and this helped to make the work a pleasure even under extreme inconveniences.

But now we have our school rooms furnished and no one can know how grateful we are. We hope that those who contributed to the same may receive a great blessing and full joy for giving to such great and worthy cause.

The children are kind, obedient and appreciative. I have never worked with such agreeable and eager and willing children. All they need is a chance. Some of them have to come a long way to school, but they are in place almost every day and seem to be happy.

We had a Christmas exercise and a beautiful Christmas tree. We are so grateful for the nice things that were sent in by our churches for the children.

The people enjoyed the exercise and the tree as much as the children did, and all went home happy.

We have a good live Sunday School, and most of our day pupils attend Sunday School and church services. Mr. Payne has just started a singing school, which will, we hope, greatly benefit our day school, and church services.

I am glad I came here, though I think often of the folks back home and all that I left there.

I love the people here. I love the Christian Church, its principles and what it stands for.

I want to try to do my part in this work for it is a worthy and noble work. Pray for us.

Elsie Bray.

Cana, Va.

THE CHURCH IN A CHANGING WORLD.

Continued from page 5.

saved every minute seemed the most forceful challenge to Christians, to give their money or to volunteer with their lives in this work of reclamation, but today the motive of missions is more Christian motive. It is to prepare "The people" to live as well as to prepare them for the life beyond. Formerly the Foreign missionary's work was purely evangelistic, today the nature of the work has enlarged and takes in medical missions, industrial missions, and educational as well as evangelistic missions.

We can furthermore see the change in the attitude the church has taken toward the political interests of our nation. The church is readjusting itself to the position Moses and Amos, and the early Hebrew prophets took in the affairs of Israel. It is beginning to impress upon men the fact that the right of franchise is a divine right as well as a human privilege. In olden days "God chose a man after his own heart," to look after the civil interests of the people and today the only way He has in a democratic form of Government like ours, of choosing men after His own heart, is through the ballot. God is as much concerned about the welfare of our governmental interests as He was concerned about the governmental interests of Israel. The church is becoming more conscious of the fact that the only way to purge our political system is for Christian men to throw themselves into the fight, realizing that bad men will continue to have their way in politics so long as good men fold their hands and do nothing. It is indeed a source of much gratification to all of us to see the change that has taken place in the attitude of the more thoughtful people in the church and out of the church toward the temperance question. Formerly it was a party issue, today it is a humanity issue.

Let us look for a moment at a still larger section of human interests than that of the relation of a single institution in society, and notice some of the evidences of readiustment that are to characterize the twentieth century.

In the evolution of human society the individual surrendered to the higher interests of the family, the family to the tribe, group or clan, and then the tribe or clan to the State, and the State to the Nation. The twentieth century will witness the next logical ste- in the evolution of the human society, namely, the nation will surrender to the higher interests of the world. Nationalism is bound to give way to internationalism. The national good must serve the international good. An international, yes "A world consciousness" is possessing many of the leading minds of our day. It will rule society before this century comes to its close. The promise of a World Federation is written large on the horizon of the twentieth century. It is bound to come for it is the plan of the one Father of mankind for His family.

But we as a nation have been unconsciously fostering a Pharisaical spirit of nationalism. The other nations have been doing the same, but that does not excuse us. We have boasted of our unprecedented progress, prided ourselves in our national prosperity, felt secure in the wealth of our natural resources, and all too often thanked God that we were not as other nations. Sermons have been preached showing our special favor with God as a nation, and demagogs have gone so far as to declare that we are God's chosen people, the which we are, but these demagogs have failed to realize that every nation is God's chosen people in the same way, namely to the extent that the people of the nation choose God.

The worst foes our nation has are not on foreign soil. They live within our own borders, men who put selfish gain above national welfare. There are men today, captains of industry and money vampires in the United States who would be willing to see our nation plunged again into the hell of war, if such would increase their profits; men who would actually sell our nation's peace for money. Less than a week ago, I heard a native born American say that "the war days were the days when money flowed freely," and he longed for those days of prosperity again.

Though our nation is a peaceful nation, believing that the patriotism of peace is a higher patriotism than the patriotism of war, still our nation has a certain group who cling to the antiquated notions of our savage ancestors and sanction war as a means of settling controversies between nations. But thank God, there is another group and a much larger group of American citizens who believe that international disputes should be settled in a World Court, a League of Nations, or in a Council of Conciliations. As dueling between individuals has long since been outlawed and discarded by all respectable people as a means of settling individual disputes, so war should have been outlawed long ago and discarded forever as a means of settling disputes between nations. National armies and navies should be replaced with an international army and navy as a world police force to insure protection to the interests of every nation.

The Church of Jesus Christ has come to realize that it is sacriligious to bless any war, and that the business of the ministers and of the laity is to cry out against war and all that makes for war.

As Dr. Harry Emerson Fosdick has so forcefully declared, "We cannot reconcile Jesus Christ and war. War is the most colossal and ruinous social sin that affects mankind; it is irremediably unchristian; in its total method and effect it means everything that Jesus did not mean and it means nothing that he did mean; it is a more blatant denial of every Christian's doctrine about God and man than all the theretical atheists on earth could ever devise."

The church has changed its attitude toward the question of war. And with the change of the attitude of the church toward war, the life of the world is to be changed. For when the church of Jesus Christ stands unitedly against war, then any war will be impossible.

R. C. H.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson VII.—February 14, 1926.

"JESUS THE GOOD SHEPHERD."

Devotional Readings Psalm 23.

Print: John 10: 1-30.

Golden Text: *"I am the good shepherd; the good shepherd layeth down his life for the sheep.* John 10:11.

The lesson centers around the relationship between a shepherd and his sheep. These notes will suggest a few of the characteristics of the Good Shepherd and the Sheep.

I.—The Good Shepherd.

1. He is the door of the sheep. No man cometh unto the Father but by Him. He has opened up a new and a living way whereby we have access unto the Father through Him.

2. He is the Savior of the sheep. "By me, if any man enter in, he shall be saved." Thou shalt call His name Jesus for He shall save His people from their sins, said the angel when he spake to Mary. When one thinks of the power of sin to fasten guilt upon us, its power to make itself habitual, its power to bring its consequences upon others, one sees the imperative need for some help that will enable man to overcome sin in his fight for good character. Here is the supreme contribution of Jesus Christ to any man. Through Him man can be conquerer over sin. The unique place of Jesus Christ in history has been due in large part to the mission which He has filled as the Savior of men.

3. He gives liberty. "By me if any man enter in, he shall go in and out." Christ sets men free, not free to do as they please but to do as they ought. This is real liberty indeed. As Savior Jesus Christ has broken the bonds of sin and of evil habits that have enthralled men and women and has set them free, released their powers and set them to higher uses, and has given liberty from the bondage of self and the law. Wherefore stand fast in the liberty wherewith Christ hath set you free.

4. He feeds. "By me, if any man enter in, he he shall find pasture." Man cannot live by bread alone. Jesus Christ is a sufficiency for our needs. He is that living bread which came down from heaven, which if a man eat he shall not hunger, and He is that living water, which if a man drink thereof he shall not thirst. As a matter of fact only Jesus Christ can satisfy the deepest hunger of the heart.

5. He gives life, the more abundant life. "I am come that they might have life and that they might have it more abundantly." Men desire life and more life. It is an instinctive hunger of the human heart to live. The Master came to satisfy the deepest heart hunger for the highest life. He imparts a new quality to life. He gives life new meaning and new freshness. He makes a man alive at more points and on higher levels. Life was a word often on the lips of Jesus.

6. He gives himself for the sheep. "The good shepherd giveth his life for the sheep. Christ died for our sins according to the scriptures. No man taketh his life from him; he gave himself for us because he loved us. He is the Lamb of God which taketh away the sins of the world.

7. He knows his sheep. "I am the good shepherd and know my sheep." There is a personal relationship between the Master and His individual followers. He knows our limitations, our possibilities, our hopes, our fears, our motives, our weaknesses, our thoughts. And knowing everything about us, he loves us still.

8. He claims all sheep. There are other sheep not of this fold, but the Master claims them for himself. None are without the pale of his love and care. There is no respect of persons with him. One is our Lord and Master and all we are brethren.

II.—The Sheep.

1. They know the shepherd. There is that personal intimacy between the sheep and the shepherd that makes the sheep recognize the voice of the shepherd. The true follower of Christ knows when the Master speaks. There is an unmistakable note that they recognize.

2. They follow the shepherd. They not only hear; they follow. The good shepherd goeth before the sheep and they follow. He has given us an example. How closely do you follow the Master? How much are you like Him?

3. They do not follow those who would lead them astray. The true follower of Christ should be guided in the way of life eternal, avoiding the paths that lead astray.

CHRISTIAN ENDEAVOR.

February 14, 1926.

What is Faith and What Does it Do For Us?

(Consecration Meeting.)

Scripture.—Heb. 11:1-10.

Worship Program.

Repeat in union (standing) "Let not your heart be troubled: ye believe in God, believe also in me." John 14:1.

Remain standing and with bowed heads sing: "Faith of Our Fathers."

Prayer.—For greater strength and faith to do *a bigger work as a Christian Endeavor Society.*

Story of St. Valentine told by some member

(The story greatly condensed.)

Long years ago men who wanted to serve Christ without worldly distractions, gave up their homes and friends, and went to live in monasteries. They called themselves Monks. While in these monasteries they used their talents to serve the people as best they could.

One day Valentine came to the Monastery to live. He soon became discouraged because he had no talents. Some of the Monks could sing and used their voices to make people happy; others could weave and serve with their hands. But alas! Poor Valentine could do none of these things. Finally he decided to plant a garden and distribute flowers to the sick and discouraged. He selected seeds and plants of many kinds of flowers. When his flowers bloomed he took them to those who were sick and needed comfort and cheer. After a while he had so many that he gave some to all the people he met. People learned to love him very much and to look forward to seeing him with joy and pleasure.

When he was an old man, too old to distribute his flowers, his many friends came to see him. They brought him beautiful flowers which made him very happy.

After he had died the Catholic Church made him a Saint because he had made so many people happy. Since then people have celebrated his birthday, Feb. 14th by sending gifts to their friends on this day. Now we send candy, and flowers and hearts to represent our love.

Plans for the Meeting.

Scripture references should be written on hearts which have been cut out of red or white paper. These should be given the members in time for them to look them up in the Bible and memorize. The verse should be given in response to the roll call, as this is the monthly Consecration meeting.

Leaders talk.

It was St. Valentine's faith in God which made him want to serve Him and the people. That is what faith always does. It makes us servants of God.

The first verse of the Scripture lesson is a fine definition of faith, "The substance of things hoped for, the evidence of things not seen." One definition given in the dictionary is "belief." Without faith in God, in an after life, in our friends and loved ones; life would mean very little to us. Without faith, we would live in our past experiences with no hope or plans for the future. Faith brightens our lives and makes everything seem worth while.

Subjects for Short Talks.

1. Faith in a time of sickness.
2. Faith as a part of religion.
3. Christ's faith in His Father.
4. Keeping the faith and confidence of our friends.

Questions for the Meeting.

1. What do we mean by the song, "Faith of Our Fathers?"
2. Give some Old Testament examples of faith in God. Some new Testament examples.
3. What are some rewards of faith?
4. Why does lack of faith make us unhappy?

Pattie Coghill,
Henderson, N. C.

GOD'S OWNERSHIP.

A tenant would never thing of putting the payment of rent in the same class with voluntary gifts. Neither can a Christian who subscribes a stated amount to support the program of some church class the amount subscribed as voluntary gifts. Rent is an acknowledgment of the property rights of the landholder. In like manner the setting aside of a definite portion of income for religious purposes is an acknowledgment of the property rights of God in the life of the Christian.

A man who does not pay his taxes or his rent is called dishonest, and is marked by society. To be dishonest with God is to set aside one of the strongest regulative principles of life. H. R. Calkins says in his book on *A Man and His Monkey*: "To recognize the spiritual content of money and rescue it from sordidness and greed; this shall be the saving evangel for our generation. To have is not to own, but to owe."

Real giving lies beyond the tenth. The tenth is the Christian's acknowledgment of God's ownership. He does not give the tenth because it is a financial plan or a scheme to support the church, but because he is honest and desires to pay for the blessings he has received. Failure to do this would mean the denial of God's ownership and the suppression of the finest things of the soul. Beyond the tenth lie the true riches of stewardship. If there be no venture into the beyond, then the tenth may become legalistic and often left unpaid. Partnership with God requires strong devotion and unwavering faith.

Christian Orphanage

OUR NEW BUILDING.

Our new building at the Christian Orphanage will be a credit to our Orphanage plant and one our denomination can well appreciate. It has been well thought out and meets the approval of people who are interested in child welfare work. It is planned strickly on a home plan for children both boys and girls, and will make an ideal home. It should inspire boys and girls reared in the building to want to do a real service in life.

This building will cost when completed and furnished thirty thousand dollars. Up to this peroid in our building program we have been able to meet all our bills and have a clear sheet to date. We have hoped and prayed all the while that we would be able to pay every dollar the day the final statement is presented to us, and if we could raise ten thousand dollars by March the first we would be able to do it.

It seems to me that every member of our church would want to invest at least a small amount in this building to have the consolation of knowing you had contributed something to help the fatherless children.

A good woman in Arkansas sent me a dollar sometime ago to pay for one brick to go in this building. It was so kind of her and I appreciated her sweet spirit so much, I had that brick placed in the brick mantel in the front room. Far away, so far as distance is concerned, but close to us with her dollar.

You may give us your sympathy, your love and your kind words of appreciations, but it takes money to build buildings, and to care for children. Your sympathy, your love, your prayers, and your kind expressions will avail much, if you will back them up with an offering. A beautiful little boy, whose mother died a year ago and whose father was killed in an automobile accident some weeks ago has appealed to us in the most distressing terms to give him a home here. We took two of the little boy's sisters sometime ago. My heart goes out to this little fellow and aches because I have no room for him. How I would like to put my arms around this child and take it to our institution and give it a home and let it live with its two little sisters, Oh, if I had the money how I would like to invest it in this child. Don't you want to help it? I may sympathize with it, I may say kind words to it, but if I cannot help it, all the sympathy, love and kind words will be in vain.

The poet said a beautiful thing when he said, "Let me live in a house by the side of the road and be a friend to man," but another poet said something more beautiful when he said, "Let me walk with the men in the road," "There's a cup of cold water to give; and the man in the road by the side of his friend is the man who is helping others to live."

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR FEBRUARY 4, 1926.

Amount brought forward		$ 612.60
North Carolina and Virginia Conference:		
Durham	$ 14.26	
Reidsville	6.82	
First Church, Greensboro	19.91	
		40.99
Eastern North Carolina Conference:		
Morrisville	$ 2.00	
Henderson	5.49	
		7.49
Western North Carolina Conference:		
Burlington	$ 65.52	
Ether	6.58	
Smithwood	1.18	
Pleasant Ridge	2.00	
		75.28
Eastern Virginia Conference:		
Holland	$ 10.00	
Mt. Carmel	5.05	
		15.05
Georgia and Alabama Conference:		
Kite		2.45
Alabama Conference:		
Pisgah		1.00
Valley Virginia Conference:		
Linville		3.79
Special Offerings:		
20th Century Baracas, Suffolk	$ 50.00	
Ladies' Aid Society, Dendron	10.00	
E. M. Davenport, support of children	37.50	
		97.50
New Building Fund:		
Union (N. C.) Church	5 4.00	
Union (Surry)	32.00	
W. T. Noah, Burlington, N. C.	1.00	
Mt. Zion Church	7.00	
		44.00
Total for week		$ 287.55
Grand total		$ 900.15

THE PRINCE OF PEACE.

"Long years ago in a manger lay,
In a lowly bed, in straw and hay,
The Prince of Peace, though of royal birth,
The greatest man that ever walked the earth.

"Some men are great because of money, or fame,
But this man, was great in blood and name,
For his marvelous blood can cleanse each stain,
And to all, His name, we will proclaim.

"A celestial mansion for we all have heard,
It's the mansion described in His blessed word.
Walls of jasper and streets of gold,
With wealth and beauty that have never been told.

"Then, let's all, both young and old,
Strive to enter that city fair,
Where sorrow nor trouble or never a care,
Can mar our happiness when we get there.

"Much work have we in this world to do,
And the time will pass before we get through
Then the books will be opened and the record tell,
The place where you and I forever dwell."

MRS. HELEN HARROW.

THE VALUE OF A MAN.

"How much are you worth? However we may value man, the following information may be of interest to you. It is said the average man contains enough oxygen, hydrogen, and nitrogen to make $2.45 worth of illuminating gas. Granting that to be a fact, yet he may not be bright enough to throw light on the simplest subject. It is said that he contains enough carbon to make more than nine thousand lead pencils. That is indeed a lot of carbon to take from one man, yet he may not have a thought worth noting with a single lead pencil. He contains enough phosphorus to make eight hundred thousand matches, yet he may be a poor stick, and a bum match for any girl in the community. It is said that he contains about sixty lumps of sugar. Little did I realize that man was so sweet, yet I have seen men as sour as a pickle.

I read a story of a man in New York City who awakened in the night to find his wife weeping. 'My darling,' he said in distress, 'what is the matter?' 'A dream,' she said, 'I have had a horrible dream.' The husband begged her to tell it to him that he might comfort her. After long persuasion, she was induced to tell it. She said: 'I thought I was walking down Broadway, and came to a warehouse where there was a large sign: Husbands for Sale. You could get handsome ones for $1,500, or for $1,200 for that matter. I saw some very nice men for $1,000 each.' The husband asked innocently, 'Did you see any there, darling, that looked like me?' 'Oh, yes dozens of them,' gasped the wife. 'They were done up in bunches like asparagus, and were selling for ten cents a bunch.' "—*Exchange.*

THE COMMON PEOPLE.

In the blatant assumption of Modernism made by a few scholars, we must remember that there is a good deal of assumption of scholarship. They claim they have all the scholarship of the world on their side, and this is very far from the truth. It is absolutely untrue. There is a host of scholars that have not "bowed the knee to Baal or kissed his image."

But the trouble is that so many in the church and world are so anxious to find some excuse for not accepting supernatural religion that they have taken the conclusions of some carnal minded scholars for the truth. It is not the first time that the scholars have run away with the church. This was the state in England when the Methodist revival became necessary for the nation was drifting to perdition because of the semi-infidelity of the pulpits. The errors that were rife in the doctrines then were the same as are advocated by Modernists today. It is said by good authority that Presebyterianism of England never got over the doctrinal errors of that time.

It was the revival by John and Charles Wesley and George Whitfield that saved the nation from the Modernism of that day. It was a spiritual movement among the common people that saved England from the skepticism of the pulpit. It was the revival among the common people, and not the scholars, that saved the world in the corrupt days of the Roman Empire. They, by their holy living and triumphant dying, overcame the sophistry of the education and wisdom of the Roman world with all its scholarship. Olhausen, the great German commentator, well says: "The ancient Christians were for the most part slaves and men of low station; the whole history of the expansion of the church is in reality a progressive victory for the ignorant over the learned, the lowly over the lofty, until the emperor himself laid down his crown before the cross of Christ."

In the light of history it would not be at all surprising if God should again pour His Spirit upon the common people and lift the church out of the slough of doubt and weakness into which the scholars with unsanctified hearts, relying upon their own attainments, have dragged it.

St. Jude speaks of the "faith once delivered to the saints." It was delivered to the saints that it might be preserved. There are sanctified scholars who have done much for the cause of God, and their learning is commendable. But the trouble with the unsanctified scholarship of the church today is that they are trying, just as are wordlings, to solve the mysteries of grace by the human intellect, and they fail, as such attempts have always failed since God gave His revelation in the beginning.—*Christian Witness.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

HOME MOTTO.

"Happy thou shall be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the innermost part of thy house; Thy children like olive plants, round about the table, yea, thou shalt see thy children's children.—Psalms 128: 2, 3, 6.

There is no greater thing that thou canst do than to make thy home a place of God's creation. More fruitful all the time, better, more worthy of God; thy family more loving and happy, their hearts wiser and more trusting, their lives manlier and more useful, their labors more blessed and constant, and having nothing that is accursed.

Prayer.—Dear Heavenly Father: Look upon us—the family—this day and may we live with an eye of singleness to thy Glory in our home. Forgive us of what we have lacked and done amiss; erase the black spots; blot out the unpleasant things, and help us to work together in thee to make our little nook a worthy place of God. In Christ's name we ask this blessing. Amen.

TUESDAY.

TIME AND OPPORTUNITY.

"Redeeming the time because the days are evil. "We must work the works of His that sent me, while it is day; the night cometh when no man can work." John 9: 4-5.

"If time be of all things most precious, wasting never found again; and what we call time enough always proves little enough. Let us then be up and doing, and doing to a purpose; so by diligence shall we do more with less perplexity."—*Franklin.*

Prayer.—Our dear Father, teach us when to work and when to play. Give us an eye of singleness to the use of time in a way that brings most blessings. Grant unto our work the Christ spirit and the Christ fruit. This we ask for Jesus' sake. Amen.

WEDNESDAY.

THE DIM FUTURE.

LESSON: Eccl. 12. (Be sure to read.)

"Work while it is day for night cometh when no man can work." John 9: 4.

Today, as we row hard against the stream of life, is it only blindness in our eyes, which have been too long strained, which makes us see far up the river where it fades into distance, through all the mists that rise from the riverbanks, a clear, golden light? Is it only a delusion of the eyes which makes us grasp our oars more lightly and bend our backs lower; though we know well that long before the boat reaches those stretches, other hands than ours will man the oars and guide its helm? Is it all a dream?"—*Olive Schriner.*

There comes a time when we are aware that the years draw nigh, when the vision is dim, when the strong man that we were weakens and bows a bit, "the sound of the grinding is low." When we are startled at the flutter of a bird, and the voice does not sing as it used to, when we can't climb ladders nor get up on high things any more, when the silver chord of the heart slackens, hastening on to the time when earth's "golden bowl" will be broken, life's fountain ceases, and we go to God our maker. How necessary we spend our time profitably and nobly.

Prayer.—Our Father, we realize that life is fleeting and we will soon pass on. Inspire Thou our lives to the noblest living every day, and every moment of the day. In Christ's name we ask it. Amen.

THURSDAY.

THE LAST ENEMY.

LESSONS Prov. 15: 20-28.

"The last enemy to be destroyed is death." I Cor. 15:26.

Evil is unnatural, goodness the natural state of man. Earth has no hopeless islands or continents. We live in a redemptive world. Poverty will end; sin will die; love will triumph, and hope will plant flowers on every grave.

Prayer.—Dear Father, in our finite wisdom we can see that there is no need for sin. Help us to abolish it from our lives and consecrate us to help others. May Satan and all his works be put out forever. Amen.

FRIDAY.

TRUE HAPPINESS.

LESSON: (Read again Eccl. 12.)

"He that keepeth the law, happy is he." Prov. 29:16.

Happiness is not for wild animals. They oscilate between apathy and passion. To be happy, be law-abiding. To be happy, be reasonable. To be happy, be useful. To be happy, be wise. To be happy, be loving and kind. To be happy, endure correction, it makes perfect.

Happiness involves chastening and renunciation but it is not less sweet for having this and the spirit of it is healthy.

"To awaken each morning with a smile brightening my face, to greet the day with reverence for the opportunities it contains, to approach my work with a clean mind; to hold ever before me, even in the doing of little things, the Ultimate Purpose toward which I am working; to meet men and women with laughter on my lips and love in my heart; to be gentle, kind and courteous through all the hours; to approach the night with weariness that ever wooes sleep and the joy that comes from work well done, this is how I desire to waste wisely my days."—*Thomas Dreier.*

Prayer.—Our Father, day by day, help us to grow better, more useful and happy. In Christ's name we ask it. Amen.

SATURDAY.

SPIRITUAL GROWTH.

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. II. Pet. 3:18.

God wishes and commands us to grow. He also furnishes us much that is conducive to growth. How disappointing and sad when children in the home do not grow, but remain as babies! There is nothing they can help their parents do. Not only so, but they are objects of pity and constant care. How it must grieve the heart of our Heavenly Father for his children to remain as babies! They can only be fed with milk whereas if they would grow they might be fed with meats. Neither can the spiritual babies render any service. They are too weak. They are in the Kingdom sure enough. Angels have rejoiced at their spiritual birth, but they bear no fruit. They glorify not the Father.

Grace and knowledge are the wings that enable us to rise higher in holy things. It is possible to grow in one and neglect the other. We may have real zeal and lack knowledge. We can have knowledge, and it alone "puffeth up". The command is that we are to grow in both.

Prayer.— Our Father how gracious art Thou to thy children. Thou hast granted unto us spiritual life through Jesus Christ. Feed us on the true Bread from Heaven that we may grow and glorify thee by rendering worthy service. In Jesus name. Amen. T. E. WHITE.

SUNDAY.

THE VALUE OF OTHERS TO US.

"Bear ye one another's burdens and so fulfill the law of Christ." Gal. 6:2.

"We are foolish, and without excuse foolish, in speaking of the superiority of one sex to the other, as if they could be compared in similar things. Each has what the other has not; each completes the other; they are in nothing alike; and the happiness and perfection of both depend on each asking and receiving from the other what the other only can give."—*John Ruskin.*

Ruskin may have been talking about the relation of man and wife but the same truth applies in our relations to one another. We can't get along very well without the aid of the other. Therefore, help others with what you have.

Prayer.—Dear Lord Jesus, we turn to Thee for example, and spirit for our guidance in love and helpfulness for one another. Help us to shake off selfishness and live for others as Christ would do. Forgive us of our sins and grant us Thy Spirit. Amen.

THERE IS NO SUBSTITUTE FOR THE MISSIONARY PASSION.

Writing in the *International Review of Missions,* Frank Mason North under the above title has given a splendid study of the present situation in the United States which he sums up as follows:

Here and there men act as though our Leader had left the field, or that what he did nineteen hundred years ago ended his part of it, and that the rest is our overwhelming task with him away and not caring. Is the gospel of a living Christ a new gospel in our generation? Does the motive which moved the missionary heroes of the early days—the constraining love of Christ—seem too personal, too intimate, for a highly organized Christianity? Would the effort once again to fan into flame the missionary passion serve a purpose which the cultivation of a missionary intelligence and a missionary conscience leaves incomplete? Frankly, "out of the depths," and out of the buffetings of the cross currents of modern experience, many in America are crying unto him—this living Lord. They believe that "there is no other name." They discredit no organization, they decry no program, they would honor and arouse the church, but just now, with breaking hearts, they are asking for the vision of him—the Christ who lives. They believe in the throb as well as in the science of missions. They urge for themselves and for others that the warmth of a fervent spirit may go with the cool thinking of a clear brain.

There is no substitute for the missionary passion.

The burning heart of our compassion for the multitudes must be our passion for Jesus Christ, the Son of the living God.

It was the compelling power in the first century. The twentieth has found for it no substitute.

THINK A MOMENT.

Two-thirds of the human family—one thousand million souls—not yet even reached with the Christian message— the Gospel.

And this nearly two thousand years after the world's only Saviour and Redeemer said, as His parting and most emphatic command, "Go ye into all the world and preach the gospel to every creature."

He did not leave me out of that command. And yet He has not called me to go in person. So He has, I know, commanded me to go in purse and in prayer, as there is no other way for me to go.

J. O. A.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DEAR SNOW-FLAKES,—

You are all so lovely when you are playing in the air, and you are beautiful too, when you have covered the earth with your white blanket. We love you dear Snow-flakes, and are glad you came from your sky-home to see us.

Oh, listen well Kiddies, there is a man close by who owns a circus, Yes-sie-ee, a whole circus. There are elephants, and horses, and monkeys. Oh, of course, and the circus is going to live close by for the rest of the cold, cold winter, for the animals like a warm nice home to live in during the winter, so here they found a great big barn, all safe from the winter weather, only Jack Frost can come through, and its a secret, how he can come through. (Some day I hope to catch him and make him tell how he gets into our homes.)

But Dears, I want to tell you something, the poor little monkeys were so cold when the circus train came, that they all had to be warmed, and then they felt happy again, and the doggies were so full of fun that they didn't get cold at all. Oh, how I do wish that all these Kiddies could come to Burlington and see these wonderful animals, in their winter home. Couldn't you come, really?

At story hour this week, we had a Humpty-Dumpty-Circus parade, and all the story hour Kiddies attended, and the orchestra played, then we all sat in a big circle and talked about caring for God's animals, and we all prayed that we could always be kind and good to dumb creatures, for God made animals see—didn't He, dears?

The Sun is shining now, so all the snow-flakes will be gone away into the earth to make the flowers and grass grow, and soon Spring will be coming.

YOUR EDITOR.

Timothy Dexter.

"Timothy Dexter rides to town,
Timothy Dexter wears a crown,
Timothy Dexter is the sport
Of all the boys in Newbury Port."
Lord Timothy Dexter.

"Dexter's purse is warm with gold,
Warm as the warming-pans he sold;
Dexter's house is the county's boast,
A palace on a rock-bound coast."
Lord Timothy Dexter.

"Dexter's ways are almost lawful,
Dexter's spelling is most awful,
Dexter's ships are in the Indies,
Dexter's guests are having shindies.
Lord Timothy Dexter.

"Attention, General Washington!
Stand up straight there, Soloman!
Bonaparte, and you John Jay!
Dassent look the other way!
Adams, Venus, Chieftain Red,
Keep a strict, respectful head!
Don't you dare to wink an eye—
DEXTER is a-goin' by!"
Lord Timothy Dexter.

"Timothy Dexter's gone from town,
Dexter's wind blew Dexter down;
Dexter's castle is the sport,
Of singing birds in Newbury Port."
Lord Timothy Dexter.

Streams.

By CLINTON SCOLLARD.

"Is so love water-laughter,
Its bubbling flecks and gleams,
I pray in the hereafter
There somewhere may be streams."

"I'd have for my companion
In some celestial nook,
Beneath a spreading banyan,
The music of a brook."

"Its measures would entice me,
Uncumbered by the clay,
Its melody suffice me
Till drooped the heavenly day."

"Then its all-liquid laughter
Would murmur through my dreams;
I pray in the hereafter
There somewhere may be streams."

ROCKY FORD SCHOOL.

Rocky Ford, Carrol County, Va., is no longer without a church and school building. After five years of praying, pleading and planning our new building is completed.

Through united effort this great work has been accomplished. The people of the neighborhood gave freely of their time and money, and loyal friends of our Fancy Gap Mission exceeded our expectations in their liberality.

Twenty nine years ago, a one room school house was erected near the bank of Paul's Creek about one mile from the site on which our new building now stands. Mr. Noah Combs, in whose house Miss Bray and I live, built this house. The only assistance which he received was twenty dollars in cash and some help in putting on the roof.

After eleven successive terms of school had been taught, the building was burned in mid-winter. Mr. Combs then took the school into his house and the term was finished in a room on the second floor and across the hall from the one in which I ame writing. The following year a school was taught in the same room.

During the succeeding years, until the summer of 1921, these people were without a school. In June of 1921, Miss Laura Clemmer and Miss Gladys Lankford opened a school in a vacant house on the Combs farm. The school was moved from place to place until it found a home with Brother H. T. Rigney.

The Sunday School organized in 1921 grew rapidly. A church was also organized which has grown to a membership of forty. The day school, Sunday School, and Church, all outgrew the little room in the Rigney home.

Many of our people of the Southern Christian Convention know something of the struggle we have had during the past three years to secure a building which would meet our needs at Rocky Ford.

Three years ago, land on which to build was donated, and in October, 1925, our building was completed. It is located on the left side of the Fancy Gay road as we ascend the mountain, twelve miles from Mt. Airy (N. C.) and six miles from the top.

Inquiries have come from various sections, as to whether the teachers' salaries are paid by the county or by our Mission Board. Up to this time Rocky Ford school has received no aid from the county, but it is thought that arrangements may be made soon which will secure the payment of fifty dollars per month on salaries.

It may readily be seen that much still depends upon the support of those who have been so loyal to our mountain work and others whose interests will become awakened.

One glimpse of the happy children who attend our school would, I am sure, be compensation for any assistance given.

This is a spot of the Lord's vineyard which is ready for cultivation. Let us not neglect it.

MARGARET H. MOREY.

Cana, Va.

HOME, SWEET HOME.

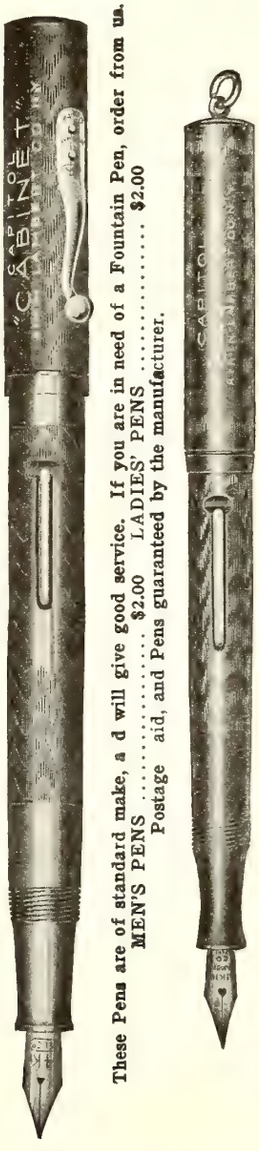
"Life changes all our thoughts of heaven;
At first we think of streets of gold.
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight."

"But in the afterward of years,
It is a more familiar place;
A home unhurt by sighs or tears,
Where waiteth many a well-known face;
With passing months it comes more near."

"It grows more real day by day;
Not strange or cold, but very dear—
The glad homeland not far away,
Where none are sick, or poor, or lone,
The place we shall find our own."

"And as we think of all we knew,
Who there have met to part no more,
Our longing hearts desire home, too.
With all the strife and trouble o'er."

—*Browning.*



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LEWALLEN.

Mrs. Sarah J. Lewallen was born Sarah J. Gray Oct. 24, 1844, and peacefully fell asleep Jan. 18, 1926. Blessed of God with more than four score years, she blessed and benefitted the world about her, and made it better and happier for her being in it. Her parents, Grier and Pernicia, were prominent citizens of Guilford County, and from them she received inheritance and training that enabled her to make a permanent impression upon her day and generation. On May 22, 1866, she was united in marriage to Z. A Lewallen who died Feb. 14, 1912. Of the ten sons and daughters born to this pair, seven survive, E. E., W. G., R. C., and J. T. Lewallen, all of Asheboro, N. C., Mrs. D. W. Brown of Elon College, Mrs. H. S. B. Thompson of Pleasant Hill, and Miss Lizzie Lewallen of Greensboro. From early life till marriage the deceased was a member of the M. E. Church, but soon after marriage transferred to the M. P. Church with her husband. To her church she was ever loyal, faithful and true, beautifully exemplifying in her own life the spirit of her Lord and Master, the founder and builder of the church.

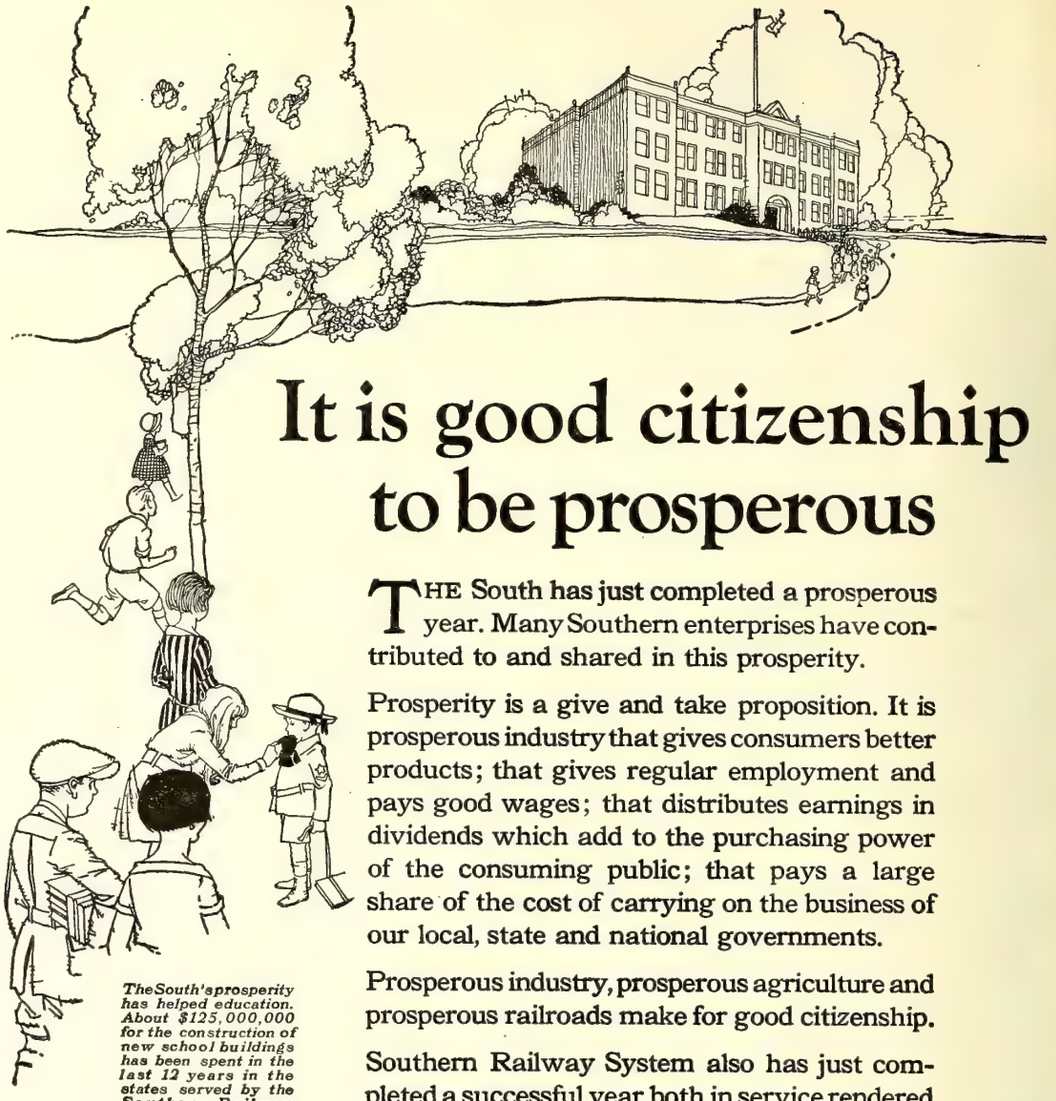
On Christmas day, the anniversary of her Lord she suffered a stroke of paralysis in the home of her son in Asheboro where she was then living. From this stroke she never regained consciousness and twenty-three days later, like a beautiful soldier wearied of the battle, quietly, peacefully, calmly, went to a well earned rest. "Asleep in Jesus, blessed sleep." The funeral was conducted from the Methodist Protestant church of Asheboro Wednesday, p. m, Jan. 20th, by Rev. J. E. Pritchard, assisted by Revs. W. H. Willis, and C. L. Gregory, and beneath a mound banked with fragrant flowers and beautiful designs her body was interred and not one there who knew her doubted that this noble, motherly soul had gone to the God who gave it and whom her long and beautiful life had served faithfully and well. Her laurels are her loved ones whom she ever sought to lead, by thought and example in the high and holy way. A.

GARDNER.

William Stanley Gardner, was born Dec. 1, 1859, and fell asleep Jan. 8, 1926. His age was 66 years, 1 month, and 7 days. At the age of 18 he professed faith in Christ, and united with Shiloh Christian church, and a few years later he transferred his membership to Park's Cross Roads and remained a faithful member of that church until death. In 1881, he was united in marriage to Lydia Jane Rains. To this union were born four children, Mrs. Mattie Dorsette, Mrs. Alice Bray, Mr. Luther D. Gardner and Nathan Gardner. The latter and wife preceded him in death. Brother Gardner, died at the home of his son in Gibsonville and the remains were brought to his former home, near Park's Roads and funeral services were conducted from the above church by the writer in the presence of a large crowd of his friends and neighbors.

To know Brother Gardner was to love and appreciate him. To visit in his home was a real joy. Truly another good man has gone from our midst and earth is made better by his life being spent among us.

God bless those children who mourn for their father, and help them to live to meet loved ones. C. E. GERRINGER.



The South's prosperity has helped education. About $125,000,000 for the construction of new school buildings has been spent in the last 12 years in the states served by the Southern Railway System.

It is good citizenship to be prosperous

THE South has just completed a prosperous year. Many Southern enterprises have contributed to and shared in this prosperity.

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AUMAN.

Bessie Anne, daughter of J. R. and Flora Auman, was born Dec. 20, 1925, and died Jan. 1, 1926.

Funeral services were held from Ether Christian church by the writer, Jan. 2, 1926, and interment made in the cemetery beside her brother and sister who preceded her in death.

She is survived by two sisters and two brothers, also her parents.

God bless those who mourn.

C. E. GERRINGER.

SHEPHERD.

Clem Edwin Shepherd, son of James A. and Carrie M. Shepherd, was born Oct. 7, 1920, age 5 years, 3 months and 14 days. He leaves a father, mother, one sister and two brothers. Two brothers are dead. Those living are Miss Lalla, Master Arlie, and Paul Shepherd. May the Heavenly Father comfort the hearts of the loved ones. Burial was at Apple's Chapel, by the pastor, T. J. GREEN.

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RESOLUTIONS OF RESPECT.

Whereas it has pleased our Heavenly Father to call to her reward, Mrs. Mary M. Pierce a devoted member of the Woman's Missionary Society, Sunbury, N. C., be it resolved.—First, that we have lost a faithful and loyal member and one who did her best in all things. Second, that while we miss her, yet our loss is her eternal gain. Third, that we extend our love and deepest sympathy to her loved ones and pray that God may comfort and bless them in their loss. Fourth, that a copy of these resolutions be sent to The Christian Sun for publication and one to be spread on the minutes of our society.

MISS ANNIE LASSITER,
MRS. ALMIRA HINTON,
MRS. J. E. CORBITT.

PIERCE.

Damascus Christian Church lost one of her most faithful, and loyal members, when the Death Angel came Saturday morning, Jan. 16th, and summoned Mrs. Mary M. Pierce to the Heavenly reward. The Lord blessed and sustained her to the ripe old age of seventy-six years, of which fifty years were spent in loyal service to her Master and to her church. She was a loyal, and faithful Christian mother. She leaves to mourn her loss five children, three sons and two daughters, namely: John H. Carter, Lassiter Pierce, and Genie Pierce, Mrs. John H. Lassiter and Mrs. Maggie Modlin, together with a number of grandchildren and a host of friends. The last sad rites were conducted at her home Sunday at 2:30 p. m., by Rev. G. A. Pearce, and interment was made in the family burying ground.

LAMBERT.

Mrs. Sarah Caroline Lambert died Jan. 14, 1926, at the age of 58 years, 5 months, and 20 days. Sarah Caroline Rains was born July 24, 1867. On Oct. 11, 1898, she was married to C. R. Lambert. To this union two children were born, both of whom with the husband survive. Besides these she is survived by one brother and one sister, also many other relatives and friends. She had been a member of Park's Cross Roads church since childhood, and was faithful until death. The writer was assisted in the burial services by Revs. Elain of the Baptist church and Hoyle of the M. E. church of Ramseur.

T. J. GREEN.

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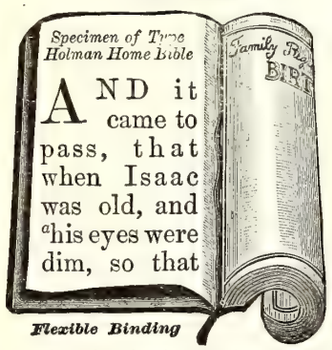

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AYSCUE.

Velma (Eaves) Ayscue, daughter of B. R. Eaves and wife, was born May 23, 1893, and died January 8, 1926. She was married to Walter G. Ayscue, December 26, 1909.

She professed faith in Christ and joined Liberty Church when she was about twelve years old, and remained a consistent member until death.

She was a loving and devoted daughter, sister and wife, and had most congenial and friendly greeting for all her many friends. She is survived by a devoted and deeply grieved husband, father and mother, four sisters, Mrs. R. J. Newton, Mrs. J. L. Ayscue, Mrs. S. B. Foster, Mrs. F. B. Fuller, and four brothers, C. O. Eaves, G. W. Eaves, Robert Eaves, and Gill Eaves.

This large family, of which Velma was a member was one of the most active of Liberty Christian Church, but Velma's special talent climaxed in ministering to the sick. It was in the sick room that she doubtless rendered more service and made for herself more friends than any one in her community.

The large congregation present and the profuse floral offering on the very inclement day of her burial, bore witness of how much she was esteemed.

Funeral services conducted by pastor H. E. Crutchfield, assisted by writer.

J. E. FRANKS.

TROGDON.

Mrs. Caroline Trogdon died Jan. 14, 1926. Had she lived a few hours longer she would have been 88 years old. She had been a member of the M. E. Church at Concord since she was twelve years of age, and about 10 years ago transferred her membership to Park's Cross Roads church, where she remained faithful as long as she was able. She is survived by two sons, Thomas Trogdon of Coleridge, N. C., at whose home she died, and Alec Trogdon of Gibsonville, N. C., seven grandchildren, and five great-grandchildren. Interment was made at Concord M. E. cemetery, after services at the home of her son where she died. She was the third member of Park's Cross Roads lost by death in less than a week.

T. J. GREEN.

HOLLAND.

James Richard Holland, 18 months old son of Mr. and Mrs. Gus. R. Holland, R.F.D., Holland Va., died Jan. 29, 1926, after a brief illness of pneumonia. The funeral services were conducted by the writer at the grave in Holland cemetery. This dear little one had but a brief stay in the home, but sufficiently long to entwine himself about the hearts of all and leave sad and aching hearts. May our Heavenly Father comfort and bless the fond parents and other members of the home.

N. G. NEWMAN

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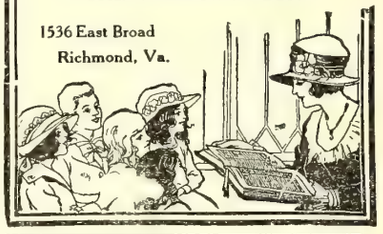

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, FEBRUARY 11, 1926. NUMBER 6.

THE SUN'S OBSERVATORY

Mrs N

By Rev. S. M. Lynam.

Y. M. C. A. Seventy-five Years Old.—

During this year the Y. M. C. A. in America will reach its seventy-fifth birthday. The first Association on the American continent was born at Montreal, Canada in 1851, and a month later one was organized in this country at Boston.

Another Air Service Fight Looms Up.—

One air service upheaval barely subsides, ere another has started. Secretary Davis has ordered an investigation of alleged lobbying activities on the part of officers in the air service. This investigation is being undertaken with the sanction of President Coolidge. Maybe Colonel Mitchell did start something!

Begins With Bible Course.—

Dr. G. Campbell Morgan, the famous British preacher, began his work as stated supply for the First Presbyterian Church, Cincinatti, Ohio, with a course of Bible study lectures. The program of the church while Dr Morgan remains with it will be a course of Bible expositions every Sunday morning, afternoon, and evening, and on Friday night. His son Dr. P. C. Morgan will deliver a lecture on Tuesday evening. It is hoped that Dr. Morgan may yet accept the permanent pastorate of the church.

Race Relations Sunday.—

The Federal Council of the Churches of Christ in America has designated February 14th as race relations Sunday. In its general call the Federal Council points out that race relations have an international as well as a national importance. Indians are seeking justice at our hands, it is pointed out, and Negroes are asking participation in community and national life, while Chinese and Japanese in this country are insisting upon treatment such as is accorded to other foreigners. The question of race relations is of vast importance, and one which the churches must face now, and must face intelligently.

Negro Schools Complete Fund.—

The Hampton and Tuskegee Institute endowment fund drive has been a success. By its terms these two Negro institutions receive seven million dollars. Three million of this amount was given by George Eastman and John D. Rockefeller, Jr. By the acquisition of this vast endowment the financial stability of the institutions would seem assured, but Hampton and Tuskeegee have a great service to perform here in the South, and their responsibility increases constantly as the condition of the average colored man is bettered. While we think of the marvelous success of Hampton and Tuskegee we should remember our own Franklinton College for colored boys and girls, and seek to make some provision for its overcrowded condition and enlargement of its much needed service.

Church Papers Seek Funds.—

It is a well known fact that church papers are not self-supporting, and now two Episcopal organs have undertaken to raise funds sufficient to insure their future existence, *The Churchman,* and *The Living Church.* The former is out to raise two hundred and fifty thousand dollars, while *The Living Church* has drawn up a form of trust to be used by those bequeathing funds to it. It is understood that *The Christian Leader,* a Universalist organ, is meditating a similar campaign. One would certainly invest money in a worthy cause, should one endow The Christian Sun sufficiently to meet all deficits and so insure its future existence. It would be a worthy gift to a worthy cause, and would make the paper able to serve the church better.

Protestants Religiously Ignorant.—

Dr. S. Parkes Cadman speaking at a dinner given in the honor of the editors of the New Protestant Encyclopedia in New York, declared that Americans otherwise well educated were religiously ignorant. He feels that if a vote were taken as to whether the world were round or flat the flats would have it. He regards such ignorance appalling, but he looks forward to a broader minded Protestantism which will come through education in religious matters. Dr. Cadman based his statement concerning religious ignorance on the thousands of letters which he receives every month. Dr. Cadman conducts the question and answer hour over radio every Sunday afternoon. This brings him in touch with much of the ignorance of religious matters in America. If any one has a right to know how we stand in this particular, it is Dr. Cadman.

Plan Religious School for University.—

A board of trustees have been elected to conduct a school of religion at the University of Iowa. The school will be conducted along the general lines now being followed at the University of Michigan. Dean George F. Kay is to serve as the president of the board on which Baptists, Catholics, Congregationalists, Disciples, Episcopalians, Jewish, Lutherans, Methodists, and Presbyterians are to have a representative. Such school of religion in connection with the great universities of the country, if properly conducted should prove a great stabilizing factor for the youth of the country. They will place religious influences within reach of thousands of university students who now have none of it. Such schools face the problem of making their courses attracitve enough to compete with the work of the university, and so to make their services desirable to the students whom they serve.

To Send Specialists to South America.—

The Committee on cooperation in South America whose business it is to co-ordinate the work of the various mission boards doing work in that part of the world, has announced a plan to send three specialists to South America. One is to be a specialist in public health, sanitation, and social service, the second is to be a religious education expert to aid churches and school authorities in the planning of their curricula of religious education. The third will be a specialist in evengelism who will assist the national churches in their evangelistic work. The two Methodist Episcopal churches, and the Presbyterian church have been made resposible for the selection of these specialists. Dr. Robert E. Speer has been re-elected chairman of the committee, and Dr. Samuel Guy Inman has been re-elected secretary. The work in the South American countries should prosper if the right men be found for these most important positions there.

Senators are Silenced.—

By one of the largest senatorial votes in the history of the country the senate voted for a cloture to the tune of 68 to 26. This vote came after much debating some of which was very educational, and some of which meant nothing but an expenditure of breath. This cloture made possible the vote on America's adherence to the world court, but with eight reservations. These reservations of the Swanson resolution declaring for adherence, the irreconcilables believe make the resolution of no avail. America will enter the court, providing (1) that the United States assumes no relation to the League of Nations, and no obligations under the Versailles treaty; (2) that the United States participates on an equality with other members in the election of judges; (3) that America agrees to pay a fair share of the court's expenses; (4) that the United States may withdraw from the court at any time and that the statute of the court can not be amended without America's consent; (5) that the court shall "Entertain" no advisory opinion on a subject concerning the United States without America's consent; (6) that America will not enter the court until all other members agree to these reservations; (7) that no question affecting the United States can ever be submitted to the court without her consent, except by agreement in a treaty; (8) that American adherence will not be construed as to "require the United States to depart from its traditional policy" of opposing entangling alliances, nor cause the United States to relinquish "its traditional attitude toward purely American questions."

When the vote was taken on the Swanson resolution it stood 76 to 17 which was fourteen more than was necessary. The vote was taken late on January 27th, after the irreconcilables had tried in vain to insert two other reservations. They feel that the resolution as passed is a victory in defeat, and are sure that they have made adherence to the court impossible.

NOTES-PERSONALS

Every active pastor in the Southern Christian Convention has planned to observe Mission Month during either February or March. There is co-operation and loyalty.

The World's Sunday School Association reports that there are in the world 347,000 Sunday Schools with 350,000 officers and teachers, and an enrollment of 29,157,000 pupils. The next meeting of the Association is to be in Los Angeles, California, July, 1926.

On January 29th, Rev. W. B. Fuller, Dendron, Va., writes: "I am planning to observe Mission Month in all my churches. I think it a great opportunity for any church or individual to have a part in this great cause and a real privilege to help in the Master's cause at this time."

It is learned with profound regret that Rev. V. T. Crawford has been compelled to retire from the pastorate of our Winchester (Virginia) Church and to go to a sanitorium for rest and treatment. His wife has gone also for treatment. They are at Catawba Sanatorium in Virginia. Here is hoping that both of these faithful ones may soon find relief.

Rev. T. E. White, Graham, N. C., writes on February 4th: "We are planning to observe Mission Month in our church and to give every one an opportunity to contribute, the last Sunday in March. I plan to acquaint our people better with our mission fields, missionaries, needs, and to see our obligations as stewards and our high privilege in having a part in carrying out the great commission of our Lord."

It is not often THE SUN has the privilege of printing a sermon preached by a man 100 years old. We have an idea that Uncle Wellons' sermon will be read with interest and profit by many. The sermon was not written, was delivered without notes or manuscript, and was secured by a stenographer who took it down as it was spoken on the day it was preached, January 1, 1926. And it is a much clearer sermon than many of us younger ones preach now. Long live Uncle Wellons.

"'Missions' is the mission of the Church." So declares Rev. H. Biscoe Hall of Elm Avenue Church, Portsmouth, Va. "We are going to do our best to raise the Emergency Fund that is so greatly needed." Brother Hall is eminently correct. Unless the Church is missionary, it has no claim to the promise, "Lo, I am with you"; neither has it a rightful claim to being a Church. The only reason the Christ could have had for founding the Church was that it might be missionary—an institution through whose message and activities He might win the world to Himself.

Mrs. M. L. Bryant, First Church, Norfolk, Va., in a personal note says: "Every member of our local Missionary Society is undertaking to give $1.00 extra to the Emergency Fund during the Missionary offering in our church." This is the way in which every member of the Missionary Society may help in this time of great need, and a great undertaking. We believe our Missionary Societies, wherever they are in the churches, will show their worth and prove their liberality in helping to make Mission Month a glorious success and a victorious achievement.

The First Church, Richmond, took its Mission Offering on the first Sunday of this month. With 117 members on roll, of which number several are non-residents of Richmond and about twenty per cent of the remainder children, they raised $118.00, which was sent to the Mission Secretary February 9th. This is something over a dollar a member. Some of our older churches should better this average, but if all of them will do as well, we will go over the top with the Emergency Fund. Dr. Ryan's "call" to his congregation is given on the "Missions Page" of this issue.

We wish that every Sunday School teacher were as deeply interested in the Kingdom and as loyal to the Church as Mrs. J. D. Luke, Suffolk, Va., teacher of Class No. 10, "Boys of 22." Mission Month had just reached its first day, February 1st, in the Eastern Virginia Conference, when this teacher wrote: "My class of boys of the Christian Church Sunday School, Suffolk, want to help in the Emergency Mission Fund, so we are sending you $5.00, check enclosed. We pray that the entire sum of $25,000 may be raised. We will give through the church collection on Mission Day, but wanted to send this ahead that it might help now." This fine Christian spirit of co-operation is appreciated as much as the donation which accompanied it.

The Mission Board of the North Carolina Conference (Christian Missionary Association) was in session at Elon College, Thursday p. m., February 4th. The members of the Board are Dr. W. C. Wicker, chairman, Dr. W. P. Lawrence, secretary-treasurer, Bro. W. K. Holt, Bro. K. B. Johnson, and J. O. Atkinson, corresponding secretary. All members were present at the meeting except Bro. Johnson. Rev. H. C. Caviness, Cary, N. C., has acted for the past few weeks as field secretary of the association, and was re-elected to the same office till the annual meeting of the association, next December. He will seek, in connection with his work of evangelism, to increase membership in the association and to prepare the churches for a great annual meeting in December.

The Mission Secretary sincerely hopes that all church secretaries have acted as promptly and faithfully as did Brother W. M. Sparkevan of Eure, N. C., who on receipt of the envelopes for the church wrote: "I have received from your office the package of Mission envelopes, which will be distributed on the second Sunday in February to the congregation and collected on the fourth Sunday as indicated. (Our pastor has announced Mission Day in our church on the fourth Sunday in February.) Rest assured we will do what we can in the matter to get our people interested in the cause." We are grateful indeed, and trust that every envelope sent out will be discreetly placed, and on the day of the offering will be returned with a liberal donation in the name, and for the sake, of Him who said, 'If any man will come after me, let him deny himself, take up his cross daily, and follow me.'"

The Morning *News Review* of Florence, S. C., in its issue of February 3d, carries the following item of interest to SUN readers:

"Dr. Daniel Albright Long, for a half century a minister of the Christian Church, educator, historian and orator of note, has moved to Florence and will make his home in this city. For the present Dr. and Mrs. Long will be at home to their friends at the home of their son, J. C. Long, on Guerry Street, but will remain there only until their home next door is made ready for occupancy.

"It will be a source of great gratification to all in Florence to know that Dr. Long is to become a citizen of this city. Upon the occasion of his visits here he has made large numbers of friends and has delighted several gatherings with his presence and oratory. Dr. Long is from Franklinton, N. C., but recently he has been in Florida looking after his extensive real estate holdings there. With Mrs. Long, he arrived in the city yesterday.

"Although he has reached the age of 82 years, Dr. Long retains all the vigor of youth in mind and body and will take an active part in the social, civic and religious affairs of Florence, to which he will be a great addition. He is a Confederate Veteran of four years' honorable and brilliant service."

No pastor is more deeply interested in Missions and the success of Mission Month than Dr. H. W. Dowding, pastor of First Christian Church, Portsmouth, Va., who, under date of February 2d, writes: "My plan is to devote each Sunday morning during the month to Mission topics, to talk it in the Sunday School, to visit the Ladies' Missionary Meeting and make a definite appeal for funds.

"I know our people will respond as cheerfully and generously as possible, because of their devotion to the Mission cause in general, and for their appreciation of your personal, consecrated interest in the work.

"Those of us who deal with the local church cannot be otherwise than amazed and gratified with the responses of the poor people. For instance, last Sunday we took up four different offerings in our Sunday School among the adults. As you know, we have only one business man in our church, and only one professional man. The average wage of the balance 40 heads of families would not exceed thirty dollars per week. To meet all the legitimate demands of this church, we need an income of nearly $100 per week, that is with the salary of a full paid pastor. Therefore we must conclude that the few people who support a church like this have got religion or something very akin to it.

"I am going to stir up the embers of mission effort this month, and I trust that the time is not far distant when God will place our church and all churches of the Christian fellowship in a position where we can carry on in the Mission Field all the great things which you have in your heart to do."

A MOTHER OF MINISTERS.

Yesterday they banked above and about the lifeless body of a mother flowers of many hues and colors. Gathered there at her bier were ministers, the acheivement of her years. In a very literal sense she was a mother of ministers. From the keen brain and kind heart of one of her minister-sons scores of ministers in the making have been helped. Count them if you will. Or would it not be easier to count the ministers of the Southern Christian Convention who have not heard the teachings and felt the friendship of that minister-son? The Alma Mater of most of us has known never a day without him! A mother of ministers indeed was she.

Few, very few, are the years of that same Alma Mater when another of her sons has not gone forth a minister to help make and mold ministers from his place in pulpit, at the teacher's desk, and in college chapel. Year after year as preacher, pastor, and promoter of God's Kingdom in Conference and Convention he has labored incessantly. A mother of ministers she was! And still another minister-son for more than twenty-six years has likewise been a son of that same Alma Mater, and in those years he has gone forth preaching Christ

and practicing Christianity. In the home, in the church, and about full many a fireside his kindly help and Christian teaching has been mightily felt. But is even that all? Nay, for a daughter, possessing in a full measure the grace and charm of her mother, became a minister's wife and the mother in turn of a minister's children! Her lot it has been and still is to be hostess to scores of homesick college boys and girls in the same above referred to college town. More than hostess to many was she, as many who read these lines could gladly testify. And further still, a leader of fine vision, and faithful performance, is that other daughter from whose home and tender, loving, hands they bore her yesterday. What gathering has there been of the Christian Church in Eastern Virginia for many years that has not been benefitted by her counsel and blessed by her presence? And there are others beyond the pale of this writers personal knowledge, but already enough is given to cause her record to be hard to equal among the mothers of men.

Yesterday I looked upon the flowers, and I thought of mothers. And after all is it not the wish of all mothers worthy of the name that their children be ministers? Not necessarily ministers of the Gospel in the technical sense, but servers in God's world. Some mothers go early and leave their children behind, and some live long and with their children walk, but in motherhood have they not both rendered a service which only God can measure? All of us have mothers, either actually with us or in memory's sacred domain. Would the world not be much better if we all sought more earnestly to cause our mothers to be in deed and in truth mothers of ministers?

JOHN G. TRUITT.

FROM WAKEFIELD CHARGE.

The Fifth Sunday in January was a delightful day, and one that will be long remembered in the hearts of the people of the Wakefield charge. While there was a down-pour of rain most of the day, which had been preceded by a day and night of such weather, yet we feel that the day was one that marked a great and lasting good in the history of the churches. We regret that the weather conditions prevented the rural churches from being present wit a large number of folk, yet those who were present entered into the spirit of the day. The program began at 10 o'clock with a delightful Sunday School, which I think was above the average, both in interest and in devotion due, perhaps, in a large measure to the fact, that the week preceding had been given over to the study of the problems of the Sunday School led by Miss Pattie Cghill. Her work, while with us, was of a very high order; it led us to see the work in a new light and to realize some changes that would profit our school to make.

Following the Sunday School period, was an address by Mr. E. B. White of Richmond, Va., Rev. C. C. Ryan, pastor of the first Christian Church, Richmond, Va., was to be with us, but sickness prevented. Then a very delightful lunch was served in the Sunday School room, by the ladies. In theafternoon Miss Cghill spoke on the Young people's work, characterized by her optimism and enthusiasm of that phase of the church work.

The writer then was called on to give a short talk. This was followed by other short talks by the superintendents and teachers present. The ladies quartet of the Dendron Christian Church delighted the audience with two selections during the afternoon. Brother Wwhite was heard again by a large congregation, this bringing the day to a very successful close.

G. C. CRUTCHFIELD,
Pastor.

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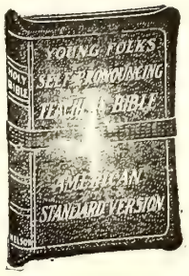

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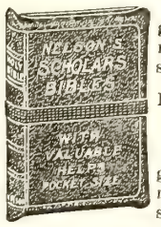

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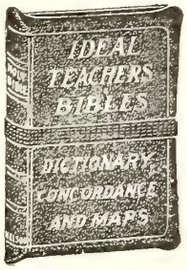

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THE CHRISTIAN SUN

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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE SIZE OF OUR MISSION OFFERING.

No "quota" has been "assigned" any Church, or any member of a church, for the offering to our Emergency Mission Fund in Mission Month. The Mission Board did not have the authority, or the wisdom, to do this. The Board did realize, and does now realize, that an Emergency Fund of $25,000.00 is a necessity. And it had the faith to believe that the people of the Southern Convention were willing and loyal enough to their Church and their Lord, to make a real personal self-denial offering, that this sum may be laid upon God's altar for the spread of the Gospel.

Now the size of the offering in each congregation will be in proportion, not to the wealth and financial ability of its members, but in proportion to the heart, the zeal and the soul that the pastor and other leaders of each congregation carry into the task. There is much in ability; but there is even far more in will-ability. The Mission Secretary has endeavored to furnish facts and suggestions to all whom he could reach. By the courtesy and liberality of Dr. W. P. Minton, Foreign Mission Secretary, Dayton, Ohio, our pastors, Sunday School superintendents, and presidents of Missionary Societies, have been furnished two comprehensive and illuminating booklets on our work, needs, and prospects, in Porto Rico and Japan. If our people do not know what we have done and are doing on the Foreign Field, and the heart-rending need, the fault is certainly not with our Foreign Mission Secretary.

Our cause at home is pressing, and the demands are urgent. Yet our cause in Japan and Porto Rico is in such a critical and distressing condition just now that the Board realizes that relief must be given—or we face intrenchment and a tragedy.

So Brethren, Sisters, SUN readers all, let's make our offering in Mission Month the largest and most liberal possible. This we can do by some self-denial in His name Who denied Himself all for our sakes. J. O. A.

SHALL WE REJECT OR REJOICE?

We will do one or the other. We will not do both. Which shall it be—Reject or Rejoice? Every pastor and every congregation in the churches of the Southern Christian Convention will make that choice for themselves. And they will do so in February or March. They cannot escape. Will they Reject or Rejoice? Even our Saviour could not but Reject or Rejoice: "If it be possible let this cup pass from me. Nevertheless not my will but Thine be done." And God's will was done. Jesus accepted the ordeal, made the supreme sacrifice of self-denial and rejoiced in the triumph of a glorious resurrection.

We Christians are called now by the extreme urgency of absolute necessity to practice in some way the holy virtue of self-denial. We are all asked, every church, every individual in every congregation of Christians, either in February or in March, to make a self-denial offering for the glory of our Lord and the furtherance of His Gospel. Will we Reject or Rejoice?

We are calling ours by its hard and practical name—Emergency Fund Offering. Our Baptist friends, maybe with better choice, called theirs "A Love Offering." Their period was January. Read now, if you will, what resulted, as told in the *Western Recorder,* and see if we are not justified in saying, Reject or Rejoice. It is Dr. Love, Missionary Secretary, writing:

"I pass this word of cheer on to the men and women who have shown a glorious spirit in this debt-paying effort. I have never known anything like it in my acquaintance with Southern Baptists, and I do not believe anybody else has known anything like it. Such abounding in liberal giving, such joy in sacrificial offerings, was never known among Southern Baptists before. I am glad to pass on to those who have sacrificed, the assurance that they have not sacrificed in vain. Of course, if all our people had caught the spirit which these caught and had given in any such proportion as these have given, there would not be a dollar of debt on the Foreign Mission Board, every volunteer who is fitted for the service could be sent to the fields, and all the absolutely necessary equipment could be given the missionaries. Their hearts would be comforted, their spirits strengthened and a new and mighty conquest would be the result upon all of the fields. It is a pity that all our people could not catch the great spirit which has characterized so many. Some have gone to the bottom of the barrel and sent all the money they had; some have borrowed; some who did not have money have sent Love Gifts in the form of jewelry which had the most sacred recollections. Here is a ring which came Monday morning from a good woman in Texas, who did not have money to give, and whose heart would have broken in giving this ring, but for her great love for her Saviour. The ring is valued at $750, though we shall probably not be able to get that sum for it. It is a beautiful diamond in a beautiful setting—a Love Offering indeed, as many have been.

"One other fact ought to be remembered, and that is, everybody has got a blessing out of it who has put true missionary passion into it. Many pastors write that this Love Offering has been a great blessing to their churches. Texas Baptists have given considerably more than $100,000 to this Love Offering, and Dr. F. S. Groner of Texas says: 'I am so happy over the outcome in Texas. This special effort has helped everything and has toned up the morale of our people throughout the State. It was a Godsend to us.'

"Missouri Baptists have taken this matter to heart and achieved commendable results. Dr. A. J. Barton, the Corrseponding Secretary, says: 'The Love Offering for the Foreign Mission Board has been a joy and an inspiration. . . The Love Offering has been coming in, the regular contributions from the churches have not been reduced, but have steadily increased. The offerings for the regular work during the month of December showed a gain of 92.9 per cent over the contributions for December, 1924.'

"Louisiana is among the States which put this offering on with passion, and Secretary Solomon says: 'It has been a blessing to our people and will help everything we are doing.'

"These are examples of what pastors and secretaries are saying. The Virginia women have raised $50,000 on this offering, and there is rejoicing among them from Cape Henry to beyond the Peaks of Otter. All over the South men, women and children have poured out their Love Offerings to the Saviour and He has poured His blessing into their hearts, making them better church members and greater denominational assets."

Again we exclaim to all our people, great and small, "Shall we, as a result of Mission Month, Reject or Rejoice?" J. O. A.

SELF-DENIAL FOR HIS SAKE.

The Purpose.

The Mission Board believes that the people of the Christian Church are as willing as other people are to make any reasonable sacrifice for the sake of the gospel and the Kingdom of our Lord. But they must, (1) Know why; and (2) Be given a chance. The "Why" is, that the Board is doing its best to push the work at Home and Abroad in the name of our Lord, but is laboring under galling but necessary indebtedness. We have tried our best to help enlarge the Kingdom of our Christ. Our returns from several sources, especially from Men and Millions, have not been what we had a right to expect. We must now have a large increase of funds at once, or cripple the meagre work we are trying to do.

So during February all of the Churches of the Eastern Virginia Conference, and during March, all the Churches in all the other Conferences of the Southern Convention, are to take an offering in an effort to raise a $25,000 Emergency Fund. We believe our people are willing to raise this amount and will do it if given the proper suggestion and opportunity. It certainly will help us spiritually, and therefore powerfully, in every way if we give all a chance. Here then is a Suggestion. *Please read and think it over.*

The Plan.

Why not all of us in the Christian Church practice *Self-Denial* in some way during Mission Month for the sake of our Lord and the extension of His Kingdom? In this we follow Christ and get closer to Him. "If any man will come after me let him deny himself, take up his cross daily, and follow me."—Luke 9: 23. The Kingdom of God has been built up, and only goes forward, through self-denial. God Himself chose that way of founding and of building up His Kingdom. He builds in no other way than through the self-denial of His followers. Through self-denial He seeks to make us more like His blessed Son, Who Himself practiced self-denial as none of us ever have or will. Are we willing, during Mission Month, to deny ourselves something, and lay on His altar—place in the collection plate—on the day of the Missionary offering the price of that of which we deny ourselves?

We can choose the time of our self-denial as may seem best—either some object every day of one week during Mission Month; or one day of the four weeks of Mission Month. Let all of us make it a real self-denial offering.

It may be the price of—Our daily dessert for a week; a pleasant trip we coveted for a week-end; the candy, gum, or cold drinks for a week; an entertainment we had decided to give; a pet luxury or indulgence; one meal a day for a week; gas and oil and wear of the car for a day or week.

Little, one says?. Yes, little or much, but let us Christians practice self-denial for His sake, Who denied Himself all to make His name—Christian—worth our having and wearing.

Then for Jesus' sake we will make our Mission Month a real success and win a glorious victory over self and for Him. We can do it. Are we willing? God help us. J. O. A.

SUGGESTIONS FOR A CHURCH PROGRAM. No. II.

It is every pastor's business to survey the field of his church, take an inventory of the needs and of the opportunities, and then to prescribe the course of action his church should persue to meet the needs and to make the most of the opportunities. This course of action recommended to the church by the pastor, will with his program of pastoral activities constitute a definite program for him and his church. Some ministers seem to think that if they deliver two sermons each Sunday that is all the program needed. But a definite program of what the church should be doing is of more importance than the sermons that are to be preached by the pastor. We are told that the pulpit is the minister's throne, but we should not forget that his study or the office where he works out his programs as well as where he grows his sermons is the stairway to his throne, the stairway to his right of occupying the pulpit. In his study he needs to think of how to lead his people out in a constructive program of achievements as well as to prepare sermons to stimulate their spiritual appreciations.

Having observed the first Sunday in September as "Inspiration Sunday"—reviewing the work of the past, and outlining the work of the coming year, the rest of the month of September can well be devoted to rallying and organizing the church members. The third Sunday in September can be observed as enlistment day. The week previous, the pastor should send a cordial letter to each member. This letter should be signed by the Executive Committee of the Official Board also. The letter should be brief and to the point, as should all pastoral letters. In the letter, it is well to state the aims of the church and Sunday School for the year. The church that does not aim high is sure to strike low. In the letter, a card should be enclosed with a list of Sunday School activities, Christian Endeavor activities, Missionary Society activities, Brotherhood activities and all the church activities indicated, and a square space placed before each item, requesting each member to check the kind of work he or she is willing to do during the year. In every church there are people who have always been loyal and faithful in one line of work, but have cared little about other lines of church activities. All such should be encouraged and urged to enter into a different department of the church work for a year as a means of development in Christian leadership. It should be the ambition of every sincere Christian to be "well rounded, thoroughly furnished in every good work." A definite church program makes such possible. At the morning service on this third Sunday in September, a very appropriate subject to preach on is, "Enlisting for Christ."

A Visitation Committee equal to one-tenth of the membership, and composed of the most active members of the church, together with the less active members, should be selected and ready for action on the afternoon of this third Sunday in September. Of course the pastor will not announce that he has chosen the active and the inactive members of this committee, as a contention might arise as to "which was which." But the benefit of such a method, I am sure is perfectly apparent. The committee should be divided up into teams of two each—one active and one inactive, and sent out to visit the entire membership on that Sunday afternoon in the name and interest of the church. They should be sowers of optimism in all the church homes—boosting the church in all of their conversations. The inactive member on the team will soon catch the spirit of the active member, and before the afternoon is over, he may be the better booster of the two. These visiting teams will collect the cards on which the members have indicated the kind of work they are willing to engage in, and return to the church where supper will be served them. After supper, the men should be given the privilege of telling their experiences of the afternoon, reporting the various reactions, favorable and unfavorable. It will be surprising how few unfavorable reactions there will be by reason of the comprehensive program the church is launching. The result of the visitation will be a great inspiration to the visitation committee and to the pastor and to the members called upon. It will convince them that a church committee can make a call without asking for money. That will be a most gratifying demonstration to some.

The following week, or the week leading up to the first Sunday in October, should be fellowship week. Ample announcement should be made of the church social to be held on the most convenient night during the week. The members should be urged to make as many calls on each other during the week as possible, and to share the hospitality of their homes with each other to some extent during the week. Each family should invite at least one other family of their church to their home for a meal, at which time the work of the church should be the chief topic of conversation. Such fellowship, and for such a purpose, will prove a tie that binds the hearts in closer Christian love.

Careful plans should be made for the church social during this week. This being the first social of the year, it is the most important of any to be held. It will largely determine what the social life of the church is to be during the year. It is a good idea to make this the annual Home Coming occasion. A good meal will be provided free under the direction of the social committee, and an interesting and snappy program arranged. It should be a genuine "get-together occasion."

At this social, every person present should be button-holed with a souvenir Home-Coming tag, with the words printed on the opposite side, "I'll be at Church Rally Sunday. Will you?" Also special announcement should be made by the Sunday School Superintendent, the Christian Endeavor President and the pastor, relative to the Rally Day on the following Sunday—the last Sunday in September. Let this social be "a really jolly good time." Play some of the church social games that create a fine feeling of fellowship.

Each class in the Sunday School will be expected to organize to promote Rally Day, and to try to get all the old members out on that day. That is the purpose of Rally Day—namely to rally the old members. The name is self explanatory. But so often the purpose of the day is absolutely defeated by the people working to bring in new members and outsiders. The time for bringing in "the outsiders" has not yet come. It will come after Rally Day. For up to that time the program of the church should be devised toward getting the membership lined up ready for action—namely getting the machinery organized and the workers committed to service. And if the program for the first month of the church has been carefully carried out, the success of the entire year's work has been practically assured. On Rally Sunday, a most fitting subject for the pastor to speak on is "The Supremacy of the Church." Some people do not believe in having a church program. *Their churches show it!* They say, "Let God's Spirit lead." God will lead a pastor more truly, however who plans ahead. God will bless a church more largely that has faith and vision enough to plan for a year's program.

An adequate program, an outline of what is to be done and the steps to be taken in doing it, is just as essential as the organization, yes more essential, for there are churches that have strong organizations, but week programs, and hence accomplish little. An organization without a program is useless. But the world always makes way for the organization, whether it be church or any other organization, that has a definite goal in view and is on its way toward the goal.

Next week further suggestions for a church program will be given. R. C. H.

THE TRIAL OF JESUS CHRIST.

Among the recorded judicial trials no one has had such a reaching consequences, as the two-fold trial of Jesus Christ. It was the culmination upon which is built all Christianity. It is found in the huts of the poor, and the palaces of kings.

In what I may say I shall leave out theological disputes and try to show the legal side of this question.

The man Christ Jesus was against the Jewish law, ecclesiastical and civil. He was a subject of Rome, amenable to the law of Rome. In the study of this question, we should not think of the trial in terms of United States, but in the light of the law, as it then was. Tiberius Caesar, the second Emperor, was on the throne at Rome. Jerusalem was a Roman province, and Pontius Pilot was a Roman procurator. The Sanhedrin was the supreme tribunal of the Jews, but the court of Rome passed upon the legal and political rights. The central figures of all history stood charged with two capital crimes, blasphemy and treason. Andrew C. Bisek says: "History records no other trial conducted before the court of God and the court of men; under the law of Israel and the law of Rome; before Caiaphas and Pilot, as the representatives of these powers and administrators of these laws."

The trial for blasphemy before the Sanhedrin was ecclesiastical. The decission was adverse to the prisoner. Pilot vetoed this when he said, "I find no fault in this man."

D. A. L.

A church in a certain rural district was sadly in need of repairs. The official board had called a meeting of the parishioners to see what could be done toward raising the necessary funds. One of the wealthiest and stingiest of the adherents of that church arose and said that he would give $5, and sat down. Just then a bit of plastering fell from the ceiling and hit him squarely upon the head. Whereupon he jumped up, looked confused and said: "I—er—I meant to say I'd give $50," and then resumed his seat again. After a brief silence a voice was heard to say: "O Lord, hit him again!"

CONTRIBUTIONS

SUFFOLK LETTER.

It is a rare experience for one woman to be the mother of three ministers; but such a mother was buried at Oakland Christian Church, January 24, 1926. She was Hannah Cross Urquhart. Her father, John Urquhart, was born in Inverness, Scotland; her mother, Helen Shivers, was a native of Isle of Wight County, Virginia. She was born in Isle of Wight County, Virginia, on March 16, 1835, and died in Norfolk, Virginia, January 23, 1926, at the age of 90 years, 10 months, and 7 days.

She was married to John Bridger Newman in January 1858. Her husband died September 22, 1900. They lived happily together for 42 years. She was the mother of seven children, six of whom survive her; she is survived, also by one brother, W. J. Urquhart of Richmond, Va., and two stepchildren, Mrs. Ella Hirst of Middleton, N. Y., and Mrs. Job Holland of Chuckatuck, Va. Her own dear children who survive this mother are: Rev. Dr. J. U. Newman, Professor in Elon College, North Carolina; W. T. Newman, West Palm Beach, Florida; Rev. Dr. N. G. Newman, pastor of Holy Neck Christian Church, Holland, Virginia; Rev. C. E. Newman, pastor of Union Christian Church, Virgilina, Virginia; Mrs. W. C. Wicker, wife of Rev. Dr. W. C. Wicker, Elon College, North Carolina; and Mrs. L. W. Stagg, Norfolk, Virginia. In addition to three sons, who are Christian preachers, she has one grandson, Rev. Worth Wicker, who is an Episcopal preacher in Rocky Mount, North Carolina; one son-in-law, Dr. W. C. Wicker, a minister, and one daughter, Mrs. L. W. Stagg, a successful and useful church worker.

Few mothers of such modest and sincere life have made such a large contribution to the Christian activities of a generation as dear Mrs. Newman. She spent her last years with her son-in-law and daughter, Mr. and Mrs. L. W. Stagg, where she enjoyed their constant care and the visits of children and friends.

Rev. Dr. I. W. Johnson, pastor of Oakland Church, conducted the funeral services in the presence of a large congregation of appreciative friends whose hearts really congratulated the children upon the life of such a mother and the hope of re-union in the "Home of the Soul."

Dr. Johnson based his remarks on the first verse of the second chapter of John: "The mother of Jesus was there." "This is," he said, "an unusual occasion. As I stand here representing this church and this congregation, I feel that I am really on holy ground. As I look upon this casket containing the body of one of your friends and neighbors, I feel that silence would be more eloquent than any choice words which I could use to express my thoughts. But I am venturing to bring to your minds some impressions which I wish may be received with prayerful consideration. 'The mother of Jesus was there.'

"I.—*Mother in the Home Life.*

"It was a feast—a marriage feast, the beginning of a home. Jesus was there. His mother was there. He was seeking to create the best home, and mother makes the home. Mother said to the servants, 'Whatsoever He saith unto you, do it"; and they did. This mother whose body lies beneath these flowers was a real mother out there in that home of the Newman family.

"II.—*Mother in the Public Life.*

"The Cana picture was only the beginning. She was with Him in the Temple when He was twelve. She was not always with Him in person, but she was always with Him in spirit. These three sons in their pulpits, these others in the pews, mother has been with them in her prayers, her anxiety and her faith, all these years.

"III.—*In the Hour of Trouble.*

"At the cross mother was there. At the experience that cost Him His life, mother was there. 'Now there stood by the cross of Jesus, His mother.' She could not do much for Him then, but she was there. This mother has been with her sons and daughters in all their troubles, through the years." W. W. STALEY.

ELON LETTER.

One of the most significant facts, I think, is the giving of large sums of money by business men for Christian Education. The three greatest givers in American History have been Andrew Carnegie, John D. Rockefeller, and James B. Duke, and not a single one of these men had the advantage of a college education, yet, when they considered what they should do with their money, they gave millions to Christian Education.

These men were evidently convinced that the future of the church and also of the state is intimately wrapped up with education, and consequently they decided to give large sums of money for these purposes.

These men achieved distinction in their lives. I think they may fairly be said to be great men. Any man is great who comes to a commanding position in any line of human endeavor, and these three great philanthropists were dominant figures in our commercial life. They had open to them all the world to which they might devote their wealth, but there is not much evidence that they ever considered any other investment of their millions than the opportunities offered through Christian Education and allied agencies.

The Church can learn a lesson from these captains of industry, a valuable lesson, it seems to me. The Church must strengthen her educational institutions in order to conserve her strength and be sure to win for herself that place of commanding leadership in human affairs which it is her right to occupy.

The same considerations which influenced these princely givers of millions to give so largely for purposes of education, should have weight with those of us who must necessarily give in a small way. We may think, because we are unable to make large contributions, that our contributions will not count in the great program of Christian Education. However, the sum total of small gifts to Christian Education always over-balances the larger ones, and he who is able to give only a few dollars for this cause should feel happy that he is investing it in a way that is approved by the business judgment and foresight of the greatest givers in human history.

In this connection I wish to express grateful appreciation to those who are aiding the work here through contributions to our field secretaries. I know that they have every reason to feel that they are making a solid contribution of lasting worth to the cause of Christian Education in our denomination and to the strengthening of our Church in all its life and in every enterprise which it fosters.

I make this statement in the preceding paragraph because the basic thing in any Church is its leadership, and an intelligent leadership is an absolute necessity in a day of general intelligence such as that in which we are now situated. W. A. HARPER.

SERMON OF REV. JAMES W. WELLONS, D. D.

Preached on His One Hundredth Birthday, January 1, 1926, at Elon College, N. C.

I don't know that I can talk loud enough that many of you can hear me, but I will talk and hope that a few of you may hear me.

For the last few days I couldn't keep the tears from my eyes when I received so many letters and cards of congratulation. I couldn't help weeping, and today to meet this great crowd here I feel that it is an honor not deserved, but richly conferred upon me.

I want to say here in the form of a sermon a few words. I was always a great believer in the Bible. My mother taught me that, and I have always loved the old standard King James Version of the Bible and have always read it, and the days that I can read, that is all I read now. It is the greatest pleasure of my life. I prayed earnestly a few years ago when my eyesight became dim that I might read the Bible as long as I lived. I do read it, but I do not read it perfectly. I cannot read it perfectly.

I very often have to read over a verse twice, sometimes three times, before I can get hold of it, but always I find pleasure in that old Bible. I intended to bring it with me today, that old Bible, the one that I have used so many years, whose lessons have been such a comfort and such a pleasure to me all my life.

I have had many Bibles, all of them King James versions, and have worn them out. I don't know how many I have worn out in my life. Not as many as I ought. The one I now have is in larger letters, and I have had it many, many years. The last few months this old Bible has given out, but I would not buy a new one. I had it rebound, and every day read this old Bible of mine. And I want to say here, brethren, that I would not give this old Bible for all the new translations you can make.

I have tried to preach for over seventy years, and during that time I have always used the King James version of the Bible. I call it the old Bible. I love it. It comforts me. I never but one time, I remember had to use a substitute, and that was when I could not get hold of my old Bible.

I want to say here that the lessons taught me from that old Bible were taught me by my mother. She taught me in my early age. She taught me to love God, as far back as I can recollect, and I can recollect a little further back than some of you. I can recollect all her teachings.

I was alway so glad to have ministers come to my father's house. I was reared in the country. We didn't have so many preachers and they didn't come as often as they do now. They came but seldom, and I was always so glad to run and open the gate. And when they got there, it was not a ten or fifteen minutes' visit; it was a half a day or a whole night. Those old lessons they taught me I shall remember all my days. They taught me about the Three Hebrew Children, the Fiery Furnace and Daniel. I listened to them, and there are so many things in my mind which those dear men taught me and which I shall never forget. We didn't have Sabbath Schools then. We didn't have the privileges we now have, and children did not arrive at maturity as rapidly as they do now. Times change, but I am glad to say that even in this day and time the same old religion taught me when I was a boy is the religion we need. We cannot change it, though we may interpret it differently.

Will you allow me to say here, that the children of my youth were taught by godly parents to fear God, and when I had grown to be about eleven and a half years old, had reached that period of life when I began to see and think of the goodness of the Lord and the great power of the Lord. I used to go to the church and sit

down and listen to the preacher. We each year had a series of meetings, we called them "Protracted Meetings." I always attended these meetings. Between my eleventh and twelfth years I was deeply convinced. I felt strangely moved on Sunday. On Monday I listened to the preacher as he told of the stories of the great wonders of Christ and the power of God to save. The tears began trickling down my cheeks. When my heart was moved to compassion, I felt that there was something that I had to do, but oh! what a cross my heart had to bear. I had the hardest cross. Someone advised me to go the front seat with the unsaved, and I refused. But presently an old gentleman came down the aisle. His name was Harward Lanier, and he came and laid his arms so tenderly around me and said: "I have come to help you." I yielded and went forward. I had been there but a little while when the dark cloud began to disperse, my fears began to steal away, and light came. Everything changed. The whole house and everything changed in appearance. Everything looked so much better, so much clearer, so much nicer. When I arose from there, I don't know what I said, I don't know what I did, but I arose from there and felt that there was something for me to do. "You must bring someone else in," and I went searching for somebody else to bring to the foot of the Cross, and there I got comfort.

My old grandmother was at home. I felt that I must hurry home to tell grandmother. When I got there, I found she was so anxious to hear what her little boy had to say, and, as I told my grandmother, the tears began to trickle down the face of this earnest woman as she listened attentively to what I had to say. I cannot follow the story further, but I always love to tell it, and it has always been a source of comfort to me; it has always sustained me; it has always strengthened me; that little streak of light and joy I gathered there at the foot of the Cross. And, brethren, today, when I am one hundred years old, it is a fresh story that I love to tell, the story of the time when I found joy at the foot of the Cross.

Allow me to say here that I have always liked to sing. My voice has failed me now, but still I enjoy to hear singing. My voice was good for many years and I loved to sing. I cannot remember when I began to sing. When the preachers came to visit my father, I always listened attentively, but when they sang, I joined in. Most of the time I led at their request. When I learned the fear of the Lord and when it became my duty, I taught the rest of the family to sing. They would read the words, and I would sing them for them. That was before I could read and write.

But, somehow I didn't think I was called to the ministry, though my older brother thought I was. He was a great preacher and nearly five years older than myself. I didn't feel that way. He was a bookworm, and I was not. I loved to look after father's stock and the farm, and I have never seen the time when I didn't work; when I didn't have something to do. When I became impressed with the idea of preaching, I didn't tell anybody, not even my brother. I never kept anything else from my mother. I said I was going to wrestle this out with the Lord, and I did for three years. I was going to school, such schools as we had, and I used them the best I could. And, when I told my mother, she wrote at once to my brother, and he wrote me immediately: "We have all thought for three years that you were going to preach." I was then giving some attention to medicine. "For three years we have been thinking you were going to preach. Give all your time to the Lord," he wrote me, and I took his advice.

I attempted to go to school, but my health was such that I could not remain, and I was forced to leave the school room on account of my failure in health. But when I went into the ministry, I resolved to study in school; though under difficulties. I had a large field of labor while I was in school. The churches in those days did not pay anything scarcely. One gentleman proposed to give me a horse. Another man proposed to give me a buggy and harness. "No," I said, "I will not accept these things as gifts, but when I can pay you for them, I will do it." They said: "We will never ask you for the money." But I went to work, and in less than two years I had paid for the horse, buggy and harness.

There are many things here that I might mention if I had the strength and the time, that might be a pleasure to you to hear, but I will go lightly over them. And I say, my brethren, when I commenced to try to preach, I preached as my mother had taught, as that old fashioned Bible had taught. I preached Jesus Christ and Him crucified. God heard my feeble efforts, and souls were won for Christ. What a comfort and what a pleasure! I started out preaching for souls, not money, and it was such a pleasure always to see them coming. And as I went to the people in their homes and talked about the blessed Lord, I could feel the fine influence that moved me to work. I have never doubted the baptism of the Holy Spirit.

At an early age I came up with a gentleman. My father had sent me to market, and I stopped at the shop for lunch, and the gentleman of the shop came up and invited me into the house and showed me an invention, perpetual motion. He said that a great royalty would be offered him for it. I looked at it, and saw that it would run until it wore out. Further, it didn't accomplish a single thing. It just moved and did nothing. He said that he was on his way to Washington, where he was going to patent and sell it. "What does it do?" I asked. "What does it effect? It doesn't accomplish anything." He couldn't answer me. That incident first brought to my mind that a number of men and women grow up in the country just for society and the gay things of life, but what do they do? Oh, how many young men and young women are growing up and not learning to work! Joseph took Jesus and taught Him a trade. And every man and every woman should feel that there is something for them to do. There is something for each of us to do. We should feel that way about life.

We see the boy and girl in early life coming to the front, much sooner than we did. The question comes up here, what are they doing? Are they working? Are they doing anything? Then it comes to my mind, what are their parents doing? Do their parents teach them to work? Do their parents teach them to do something worth while? No, they let them go out at night to learn wickedness. Brethren, these things ought not to exist, and parents should feel that their children should not go into associations of this kind. They should not go into them, they should not associate with their inmates, and, when you allow your boys and girls to go with the lazy, the idlers, and the corrupters of life, then you are letting them go into a channel where they will be ruined unless you can get them back. And remember, when you have learned a thing, it is hard to unlearn it.

Consider our small boys, with cigarettes in their mouths. They learn the use of tobacco, and acquire the taste of tobacco. God didn't give them this taste. The boy cultivates it himself. But we are making some progress. There are brandy and whiskey, now outlawed. God never made any brandy and whiskey. Men made them, and men and women learned to drink them. There was never anything good in them, but only a bad habit. These bad habits are many that we fall into. We also sin against the religion of Jesus Christ when we indulge in these evils.

A little boy or a little girl now reaches the years they feel accountable to God sooner than than they used to. It is his duty to ask then to know the Lord. It is the duty of his mother, his parents, to teach him the fear of the Lord. Start him right early in life, and then he will accomplish so much more than he can possibly do if he fails to start at the right time.

I failed to give you my text. My text is: "But seek ye first the Kingdom of God, and His righteousness: and all these things shall be added unto you." Shall I tell you where it is? It is in Christ's Sermon on the Mount, Matthew 6: 33.

Do you recollect the time you commenced seeking? We have been seeking all our lives. The question comes, what are you seeking? Are you seeking the godly, are you seeking the wicked places, wickedness and corruption? What are you seeking? I told you of a man who was seeking to invent perpetual motion, and it was not worth anything. Are you seeking a large number of things in life that are not worth a thing, not a solitary thing? Seek ye first the Kingdom of God, and all these things shall be added unto you." No man can preach religion unless he has it. Therefore, it is necessary that we seek. Always be seeking. Always be looking and seeking, and therefore, to you will be coming these gifts of the Lord. Seek ye first, and all these things will follow. When we seek the Lord first, we have made Him an object in life. Seek to do something. Seek to do somebody else good. Seek to do something that will be of service to someone else. In seeking the Lord, we gather good truths and we can store them; but when we seek other things first, we gather trash, and what does it amount to? You get nothing out of it. But read your Bible and you will get good things every time you read. Every time I read my Bible, I get some fresh ideas. I get every time some new truths. I read my Bible because it is a storehouse that doesn't exist anywhere else.

I want all the preachers here to stand. [Some fifty stood.—Editor.] Now let me say to you preachers just a word. I want to inquire of you ministers, whether you have sought souls or whether you have sought money for your hire? If you have sought money, you are a failure. If you have sought souls, you are not a failure. The great object of our religion should be seeking souls. Ministers should be seeking souls to get them to accept Christ. I have known ministers who were interested only in a big congregation and a big salary. They did not think of the poor souls all around them. They say now, "Give me a big church and a big salary, and I will accept it. If you don't, I am in the market, and somebody else will give it, and I will go there." But let me say to you, my dear brethren in the ministry, don't stay on top of the house. Come down here among these boys and these girls. Come down here and teach them and take them up step by step up the ladder, until you get them into a higher position. Don't despise the children, nor the day of small things.

And right here I want to say to my brethren of the ministry, and to those who want to be ministers, give your whole heart to the seeking of souls; be soul hunters and not money hunters. God doesn't forget us, and you will not be forgotten. Go out among the poor, among the people in the country, go out yonder among the people in the mills and seek souls.

My brethren, let me say here that you should

Continued on page 14.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

TWO AND TWO.

"And he went around about the villages teaching. And he called unto him the twelve, and began to send them forth by two and two."—Mark 6: 6-7.

"Now after these things, the Lord appointed seventy and sent them two and two."—Luke 10: 1.

Christ was the greatest teacher and the model organizer. He is always honored when his followers use his plans and methods. He has ever honored the use of his own plans. The plan of "twos" is one of the very best plans ever used by those who would do Christ's work. It does not matter whether it be in soul-winning, social visitation or the Every-Member Canvass. Witness the Kingdom Enlistment Week results throughout our church, witness the Every-Member Canvass throughout our brotherhood now where they have followed the standard plan though "we tried it once and it wouldn't work with us."

See what two men can do, when they have been properly instructed, sitting down in a home; they can explain every item in both parts of the budget and make it plain to the entire family, answering questions that the pulpit does not have time to answer in detail, even if all members of all the families were present.

These two canvassers can talk it through with the family, showing the needs, fields, responsibilities, and tactfully make suggestions if amounts likely to be subscribed are unworthy. They can show that a tithe of the income is the least that any one should give and that the greater portion of this should ordinarily be subscribed through the church.

Here is a family where the husband has heretofore made the only subscription of perhaps fifty cents a week for current expenses and a nickel for benevolences. There is a chance to do real stewardship teaching and urge that each member should subscribe for his own sake as a matter of worship, which is individual. Then there is a chance to show that the ratio is not a right one, and the importance and magnitude of the denominational benevolences may be shown. Then it may be suggested that fifty cents and five cents are fifty-five cents a week, or $28.60 per year, which is a tithe of an income of only $286.00 for the whole year. Then it may be shown that the family pledges should total several times the former amount. It is a great privilege and honor to be a canvasser and a great blessing a canvasser brings to one whom he encourages to come up more nearly to his privilege and duty.

A team not only secures subscriptions for the Kingdom work, but carries a message of cheer to the family, shows the accomplishments of the past year and the aims of the new year. Often new workers are discovered, sometimes the way opens for a brief prayer, especially if there are sick ones or shut-ins or if there is sorrow or trouble. It is a great chance to get next to that family and sow stewardship teaching. It is great to be honored by one's church by being chosen as a canvasser.

Jesus was always seeking to develop workers. He took some pretty raw material, the twelve and the seventy, and see what he brought them to be. The Every-Member Canvass develops the canvasser in a wonderful way. It is a pastor's priceless privilege to develop them into splendid workers. It trains them for larger leadership. It gives them a man's task, not a boy's job. It draws out the best. It gives them new and interesting points of contact. They became advocates, and it is a great thing to be an advocate of the various causes of the Kingdom. No church can afford to go without a regular Every-Member Canvass annually.

MEN AND MILLIONS.

Dr. J. O. Atkinson, Mission Secretary,
Elon College, N. C.

Dear Sir:

The collections from Men and Millions for January are as follows:

Eastern Virginia Conference:	
Bethlehem	$ 10.00
Antioch	57.00
Western North Carolina Conference:	
Burlington	95.50
Poplar Branch	5.00
North Carolina and Virginia Conference:	
New Lebanon	20.00
Valley of Virginia Conference:	
Leaksville	10.00
Concord	3.00
Georgia and Alabama Conference:	
Richland	10.00
Eastern North Carolina Conference:	
Franklinton	5.00
Liberty (Vance)	80.00
Henderson	46.00
Total amount for January	$ 341.50

Yours truly,
CHAS. D. JOHNSTON,
Executive Secretary.

REPORT OF EASTERN VIRGINIA MISSIONARY SOCIETIES.

The following is a report of the receipts of the Women's Missionary Societies of the Eastern Virginia Christian Conference, for the quarter ending December 30, 1925:

WOMEN'S SOCIETIES.

Antioch	$ 12.81	
Berea (Nansemond)	18.40	
Bethlehem	17.35	
Christian Temple	83.04	
Cypress Chapel	2.00	
Damascus	5.50	
Dendron	16.15	
Dover	16.80	
Elm Avenue, Portsmouth	4.73	
First, Norfolk	60.00	
Franklin	12.65	
Holy Neck	38.20	
Holland	52.05	
Isle of Wight Court House	4.50	
Liberty Spring	5.65	
Mt. Carmel	11.50	
Newport News	8.80	
Oakland	2.80	
First Church, Portsmouth	20.24	
Richmond First	20.25	
Rosemont	51.21	
Suffolk	98.50	
Wakefield	13.30	
Waverly	30.20	
Windsor	5.10	
		$ 611.73

YOUNG PEOPLE'S SOCIETIES.

Berea (Nansemond)	$ 14.20	
Bethlehem	12.39	
Christian Temple	5.00	
Cypress Chapel	11.50	
Damascus	10.00	
Dendron	4.00	
Dover	45.00	
First, Norfolk	3.05	
Franklin, Va.	1.00	
Holy Neck	2.95	
Holland	46.35	
Liberty Spring	5.80	
New Lebanon	9.01	
Richmond	.50	
Suffolk	227.70	
Union (Surry)	5.40	
Waverly	9.20	
Windsor	14.15	
		427.20

WILLING WORKERS' SOCIETIES.

Berea (Nansemond)	$ 2.88	
Bethlehem	2.60	
Christian Temple	7.01	
First, Norfolk	15.00	
Franklin	13.75	
Holy Neck	9.45	
Holland	23.50	
Mt. Carmel	3.00	
Rosemont	3.00	
Windsor	4.00	
		84.19
Grand total		$ 1,123.12

Respectfully submitted,
MRS. W. V. LEATHERS,
Treasurer.

REPORT OF NORTH CAROLINA MISSIONARY SOCIETIES.

The following is the report of the Woman's Home and Foreign Missionary Society of the North Carolina Christian Conference, for the quarter ending December 31, 1925:

WOMEN'S SOCIETIES.

Bethlehem Aid	$ 5.00	
Burlington	120.08	
Chapel Hill	12.90	
Durham	36.45	
Elon College	96.79	
Greensboro	62.25	
Henderson	50.00	
Hines' Chapel	20.00	
Howard's Chapel	10.00	
Liberty (Vance)	15.00	
Lynchburg, Va.	6.50	
Monticello	3.00	
Mt. Auburn	30.00	
Mt. Giliad	1.73	
Piney Plain	2.85	
Pleasant Grove, Va.	10.80	
Pleasant Hill	9.40	
Pleasant Ridge	21.05	
Raleigh	25.40	
Randleman	2.50	
Sanford	26.00	
Union Ridge	11.25	
Union, Virgilina, Va.	23.26	
Wake Chapel	18.45	
		$ 620.66

YOUNG PEOPLE'S SOCIETIES.

Burlington	$ 40.55	
Elon College	15.10	
Burlington, Jr.	4.70	
Greensboro	25.00	
Mt. Zion	8.35	
Ramseur	5.00	
Sanford	3.75	
Union, Virgilina	1.00	
		103.45

WILLING WORKERS' SOCIETIES.

Burlington	$ 3.10	
Elon College	2.25	
Greensboro	6.25	

Liberty (Vance)	1.00	
Mt. Zion	3.00	
		15.60
Grand total		$ 739.71

Respectfully submitted,
MRS. W. R. SELLARS,
Treasurer.
Burlington, N. C.,
February 1, 1926.

THE REASON FOR MISSIONARY ZEAL.

By Rev. C. C. Ryan, D. D.

Pastor First Christian Church, Richmond, Va.

[This sermon was delivered before the congregation of our Richmond Church on Sunday, February 7th. just before the taking of the Emergency Mission Offering. This church reports its quota raised.]

Text: Heb. 2: 9; I. Thess. 5: 19.

It is with a view of arousing such an understanding of the great underlying reason for Missions, that I bring this to you today.

According to the New Testament standard, the passion of a Christ-like love for human souls is a greater thing than eloquence, knowledge, or faith. "If I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a clanging cymbal; and if I have the gift of prophecy, and know all mysteries and all knowledge, and if I have faith so as to remove mountains, and have not love, I am nothing." The passion of a Christ-like love for human souls develops in the soul of a Christian disciple from the presence in himself of powers and activities that reflect the mind of Christ.

We see three things in Christ's life: First, A clear vision of the world; Second, A deep feeling toward the world; Third, Actual effort for the world.

Our Lord saw all human life clearly. He saw the world as it is. No mists of optimism deceived Him; no veils of pessimism blinded Him. While taking note of every local interest, while loving and toiling for the individual, yet ever with clear eyes he saw the world, loved of God, cursed by sin, groaning and travailing for redemption.

And with this clear vision of all human life, our Lord Jesus joined the deep feeling of perfect appreciation and divine compassion. What He saw He felt. Upon His own holy soul He bare the griefs and carried the sorrows of humanity. The sighing of the prisoner came up before Him, and the cry of the oppressed was ever in His ear. When he beheld the city He wept over it. He had compassion on the multitude because they were as sheep without a shepherd. And with unwavering faith, He turns toward Jerusalem that He might be lifted up and draw all men toward Himself.

And to this clear vision of the world, and to this deep feeling for the world, our Lord added actual effort for the world. His sorrow was not the impotent lament of one who fain would do, but could not. His burden was not the crushing burden of pessimism. It was the weight of the *Sacrificial Cross*. It was the *Mediatorial* burden. "For the joy that was set before Him, He endured the cross, despising the shame." He came not to lament, but to redeem; He came not to be ministered unto, but to minister and to give His life a ransome for many. And out of this holy triad of powers: His clear vision of the world, His deep feeling toward the world, His active effort for the world, issues the passion of His love for human souls. "The love of Christ which passeth all knowledge"—the love which for us to know is for us to be filled with all the fulness of God.

No conception within the range of human intelligence is so magnificent as this—the love of Christ for man, the boundless, fathomless, deathless love of the Son of God.

The great movement of the Church in this, the twentieth century, is the Missionary movement, that is the awakening of apostolic minds at home and the illumination of heathen darkness abroad.

Minds content with the form rather than the life of Christianity are blinded by local religious interests and must be awakened to the larger questions of the world's evangelization. This apathy can be broken; but the man who thus awakes, who thus conquers, must himself be first conquered and set on fire. It is his to educate the Church's intelligence. Knowledge is the true and substantial basis of an interest in Missions. Vague preceptions of duty may help a flagging interest to survive, but the zeal that endures, the zeal that grows, the zeal that rises to the level of consecration, is the zeal that is according to knowledge. I see developing at many points a new conception of the ministry that must attract toward it many of the most gifted and consecrated young men and young women. The college and the seminary are growing closer together. The study of Missions in the college is bringing out a type of manhood which is full of heroic beauty, enthusiasm and faith. The student is studying the world today as never before, is feeling in his fresh young heart the thrill of the new conception of applied Christianity, is realizing Christ's love and Christ's present salvation for the world in terms of reality. In many a college today, are found the very flower of our youth, to whom the work appears not a reserved and gloomy world of ecclesiastical technicalities, but as the King's own highway to joyful and abundant service.

Methinks I catch a vision of the ministry of tomorrow. It shall be a ministry devoted to the highest scholarship and the most fearless search for truth, looking upon the culture of the mind as no foe to the spiritual life. It shall be a Christ-filled ministry, beholding the glory of God in the face of Jesus Christ, worshiping Him with the enthusiasm of an absolutely fearless affection, and presenting Him as the only name given under heaven whereby men might be saved. It shall be a Biblical ministry; holding fast the faithful Word and preaching that Word as one great sufficient message and revelation of God to man. It shall be a Missionary ministry; full of passion to redeem, clear-eyed to discern the outgoings of Christ's work, faithful in its stewardship at home and abroad, apostolic in its assurance that Christ has ordained it to bear much fruit, apostolic in its eagerness to spread far and wide the Gospel of the Risen Lord, apostolic in its blessed hope that that unseen and crowned Saviour shall surely come again.

With such a ministry, it would be the natural thing to expect and to find a laity all aglow with a Missionary spirit, not alone because we have such a ministry, or because we have money invested, or loved ones in the field, but because we see Jesus, and by that marvelous sight, catch His spirit.

If we look at money, we know that it shall perish; if we look at friends, we know that they may fail us; but if we look at Jesus—Dr. Guthrie says: "To see Jesus clearly with the eye of faith is to see the deep opening of a way from Egypt to freedom's shore; is to see the water gush full and sparkling from the desert rock; is to see the serpent gleaming on its pole over a dying camp. To see Jesus is to see the life boat coming when our bark is pounding on the rocks; is to see a pardon when the noose is around our neck and our feet are on the drop."

No sight in the world like Jesus Christ, with yearning and self-surrender in His life, with forgiveness on His lips, and a crown in His blessed hand! This is worth laboring for, praying for, living for, suffering for, dying for.

"Also I heard the voice of the Lord saying, Whom shall I send and who will go for us?" "Then said the Lord's servant, Here am I, send me," and I beheld the outstretched hands of the millions who know no Christ, and near these millions one saying, "How shall they preach, except they be sent?"

This is the new message to the church. David Livingstone used to say, "The end of the exploration is the beginning of the enterprise, the end of the privilege is the beginning of the duty, the end of the receiving is the beginning of giving, the end of praying together is the beginning of the final victory." I would add, that the end of the awakening of ministry and laity is the beginning of a final conquest for the world's redemption. Moffat told Livingston that he had seen, in the light of the morning sun, a thousand African villages where the name of Christ had never been spoken. Then Livingston entered the southern end of Africa and drew by his journeys what Stanley called a cross upon the continent, praying before he died that this open sore might be healed.

We have told that story in our colleges and churches. We have told of Hannington and Coleridge, Patterson and Paton, and the rest, until hosts stand ready to go. They are our imperial troops, waiting to carry our symbols away beyond our far flung battle line. They seek not ease, but service. They have knelt in some new "upper room" until they have heard the sound of the mighty rushing wind, they have knelt by some new hay stack, by historic river, until cloven tongues, like as to fire, have sat upon their lips. They are the children of a material, commercial age, but they have been so touched by the Spirit that they rise from their knees, a new light upon their faces, saying, "The love of Christ constraineth us."

Oh, Church of Christ, quench not the spirit of your sons and daughters! Halt not again at Kadesh Barnea to wonder and die in the wilderness! Fail not as in times past!

"How shall they go, unless they be sent?"

The nation arms and equips her soldiers for a conquest. She staggers not at any millions needed to plant her flag in triumph. The nation sees to it that her soldiers can be useful as well as willing. She meets their readiness with her means. Will the Church of God do less than that. The Church of Christ must enable her sons and daughters to be useful as well as willing. The devotion of the volunteers must be equaled by the devotion of the church. The patriotism of the soldier must not fail because of the apathy of the country.

Then, Oh, to our knees, ye Church of God, that we may catch the vision our children have caught—the world in its need, and Christ with His love. *Quench not their spirit!*

Individual wealth must be reconsidered in the light of the moving Spirit of God and our people. Passion brings power, and power brings duty. Meanwhile, for every man of wealth and every man getting wealth, there is one sentence with its living definition, "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." This is the living philosophy of wealth, written in every page of history from Abraham to Christ, and written at last on the Cross itself. By this philosophy all individual wealth shall be tested.

Cotton is not king; the South thought it was, and she was overwhelmed. Commerce is not king; great cities have thought it was, and they have perished. Culture is not king; Greece thought it was, and she lost her candle out of her candlestick. Gold and silver are not king; nor oil, nor

(Continued on page 13.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson VIII.—February 21, 1926.

"JESUS RAISES LAZARUS FROM THE DEAD."

Golden Text: *"I am the resurrection and the life; he that believeth on me, though he die, yet shall he live."*—John 11: 25.

Lesson: John 11: 1-12: 11.

Devotional Reading: I. Cor. 15: 50-58.

The Master did not dwell apart from the race of men. He lived in their midst and entered into their homes. He went about doing good. It seems that there was something so friendly and genial about Him that there were always those whose homes and hearts were open to Him. The home at Bethany was such a home. It seems that there were three in this humble family, a brother, perhaps the sole support of the family, and two sisters, Martha and Mary. The Master probably made a practice of stopping at this home instead of spending all the time in Jerusalem when He came up to the feasts and on other occasions. These visits had developed a strong friendship between Jesus and the brother and the sisters, for John says, "Now Jesus loved Martha and her sister, and Lazarus." It goes without saying that they loved Him too. Happy is the man who has real friends. Thrice happy is the man who has Jesus Christ for his friend. One might add that thrice fortunate is the home with the open door into which the Master comes as a guest. The writer recalls with a spirit of abiding gratitude the homes that were opened to him when, as a college man, he went out on Sundays to preach, or during the summer to engage in evangelistic work. He recalls also a visit with a lady in New Haven whose home was open to students in Yale, and who made a practice of inviting foreign students especially to her home. Inasmuch as we do it unto these, we do it unto Him.

Trouble had come into the home where Jesus was wont to visit. Lazarus, the brother, was ill. When a loved one is ill, especially if he is dangerously ill, hearts are heavy. The sisters felt their deep need and they sent for Jesus. Humanity at its best turns instinctively to Jesus Christ in the hour of trouble. The Master has demonstrated His claim to be called the Great Friend. Those who call upon Him in sincerety and in truth, will never call upon Him in vain.

The Master did not go at once. There is a divine order of things, which human ignorance and impatience does not always recognize. What seems like an unjustified delay in God's dealings with us is not delay at all. God doeth all things well. We must learn to have faith in Him. He moves in mysterious ways His wonders to perform, and at times He seems to move slowly, but He works His wonders just the same. The Master's delay in going was not due to indifference or unresponsiveness; it was all to the end that the Father might be glorified.

But the Master went. The Jews had made an effort to stone Him only a short time before this, and His disciples were surprised that He would dare go back thither again. Duty, not danger, was the great word with the Master. His will was to do the will of the Father that sent Him. The man who does that need fear no danger. He who does not that is in danger already. Jesus would walk in the light as He saw it. And under the inspiration of His moral courage, the disciples, headed by Thomas—Thomas may have been a doubter, but he was no coward—went with Him.

When the Master arrived at the home-town of Lazarus, He found that Lazarus had been dead already four days. The home as reported by John was a scene of sorrow. Many Jews had come to sorrow with those who were in sorrow and to weep with those that wept. The sisters themselves were grief-strickened, perhaps not only because of the death of their brother, but because of the Master's seeming unresponsiveness to their call for help. The writer in his brief ministry has already been into just such homes.

Martha runs true to form. When she hears that the Master is coming, she goes to meet Him. Her greeting was a mixture of what might be called a reprimand and an assertion of faith. "If thou hadst been here my brother would not have died. But even now I know that whatsoever thou wilt ask of God, God will give it thee." "Thy brother shall rise again," said Jesus." "Ah, yes," said Martha, " he will rise at the general resurrection"—the Jews believed in such a resurrection. Then the Master of Life spoke the words that have been the comfort and the strength of countless men and women since. "I am the resurrection and the life. And whosoever liveth and believeth in me shall never die." There was something about this man that imparted eternal and abiding quality to those who believed in Him and lived in Him. Man is, of course, a creature of time, and subject to the limitations of material things to some extent. But when a man directs his faith to Jesus Christ, there is something so vital in the process that it lifts him into the realm of the eternal. Eternal life is not something that we are going to have in the world to come; eternal life is something that we have here and now if we are in Christ, if we direct our faith to Him and strive to achieve His character and express His spirit. "He that hath the Son hath life." "We know that we are passed from death unto life."

"Jesus wept." This is the shortest verse in the Bible. It is also one of the most important, for it asserts once and for all that the Master took upon Himself our infirmities, and enters into our sorrows. Let no man think as he stands by the open grave that he weeps alone. There is one standing there, nearer than hands and feet, Who weeps with him. Jesus is the Great Comforter because He enters so sympathetically into our sorrows.

There is drama in the situation as Jesus stands before the opening in the cave in which Lazarus has been buried. Here is the supreme test thus far of Jesus' claim as the Lord of Life. As always in a crisis, the Master prayed to the Father, thanking Him in advance that the Father had heard Him We need to learn that we often have not because we ask not, and we also often have not because we do not believe we already have when we ask. "Lazarus, come forth." "And he that was dead came forth." One may interpret this gospel story in many ways, but he who does not see in it all the victorious power of Jesus Christ over the last enemy that must be destroyed—death—does not see the heart of the story. Jesus Christ as the Son of God is the resurrection and the life. There is no death to those who live and believe in Him.

Teaching Points.

1. Jesus Christ exhalts human friendships.
2. God is a very present help in the time of trouble.
3. Delay in answering prayers on God's part is no evidence that they will be unanswered.
4. When danger lies in the path of duty, then danger must be faced.
5. What seem like tragedies are often opportunities for glorifying God.
6. Jesus Christ is Master of Life because He is Master of Death.
7. Fellowship with Christ lifts a man above the temporal into the eternal.

CHRISTIAN ENDEAVOR.

Topic for February 21, 1926.

"LIVES TRANSFORMED BY CHRIST."

Scripture: Acts 9: 1-20.

Worship Service.

1. Stand for silent prayer. Close with: "Lord, speak to me, and then speak through me."—*H. C. King.*
2. Song—"O, Master, Let Me Walk with Thee."
3. Scripture Lesson. (As above.)
4. Prayer—(From "God's Minutes.")

"In Thee, O God, we live, and move and have our being. If Thou wert to withdraw Thy hand for a moment, we should sink into nothingness, as when a drop of dew exhales into the air. We thank Thee for all that makes life worth living; for home and kinship and loving friends, for happiness, the hope and the opportunity of doing good. We thank Thee for life and immortality, brought to light in the Gospel, and a strong staff to lean on as we journey toward the immortal life.

"Enlarge our hearts that we may constantly be doing good, as we have opportunity, unto all men. Look graciously on the sick, and incline the hearts of those who do not come to Thee.

"Hear and answer, Father of all mercies; because we ask in the all-prevailing name of Christ our Saviour and Thy beloved Son. Amen."

Leader's Talk.

All that we have is our heritage from the men and women whose lives have been transformed by Christ. The churches we enjoy are representative of the life blood of men and women whose lives were transformed by Christ. No doubt all of us know people who were won to Christ and the Jesus-way of living—some in a very sudden and unusual experience and others by constantly seeking Him.

Perhaps you are familiar with Holman Hunt's picture of Christ knocking at a door which has no opening from the outside and around which high weeds have grown. It is called "The Light of the World." Christ knocks at the door of our hearts, but the door can only be opened when we will it.

Have we friends whom we should like to see transformed by the spirit of Christ? Friends whose lives could be made so much richer through communion with Him?

Topics for Short Talks.

1. Paul's Conversion. (Acts 9: 1-20.)
2. "Growing Up in the Jesus Way."
3. "The Abundant Life." (John 15.)
4. "Christ—the Man Who Transforms Lives."

Questions to be Asked in the Meeting.

1. What is our duty toward those who have never accepted Christ?
2. Do you know people whose lives would cause you to want to be a Christian if you were not one? What qualities do they have that you like best?

Pattie Coghill,

Henderson, N. C.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Kiddies All:

Do you ever talk about the little Japanese children to your mother or to your teacher?

Here is a dear little poem that tells about a lantern-maker who lives in Japan. Read it, dears—then let your *scissors* make a Japanese lantern and your *crayon* color it in beautiful Japanese pictures.

THE LANTERN MAKER.

By Janet Gargan.

On the green little isle of Japan,
In a bamboo built fishing town,
Lived the old lantern maker, a man
Who was wrinkled and bent and brown;
But he carried his lanterns each day
Down the street, all strung on a pole—
And he bartered them, painted and gay,
For so little—for just a dole!

But he says: "Oh, the little ones laugh
While they watch my lanterns so bright—
So it is that I sell them for half!
Will you buy one to hang tonight?
Does it matter at night I work long?
Or hard is my bed-mat of rush?
I am happy and humming a song
While flowers grow under my brush.

"When the 'Feast of the Lanterns' comes 'round,
They are mine that the little maids
Will then swing as they march to the sound
Of song in the village parades;
As the lanterns, quick bobbing, go by
With their fragments of candles lit,
They will look like the stars from night's sky
Coaxed down to delight us a bit."

Your Editor,
MADGE FLEMING MOFFITT.

THE BISHOP BREAKS A TRAIL.

"He is the best musher in Alaska."

The friends of the bishop in Alaska often say this. They mean that the bishop is the best "trail breaker" in the country. In order to visit his people, Bishop Rowe often goes on long winter trips with his dog team, traveling during a winter from one to two thousand miles. On these journeys he walking ahead of his team of six, on snowshoes, clearing the way for the dogs that are doing all they can do to drag the heavy sled laden with a six week's store of food and camping outfits. Sometimes as he goes along he selects, at each camping place, a tree for a landmark, and under this he hides some of his food until he returns. So he makes the load lighter for his dogs. But he must hide the food very carefully, or the prowling, hungry wolves will find it.

Would you like to see just what happens on one of these hard trips? The bishop is on his way to carry cheer to some far-off homesick miners who have been toiling for months and even years to find gold, but without success. A hard winter has fallen, and their barren homes are miserable places in which to live.

On his sled the bishop carries robes, tent, stove, axes, clothing, and food, for himself and dogs. A keen wind is blowing, and the snow is beating on his face as he treads ahead of his dogs. They have come to a wide river, and the bishop is cutting away hills of ice with his ax to make a passage for the sled. The eyes of the poor dogs are closed by the frost, and the bishop must wipe the frost off before the dogs can travel again. Now they move once more, but the storm has grown so fierce that they must all stop for the night. The company scramble up the high, rocky banks of the river to where there is wood for a fire. The dogs wait while the master climbs one hundred feet higher to find a suitable place for a camp fire. He ties a life line to a tree up there and comes back, unharnesses the dogs, and pulls up to the camping place the robes and enough food to eat. They eat and go to bed in the snow —to shiver all night and get up next morning with faces frozen!

During that day the storm is blowing too hard for the dogs to face the weather, so he chops wood all day and prepares to spend the second night. The second night has passed, and in the morning the storm is better. The dogs are harnessed, and the brave bishop goes on his way.

What cares he for discouragements? Like a hero he marches on, laughing, whatever happens to him. He is on a great mission, and the look of joy on the faces of the weary miners whom he goes to see is worth all that he pays for it!

MISSIONARY SOCIETIES.

WOMEN'S SOCIETIES.

Opening Thought: "Pray Ye Therefore."
Prayer and Missions: "Prayer and the Missionaries."
Aim: To show the place that prayer has always held in the life of missionaries.
Devotional Scripture: Luke 10: 1-11.
Prayer: A chain of prayers in which the women shall pray for the great mission fields and missionaries of the world.
Solo: "I'll go where you want me to go."

1. My favorite prayer hero: Four women participate in this, giving the substance of the matter found in the text.
   a. Immanuel Wichern, pp, 108-115.
   b. Pastor Gossner, pp, 116-118.
   c. George Muller, pp, 118-126.
   d. Thomas Barnardo, pp, 127-131.
2. Discussion:

a. What importance would you give to prayer in the training of a missionary?

b. Do you know missionaries whose life is notable?

c. Why cannot our missionary Societies depend more on prayer? Do not our prayers lack definiteness and purpose? We need to pray by name for the missionaries, to hold before ourselves the definite goals we wish to reach in prayer.

d. What lesson ought Missionary Societies to learn from this chapter? What Individual Christians?

e. What supreme duty do we owe our Missionaries?

3. Have some member of your Society read the following poem.

SOMEBODY, SOMEWHERE.

"Somebody, somewhere,
Is praying for me,
Although it may be
Afar o'er the sea.
This thought like a star
Shines over my way.
Somebody, somewhere,
Is praying today."

"Somebody, somewhere,
May not know my need,
Whispering Angels
All praying hearts lead,
And God who is love
And knows all my ways,
He answers the prayer
Of someone who prays."

"Somebody, somewhere,
May be far or near; One God over all
Who cares for me here;
And someone is true
A loved one or friend,
Somebody, somewhere,
Will pray to the end."

"Someone is praying,
And prayer is the key
That opens up heaven's
Rich storehouse for me.
My faith must not fail,
Though weak I may be,
Somebody, somewhere,
Is praying for me." *Arnold.*

YOUNG PEOPLE'S PROGRAM.

Opening Thought: "What is the limit of that which prayer may accomplish?" "High Adventure." "Lonely Strangers in a New Land."
Discussion:

a. What do you think has been the greatest gift of the Slavs to the world?

b. Why do people immigrate? Do you know what the present immigration law is?

c. What does Americanize mean? What kind of workmen does America need in order to have good citizens?

d. What does a good citizen know about his neighbor? What does the commandment " Thou shalt love thy neighbor as thyself," mean?

Devotional Scripture: Romans 10: 15.
Prayer: That our missionaries in the field may have health and courage for their tasks, and that other missionaries may be reared amongst us.
Special Music: "It Pays To Serve Jesus."
Roll Call: Dues collected.

JUNIORS AND WILLING WORKERS.

Opening Thought: "Pray for all Missionary agencies."
High Adventures: "Two Adventurers who listened in."
Aim: To lead the boys and girls to understand that prayer is more than asking for things, and that if we really pray we must also listen to hear what God is saying to us.
Worship Period: For a Bible lesson call on members to repeat Bible verses.
Prayer: Leader.
Solo: "I'll Go Where You Want Me To Go.'
Discussion Period: Have someone tell the story of "The Two Adventurers who Listened In."

a. Were all of the radio messages in the air all the time, and nobody heard them, because no one knew how to listen in?

b. When we pray to God should we do all the talking or should we listen sometimes to hear what He has to say to us?

c. How does God speak to us?

d. Do you think that Hans Egede and David Livingston learned Bible verses when they were boys and had them hidden away in their hearts?

e. If you were going on a long trip and could take no baggage except one box, would you put your Bible in the box?

f. Do you think the name of David Livingston and Hans Egede are worthy of a place on the Brave Adventurers Chart? Give the name of some Brave Adventurer of your own denomination, and pray for his or her work.

Roll Call: Dues paid.
Business:
Adjourn:

Send all dues and "Specials" to your conference treasurer.

GERTRUDE BROWNE,
Secretary.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

SOUL LIGHT.

TEXT: Matt. 5: 16.

"Let your light shine before men; that they may see your good works, and glorify your Father, Who is in Heaven."

As a person—one unit of human beings—I have only one desire: to fill you with fire, cheerfulness, distilled essence of heaven's spirit. "I want every thought, every word, every act of mine to make you feel that you are receiving into your body, into your mind, into your soul, the sacred spirit that changes clay into men and men into Gods."
—*Drier.*

Prayer.— Our Father, so bless us this day that Thy light may shine in us and our light may so shine before men that they may see good, God, and Glory. In His name we ask it. Amen.

TUESDAY.

THE GREATEST BEING IN THE WORLD.

LESSON: I Cor. 13.

"Love never faileth."

"No one understands the nature of love; it is like a bird of heaven that sings a strange language. It lights down among us, going we know not how or when, striking out wild notes of music that make even fatigued and heavey hearts to throb and give back a tone of courage.

Shall we say that the creature without love is like the lamp unlit? There it is and no one needs it. But touch it with flame, and it trembles and glows and becomes the center of the room where it stands. Everything that falls under its rays is new-gilt. So does the lover see all natural things like new.

Or take the image of the withering plant that is dying of drought. The Sun's rays have parched it; the roots have searched and searched for moisture in a soil that grows every day harder and drier. The plant wilts and hangs its head; it is fainting and ready to die, when down comes the rain in a murmuring multitude of round scented drops, the purest thing alive, a distilled essence, necessary to life. Under that baptism the plant lifts itself up; it drinks and rejoices. In the night it renews its strength; in the morning the heat it has had from the Sun, reinforced by the rain, bursts out into colored flowers. So I have known a man battered by hard life and the excess of his own passions. I have seen love come to such a man and take him up and cleanse him and set him on his feet; and from him has burst forth a flood of color and splendor—creative work that now lends its fiery stimulus to thousands.

Another image might be of the harp that stands by itself in golden aloofness. Then comes the beautiful arms, the serving fingers that pluck at the strings, and the air is filled with melody; the harp begins to live, thrilling and rejoicing, down to its golden foot.

Or picture the unlighted house, empty at fall of night. The windows are dark; the door shut; the clean wind goes round and about it and can not find an entrance. The dull, heavy air is faint within; it longs to be reunited to the wind of the world outside. Then comes the woman with the key, and in she steps; the windows are opened, the imprisoned air rushes out, the wind enters; the lamps and the fire are lit; so that the light fills windows and doors. The tables are set, there is the sound of footsteps; and more footsteps. The house glows and lives."

GRACE RHYS.

Prayer.—Our Father, we believe that love is the light of the soul and of the world, and that we are mighty poor lights. Help us to come daily to the fountain of eternal love—Thine own bosom—and never thirst, but be then in us a well of love from which others may drink and be blessed. Amen.

WEDNESDAY.

KEEP YOUNG.

"Remember now thy Creator in the days of thy youth."—Eccl. 12: 1.

"So that thy youth is renewed like the eagles."—Psa. 103: 05.

"Oh, eagreness and freshness of youth. How the boy enjoys his food, sleep, his sports, his companions, his truant days. His life is an adventure, he is widening his outlook, he is extending his dominion, he is conquering his kingdom. How cheap are his pleasures, how ready his enthusiasm. In boyhood I have had more delight on the hay-mow with two companions and a big dog—delight that came nearer intoxication than I have ever had in all the subsequent holidays of my life. When youth goes, and manhood comes, much comes with it. We exchange a world of delightful sensations and impressions for a world of duties and studies and meditations. The youth enjoys what the man tries to understand. Lucky is he who can get his grapes to market and keep the bloom on them, who can carry some of his freshness and eagerness and simplicity of youth into his latter years, who can have a boy's heart below a man's head."—*John Burroughs.*

We find great things, do great things, accomplish great things and live greatly when we are young, eager and receptive.

Prayer.— Our Father: Thou art perpetual youth, and everlasting spring. Make it possible for us to carry along into our increasing age all of youth possible, until we shall enjoy eternal youth with Thee. Amen.

THURSDAY.

CIVIC DUTY.

LESSON: St. John 13: 1-7.

See thdt none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all.—I. Thess. 5: 15.

"Abound in every good work."—I. Cor. 9: 8.

"There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good: myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy if I may."
—*R. L. Stevenson.*

Prayer.—Our Father, make us good and help us to live this day for the happiness of others. May this be our Motto every day throughout life. In His name. Amen.

FRIDAY.

UNREQUITTED SERVICE CHRIST'S WAY.

LESSON: Matt. 6: 1-4.

"One man when he has done a service to another is ready to sit down to his account as a favor conferred. Another is not ready to do this, but still thinks of the man as his debtor, and he knows what he das done. A third in a manner does not even know what he has done, but he is like a vine which has produced grapes, and seeks for nothing more after it has once produced its proper fruit. As a horse when he has run, a dog when he has caught the game, a bee when it has its honey, so a man when he has done a good act does not call out for others to come and see, but he goes on to another act, as a vine goes on to produce again the grapes in season. Must a man then be one of these, who in a manner acts thus without observing it? Yes. What more dost thou want when thou hast done a man a service? Art thou not content that thou hast done something comfortable to thy nature, and dost thou seek to be paid for it, just as if the eye demanded a recompense for seeing, or the feet should demand a recompense for walking?"
—*Marcus Aurelius.*

Prayer.—Our Father, make us good. Teach us how to make others happy and inspire us to Christ's way to do all we can without reward. In His name we ask it. Amen.

SATURDAY.

GODLINESS IS CHARITABLE.

LESSON: Matt. 7: 1-5.

"Judge not that ye be not judged."

"An imperfect soul seeing what is good and great and true, but very often failing in the attempt to attain it, is apt to be very hash in its judgments on the shortcomings of others. But a divine and sovereign soul—a soul that has more nearly attained to the measure of the perfect man—takes a calmer and gentler, because a larger-hearted view of those little weaknesses and indirectnesses which it can not but daily see."
—*Farrar.*

Prayer.—Our Heavenly Father, we pray unto Thee most earnestly for Thy divine sovereign spirit in us—in all our thoughts—in all our ways—in all our relations to others. In Jesus name. Amen.

SUNDAY.

SUCCESS.

TEXT: Joshua I: 8.

"This book of the Lord shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein. For then thou shalt make thy way prosperous, and then thou shalt have good success."

There is but one straight road to true success, and that is merit. The most useful man is ever the most successful one, and vise versa. Capacity or ability to do a thing seldom lacks the opportunity. As light lighteth the room and all that is in it, so usefulness cannot remain undiscovered. It is sought by too many anxious to use it. God and His word is first to follow.

Prayer.—Our Father, may we apply our lives to wisdom and the getting of understanding of the kind that Thou dost give, and lead us into the most useful life. In His name. Amen.

CHINESE GENERAL BUYS BIBLES.

Word has just been received by the officers of the American Bible Society that General Chang Tze-kiang, one of General Feng's leading officers, has recently purchased from the Society's China agency 8,000 copies of the Christian Scriptures for distribution among the officers of his army. This is reported to be one of the largest orders for Chinese Bibles and Testaments ever received by the Chinese agency.

It is a most significant event in view of the anti-foreign and anti-Christian sentiment in China today. It indicates that apparently Chinese opposition is not against the Bible.

These Bibles and Testaments are to be furnished in full leather and half leather, gilt binding, and are to contain, at the request of General Chang a personally inscribed presentation statement written by the General himself. The cost of the order will be about 6,000 Chinese dollars.

Christian Orphanage

Dear Friends:

I heard a man of wealth say some years ago that the hardest thousand dollars he ever made was the first thousand. The second was much easier than the first.

In this work I am always anxious to reach the first thousand for the year. I am happy that this week carries us over the first round in the ladder. You know we have a ladder to climb this vear. It has thirty rounds in it. Our goal of thirty thousand dollars is at the top of this ladder, and every time you send us one thousand dollars we will step up one more round. You have helped me to step up the first round this year. Let us see how fast you will permit us to climb. It is interesting to me to climb this ladder. Is it interesting to you? If so, watch us climb. Pray for us to be strong. If we don't climb fast enough for you, mail us your check, it will give us greater energy to climb.

My Ford got stuck in the mud sometime ago and it did its best, but could not pull out, until a very kind young man came along and stopped his machine and wanted to push; but he had on his Sunday suit, and I didn't want him to get mud on it. I told him to drive and I would do the pushing. He turned on the gas, and we gave it a real manly push, just like we wanted it to get out, and out it went. The pushing had given it new energy because it had a good pusher. So it is in this work, when we look in the faces of one hundred and ten children and realize that it takes money to feed and clothe them; and it gives us new energy when some kind sister or brother sends us a nice check. I want you to be a pusher this year and help us reach the goal.

The following articles have been sent in since our last report:

The Woman's Missionary Society of Beulah Christian Church, Alabama, 3 quilts, pair of pillow cases and a gingham dress.

Mrs. D. I. Stephenson, Raleigh, N. C., 2 pairs of pillow cases, 2 vests and 2 towels.

Dr. J. B. Walker and Mr. Walter Sellars, 60 children's bathing suits.

Ladies of the Liberty Christian Church, Randolph County, 1 new quilt.

Mrs. W. A. Newman, Henderson, N. C., 1 doz. stockings for boys.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 11, 1926.

Amount brought forward		$ 900.15
North Carolina and Virginia Conference:		
Mt. Bethel		1.36
Eastern North Carolina Conference:		
Pleasant Union	$ 10.00	
Youngsville	1.70	
Clayton	3.15	
New Elam, by Mrs. C. B. Thomas	10.00	
		24.85
Eastern Virginia Conference:		
Wakefield	$ 2.40	
Antioch (Dec. and Jan.)	2.00	
First Church, Richmond	5.73	
Holy Neck (quarter)	24.00	
		34.13
Georgia and Alabama Conference:		
Rose Hill		1.19
Valley Virginia Conference:		
Antioch		2.65
Special Offerings:		
Men's Class, Springboro, Pa.	$ 9.00	
W. W. Brown	15.00	
Christian S. S., Pleasant Hill, O.	6.41	
J. F. Burnett, D. D.	2.50	
W. A. Rascoe on support of child	15.00	
R. B. Wicker on support of child	30.00	
Omer S. Thomas, Mission Treasurer	39.68	
		117.59
New Building Fund:		
Mrs. G. O. Lankford, Burlington	$ 5.00	
Eugene Lankford, Burlington	1.00	
Primary Class, Holy Neck	5.00	
Mrs. L. M. Clymer, Greensboro	20.00	
W. H. Truitt, Burlington	1.00	
Mrs. E. J. Lester, Franklin, Va.	10.00	
		42.00
Total for week		$ 223.77
Grand total		$ 1,123.92

THE REASON FOR MISSIONARY ZEAL.

(Continued from page 9.)

iron, nor steel. Only Christ is King, and evermore, His message, written in His life and sharpened in His cross, is this: "Rich, but for their sakes poor, that they through His poverty might be rich."

It has come in the divine order that the volunteers are ready first. Woe to them if they refuse to volunteer! But ten thousand woes to us if this holy offer of life be not met with an enabling offer of money. Christ-like devotion is all too rare with us, and the Christ-like passion does not yet possess the Church. We still like to be ministered unto. We still absurdly count ourselves to have served, when we have only praised, and have been served, by eloquence and music and art.

The end of the worship is the beginning of service, and that service reaches to the ends of the earth.

I cannot say my prayers or listen to an anthem or look at stained glass windows, nor listen to the soft strains of music, nor enjoy the Holy Communion, nor be lifted to heights on hymn or worship, unless I hold in my heart and in my prayers, and gifts and fellowships, the dwellers by the Congo and Ganges, in India and Africa, Japan and Porto Rico, and in the islands of the seas.

That was a magnificent time in history when the revival of learning occured; when the classics broke out from the cloister, and scholars journeyed from city to city with a strong, new passion upon them. Universities were born, literature leaped into life, humanity recovered its birthright. Learning ceased to be a thing of the cell and became a familiar figure of the mart and parlor. Those were great days when the famous universities were born in Germany, Italy, France and England. But the most majestic era since the Lord's ascension is the era which began with some students praying beneath the shelter of a hay stack, and will close with the coming of our Lord. The era that saw fifty Cambridge and Oxford men offer to take up the work of Bishop Hannington after he was martyred; the era with twenty thousand in the field and a multitude waiting to go.

The volunteers stand ready. Oh Church of God! Line up with them to follow the Man of Galilee to victory, life and peace.

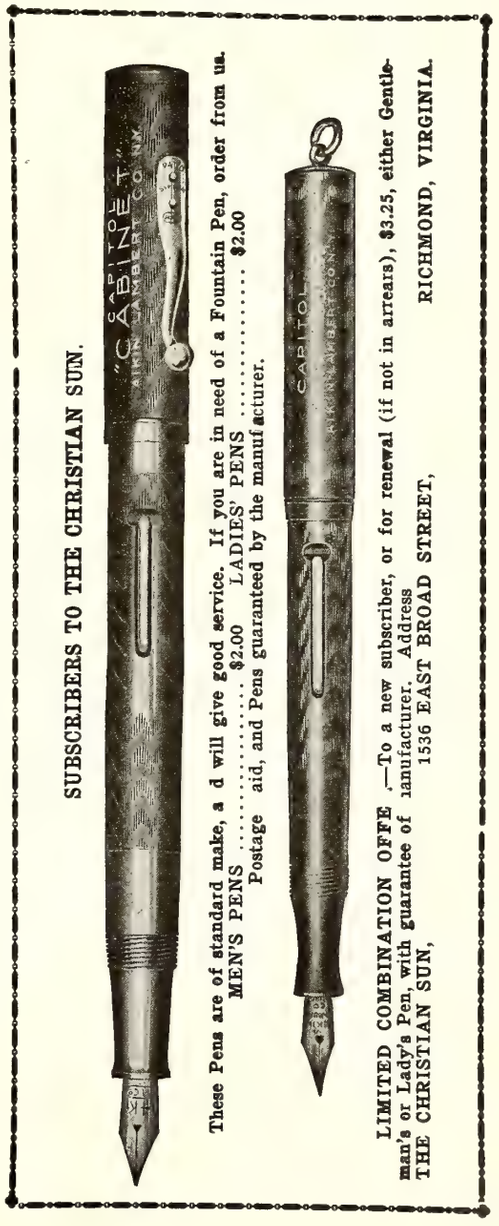
Dr. Strong says, "The authority of Foreign Missions is Christ." What is the purpose of Foreign Missions? Again the answer is Christ. Paul, the first great foreign missionary, tells us the purpose of Foreign Missions when he says, "For me to live is Christ."

So through the ages one increasing purpose runs. Let our thoughts be widened to take in that purpose and to make it ours. Christ is all and in all. As His authority is supreme and universal, so His purpose is supreme and universal. The Prince in the Arabian story took from a walnut shell a minature tent, but that tent expanded so as first to cover himself, then his palace, then his army, and then his whole kingdom. So Christ's purpose and authority expand as we think upon them, until they take in, not only ourselves, our homes, our country, but the whole world of sinning, suffering men, and the whole universe of God. There is but one authority in Foreign Missions, and that is Christ. For of Him, through Him, and unto Him, are all things. To Him be the glory, forever. Amen.

We are at that stage of the game when the land has been surveyed, when the field is well mapped out, when the strategic positions have been chosen. Trained hosts are in the field, and the hour has come for the signal of swift advance along the whole line. As plain as the signs that gathered about the advent of our Lord, are the signs that gather about us that God is giving to this generation a new summons and a glorious opportunity to win the world to our Redeemer.

We know the Divine purpose, we see the field, our hosts are ready, the march has begun. It is for us to determine what our share shall be in the struggle and the victory!

"He is sounding forth the trumphet
That shall never call retreat;
Oh, be swift my soul to answer Him,
Be jubilant my feet,
Our God is marching on!"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DR. WELLONS' ANNIVERSARY SERMON.

(Continued from page 7.)

never quit. Don't ever stop thinking, or planning, or seeking. Don't let your mind become inactive. Don't let your mind stop acquiring things. What is your mind after? This text is, "Seek ye first," not second, "the Kingdom of God," and keep seeking and, as you grow older, you will grow wiser. And as you seek the Lord, He gives. He does not give unless sought. You will never make a physician in life unless you keep seeking. You will never make a lawyer, you will never make a teacher, you will never make a farmer, you will never make a merchant, unless you keep seeking. And when you keep seeking, you will keep finding. But God does not give it to you, unless you seek it.

I am now one hundred years old, and I have never found a place to stop seeking. Keep learning and keep adding. I have never found in all these years that there was a time when I could stop seeking. Here is a farmer that seeks. Here is a teacher that learns, a lawyer that learns. Seek. Keep seeking. As I said, I am a hundred years old and my mind is always trying to run off and seek something, but not trash. I don't seek that. I try to seek something that will do good.

I have never reached the place where I could stop praying. Every time I pray, I seek. If I stopped seeking, I don't suppose God would give me any new light. I keep seeking, and I have always asked the Lord to help me to do something, something worth while.

And today I am one hundred years old and I have kept trying to pay. Last year outside of the other contributions I made, I made a contribution to the church of more dollars than there are months in the year, and it is all paid. I owe $1.00 because I haven't seen the brother to pay him, and it is all I owe in the past. Now I start out today on a New Year, and I don't ask to start out to do nothing. I don't ask it. I want to pay, and have always given more than a tenth. I don't give anything till that is paid.

Another thing I want to say is that when the salt loses its savor, it is worth nothing more than dirt. And there are so many church members just that way. They don't go to church, they don't pay the church, they don't work in the church, and like that dead salt, they should be cast on the ground. I say to you in the name of the Lord, don't occupy that position. Don't stay in the church and feel that there is nothing for you to do. There is something for you to do, and you should do it, and be always doing something as long as you live. You can always find something here to do, somewhere to work, somewhere to give, somewhere to live, somewhere to labor. There is always opportunity for great service. But if you don't labor, you will be like that dead salt, worth nothing. I say then, let us rise up to a higher state than that. Let us rise up and keep seeking. Lord, help me; Lord, may I see. I have never seen the time when I haven't had something to do and something to say.

I have had a great many friends in my life, and I am glad to see them and shake their hands and bid them Godspeed. In all my life I loved to go to see people, to read, and to go to protracted meetings, and so many times I have gotten something right here in my heart that swells with emotion and joy and gave me pleasure all along through life. Let us keep seeking, keep hunting, keep trying, keep working, and there will always be something for us to do.

Let me tell you one or two experiences. I have witnessed seven thousands of souls at the altar, asking for mercy, seeking for pardon, seeking for Christ, under my ministry. I give God the praise. I am thinking of them as some stood up. They couldn't help but tell what the Lord had done for them. Others of them had nothing to say. I could sit here and keep telling you so many instances, of so many souls converted. I went to Georgia once as an evangelist, but my health was so bad I could do scarcely anything. When going from Georgia to Alabama, somebody said: "Let's have a prayer meeting tomorrow in the school house." And sure enough we had a prayer meeting. When we got through, a nice looking man came to me and said he wanted me to go home with him. I went, and he summoned his family and we prayed together. We had a good time. The next morning we prayed together again with the servants in attendance. He said: "You must be here when I come back for dinner," and when he came back for dinner, he wanted to talk and pray with me, and I said: "Now tell me what you have to tell me." He said: "When I was ploughing this morning, my horse stopped, and I was behind the plough when everything was changed. The trees were more beautiful. everything looked new. I never saw such a change." I never saw him any more, never heard from him any more. I told him to join the church and serve God. He said he would. God had saved him.

I knew an old lady; some of you would recognize her name if I were to call it. It was in the time of the Civil War, and she would often go to the camp to see the soldiers. The officers would let her go and not bother her. She would go down there and talk with them and bring them home with her, and she was constantly working; but swear, how she would swear! I converted her and her tongue ceased to serve Satan.

When I was living just out of Franklinton, and had started to Pope's Chapel, one of my churches, an old lady living in a house that was decayed, saw me coming and asked me to ask the people of Pope's Chapel to pray for her. We did. Shortly after I was helping a brother of another denomination in a meeting at Franklinton, and the preacher said: "Will you go there and talk to ——," (giving the name of this woman.) I asked her to go with me to the altar. She got up and went. Soon the tears were streaming down her face, with sorrow and with grief for her sins. In a little while I went back and she was praising the Lord. She had found Him such a precious Saviour. I said: "Now I won't ask you to join my church, but join right here," and she took my advice.

I must say this in stopping. My brethren, keep seeking; my sisters, keep seeking; and you will keep finding. And by and by, when you close up the things of this life and close your eyes on the experiences about you and open them in the spirit life, and you are borne by angels to that home, you will see all the souls you have helped to a better life. Heaven will mean much to you. You will enjoy it all. Seek. Keep seeking, keep working, keep trying, and you will accomplish something good. You will win Heaven as your rich reward.

May God bless you, my brethren. May God bless you, my sisters. And now I just want to ask you to repeat after me a few words. I am going to say the few words that I want you to repeat. Everybody together repeat these few words with me responsively:

"Praise the Lord all ye nations. Praise Him all ye people. Praise Him with all your musical instruments. Praise the Lord, O my soul, and all that is within me, praise His holy name."

All of the enterprises of the Southern Convention should claim our attention. Especially should we be interested in the cause of Missions at this time. Read THE SUN and see how the cause goes.

NOTICE.

If any of our churches in the Southern Convention are without pastors, I shall be pleased to furnish a list of available ministers with whom correspondence would be invited. I shall be glad to furnish this information as some of our willing and able pastors are ready to take work where needed.

J. O. ATKINSON,
Mission Secretary.

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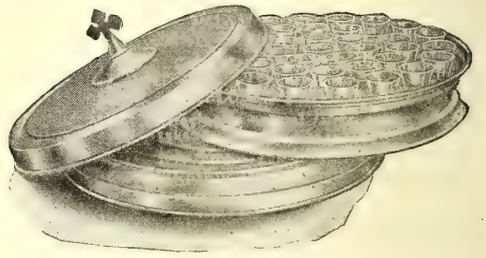

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Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
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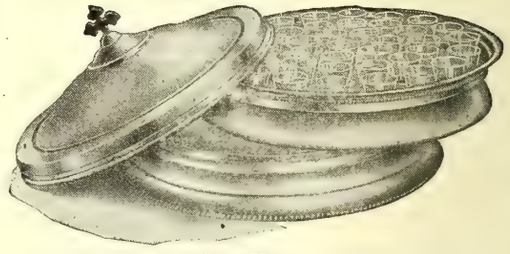

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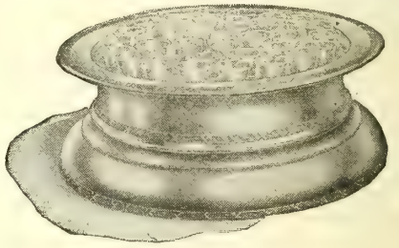
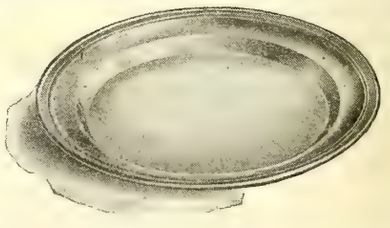
Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
Cover No. 5—Silver-plate; fits Tray No. 85	**16.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**



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MARRIAGES

MEREDITH—THOMAS.

Mr Clyde Meredith and Miss Myrtle Thomas were united in marriage by the writer at the bride's home, Cana, Va., January 17th. Immediately after the marriage the bride's father and mother served dinner. The meal was enjoyed very much by the few friends that had been invited to witness the marriage. Mr. and Mrs. Meredith will make their home at Fancy Gap, Va.

Their many friends wish them a long, happy life. M. T. SORRELL.

OBITUARIES.

AYSCUE.

Mrs. Lessie Velma Ayscue, wife of Walter G. Ayscue, born May 23, 1893, departed this life Jan. 8, 1926. She had been a faithful member of Liberty Christian Church for twenty years. She was always willing to aid in any way possible those who were unfortunate in health. She will be greatly missed by the entire community. She leaves a husband, father, mother, four sisters and four brothers. The services were conducted by the writer, assisted by Rev. J. E. Franks. Interment was in Liberty Cemetery. May the Lord bless and comfort the bereaved ones. H. E. CRUTCHFIELD.

FAISON.

Mrs. Jessie L. Faison was born, March 16, 1871, and died January 23, 1926, age 54 years, 11 months and 21 days. February 2, 1888, she was united in marriage to Mr. Jesse L. Faison, and to this union were born eleven children, six of which preceded her to the grave. The five that are left to feel the keenness of a mother's death are as follows: Mrs Lonnie Vaughn, Mrs. Susa Bell Faison, Mrs. Josie Florence Barrett, Mr. Percie L. Faison and Mrs. Ruth Denson. Mrs. Faison for many years had been a member of Burton's Grove Church. She was laid to rest in the family plot near the Church of which she was a member and Church that she loved. Service conducted by the writer.

G. C. CRUTCHFIELD.

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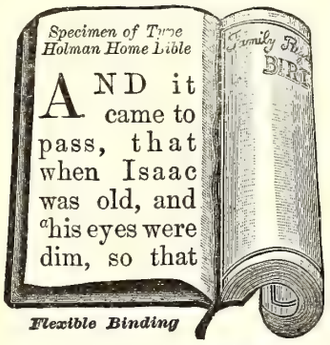
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WILKINS.

Mrs. Sarah Jane Wilkins, widow of J. E. Wilkins, passed into the great beyond on Wednesday morning, Dec. 16th at her home, 120 Crawford Street, and was interred in Oak Grove Cemetery, on Thursday afternoon. The funeral service was conducted by the writer, assisted by Rev. H E. Rountree, Chaplain, U. S. N. During the service Mr. and Mrs. R. L. Baker sang "Sometime We'll Understand", "Safe in the Arms of Jesus", and "Nearer My God to Thee." The funeral was largely attended. There were many beautiful floral designs, bearing their sweet and symbolic testimony to the loving esteem and high favor held in the hearts of her friends. Truly a great spirit has been removed from us in the person of our Sister Wilkins, and with mingled feelings, we have been compelled to place her name on the list of departed ones. For she has gone to the city that lieth "foursquare", where "the gates shall not be shut all the day, and there is no night there." Praise God for such noble souls as our Sister S. J. Wilkins. H. B. HALL.

FAISON.

Mr. Jesse L. Faison was born July 16, 1864, and died January 30, 1926, age 61 years, 6 months and 20 days. Brother Faison was a charter member of Burton's Grove Christian Church and a man of a high Christian character, a man admired and respected by all who knew him. His wife, Mrs. Florence Elizabeth Denson Faison, preceded him to the grave just one week. He was placed beside his wife, in the family plot. A host of friends join with the pastor in praying God's blessings upon the children who have been called upon to part with both father and mother in so short a time. Service conducted by the writer.

In addition to the children, Brother Faison leaves two brothers: Mr. John Faison of Petersburg, Va., and Mr. Willie Faison of Wakefield, Va. May God bless them also. G. C. CRUTCHFIELD.

HAYNES.

Sister Barnes went to receive her reward Friday January 22nd after a few hours of suffering. She was fifty years old and had been married twice. She leaves to mourn their loss, two sisters and two sons. Sister Barnes was a woman that loved the Lord and always held up the highest standard of Christian living. She will be missed by her many friends, but may God's richest blessing rest with those left behind. May all be ready at all times to meet and greet the hour as Sister Barnes did, with a smile "I am ready."

She was laid to rest in the Haynes cemetery, January 24th. The writer was assisted by Rev. Colsen.

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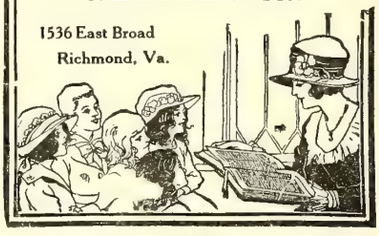

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, FEBRUARY 18, 1926. NUMBER 7.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Some Automobile Figures.—

The Ford Motor Company turned out 2,103,588 cars last year. This enormous output probably accounts in part for the total number of cars in the country. It is estimated that there are now running 20,200,000 cars, in fact one to every five persons. This means that every man, woman and child might ride at once, but there are still some pedestrians unfortunately for the automobiles to kill.

Newspaper Publishers to Give Bay.—

The newspaper publishers of New York City will erect one of the bays of the Cathedral of St. John the Divine. The bay will cost about one hundred and fifty thousand dollars. William Demart, who has succeeded Frank A. Munsey as publisher of the New York *Sun,* is at the head of the committee, and twenty thousand dollars has been pledged. Other bays of the cathedral are to be erected by doctors, lawyers, naval and military men, labor interests, stage folk, children, and sportsmen.

To Straighten Out Florida.—

Dr. John Roach Straton has been called from his Calvary Baptist Church to the First Baptist Church at West Palm Beach, Florida. Dr. Straton has given out no statement as to what disposition he will make of the call, but newspaper reporters have it that arrangements are being made whereby he may preach in Florida during February and March, returning to his New York church for the rest of the year. Dr Straton is now the fundamentalist leader, and he has declared that Florida is going to pieces, and he will probably endeavor to straighten it out a bit morally.

Christianizing Modern Communications.—

Mr. Earl A. Roadman, pastor of Grace M. E. Church, Waterloo, Iowa, devoted the Sunday evening services in his church during January to a consideration of the Christianizing of modern communications. Mr. Roadman's five topics were: "Electricity and the Light of Life"; "The Printing Press and the Truth of Life"; "The Railroad and the Path of Life"; "The Automobile and the Way of Life"; "The Radio and the Word of Life." This series, bearing as it does upon the great material powers in our world and linking them up with Christianity, should have been interesting preaching. The topics ought to be suggestive to other preachers.

Sees Protestantism Passing.—

In an article contributed to an Amsterdam publication which commented upon the Stockholm conference on Life and Work, Maxmilian Harden, the great Jewish publicist in Germany, declared that if the Protestant denominations did not get together they were, every one of them, doomed to sink into powerlessness. He commented at length on the absence of the Roman Catholic Church from the conference, and pointed out that it was the only church which could have afforded to stay away, because it alone is truly international. He pointed out also that the Pope's leanings to peace during the late war were effective while all other religious bodies combined had very little weight. Maxmilian Harden's comments are well worth consideration. It is certain that the Protestant Churches are not exerting the influence which they should upon the world, and there is a reason. Whether Maxmilian Harden has touched it or not, we do not attempt to say.

Cardinal Mercier Dies.—

Cardinal Mercier, the Primate of Belgium, died on January 23d as a result of an operation undergone on December 28th, from which he never rallied. The Cardinal was, perhaps, the best known churchman in the world. His work during the war in opposition to Germany caused his name to be heralded throughout the world. With the Cardinal, at the time of his death, were his two nephews, both priests, one of whom serves in Belgium, and the other is a professor of philosophy in Notre Dame University at South Bend, Ind. The funeral of Cardinal Mercier called forth an outpouring of humanity such as which even thickly populated little Belgium has never before seen. Since the war Cardinal Mercier has been busy with work looking to the reunion of all Christian churches. It is believed that in a religious will left to the Archbishop of Canterbury, he has outlined a plan by which he believed this great event might take place. The Cardinal was much beloved by the Belgium people for whom he had done so much.

To Purchase Jefferson Home.—

Plans are now being laid to raise a sum of about half a million dollars to purchase Monticello, the home of Thomas Jefferson, from its present owner, and to make it a national shrine. The days between February 12th and February 22d, the birthdays of Lincoln and Washington, are being devoted to this drive. 1926 is the one hundredth anniversary of the death of the writer of the Declaration. Included in the purchase will be Jefferson's honeymoon lodge and his law office. There are 640 acres of rich land in connection with the place, much of which could be cultivated to defray the expenses of upkeep. Monticello is still intact and about as it was when Jefferson left. Many intimate objects connected with the third President of the United States and the founder of the Democratic party are still preserved there. Since this is the centennial of his death, the National Jefferson Centennial Committee who have the project in charge hope to dedicate the old, historic home as a national shrine before December 31st next. It is a worthy effort which would keep alive much of the best of our tradition, which as a young country we need.

Popularizing Astronomy.—

The Planetarium of Carl Zeiss is attracting more attention perhaps, than any other pedagogical invention in history. There are are only two of these planetariums in the world, one at Munich, and one at Jena, where the Zeiss factories are located. The one at Jena has been removed from the roof of the Zeiss factories and placed in the Princess' gardens where more than a hundred thousand visitors have seen it. It is proving so popular that eleven other German cities have ordered planetariums. The planetarium is a mechanical device for throwing upon a dome by means of lenses, about four thousand, five hundred stars. By other devices the names of the chief constellations may be flashed on the dome. The movements of the sun and the planets are shown, down to the equinoxial variations, which of course are speeded up since they occur only once in twenty-six thousand years. When the sun is being shown, the dome has the appearance of a clear blue sky; when the stars are shown, it is like the sky on a starlit night. This device, invented by Herr Zeiss, promises to be the means of popularizing astronomy.

Women in Industry.—

The Women's Bureau of the U. S. Department of Labor called a conference of women in industry recently. The speeches of President Coolidge and Secretary of Labor Davis excited considerable opposition on the part of the National Woman's Party bloc. These speeches looked at all women either as a mother or a potential mother, which the party women seemed to resent. Mr. William Green pointed out in his address before the conference, in the capacity of President of the American Federation of Labor, that women were considered in industry only temporarily. This view was taken by other speakers, and in each case was challenged by the party women. The problems of women in industry were discussed from every angle, and an investigation of all laws relating to women in industry is to be undertaken by the bureau which called the conference. The women feel that there should be regulative laws protecting the women in industry. The party bloc are anxious for equal rights, but we wonder if these women really understand what equal rights are. Man has a definite place in the world and woman has a definite place in the world. God made each to compliment the other, and sad will be the condition of the world when either seeks to escape from the place in which God meant them to serve.

NOTES-PERSONALS

$25,000 is the minimum call for Missions.

30,000 members of the Southern Christian Convention should be readers of THE CHRISTIAN SUN.

The Southern Christian Convention will meet in biennial session at Durham, N. C., April 27, 1926.

THE CHRISTIAN SUN is a *missionary* hard at work to bring things to pass. Dear reader, will you not add one more new name to its list of subscribers.

The subscription price of the SUN is only $2.00. See that your label is made to read '26 and upward. A blue pencil was formerly used to mark expirations.

Albert B. Hines, Director of the Boys' Club of New York City, says that 80 per cent of the crime in the United States is committed by men or boys who have had no religious training.

An inviting program for the Christian Endeavor Union at Wake Chapel, on the fourth Saturday and the Sunday following, is being arranged, and a good session of the Union is promised we are advised.

Our Lord's work is done, and His Kingdom on earth is built up through self-denial. And if the chuhch does not teach, learn and practice self-denial, the work of the Kingdom will be slow and painful indeed.

The Christian Endeavor Union of the Eastern North Carolina Conference is to meet at Wake Chapel Saturday P. M., February 27th, and will be in session Sunday, the 28th, also. Mr. Galen Elliott of Chapel Hill, N. C., is president.

The churches of our Eastern Virginia Conference are in the midst of Mission Month. It is too early to tell results of the offering, but not too early to say that many pastors and congregations of that Conference are giving themselves whole heartedly to the program of missions and that they are already reaping spiritual blessings and benefits.

Miss Margaret Alston, R. 1, Henderson, N. C., who is Superintendent of Missions for her district, is giving every Sunday in February and March to visiting churches in her district in a worthy endeavor to organize a Woman's Missionary Society in each of them. She hopes to organize societies in New Hope, Beulah, Franklinton, Youngsville, Pope's, Mt. Carmel, and others.

At the morning service of the First Christian Church of Richmond, Va., last Sunday, Dr. Ryan preached a sermon on the principles of the Christian Church. It was semi-historical and showed the trend of the churches of today. Original in its arrangement and setting, it was one of the best presentations of the Christian Church it has ever been our privilege to listen to.

If evangelizing the work will do nothing else than teach and inculcate the principle and practice of self denial among Christians, it will even then and in that act confer a blessing and a benefit on the church and mankind. The fundamental principle of Christianity is self-denial, and in this spend thrift and money grabbing age, we need to learn and practice that principle. It is the one hope of our age and of civilization.

In a note from Mrs B. G. Drewry, Secretary of the Woman's Missionary Society of the Wakefield Christian Church, she writes: "We are preparing a program to be given Sunday night, February 28th, in connection with the regular service. We are ready and willing to do all we can to help the cause of missions and to make this the best mission month we have ever had."

Rev. F. C. Lester, Franklin, Va., in his church program for Sunday, February 7th, put this question to his congregation. "One million people in Japan wait for us, members of the Christian Church, to tell them of the Christ. If every member were just like you, and if every church were just like ours, how long would they have to wait? 'Go ye . . . and teach all nations.' 'If a man love me, he will keep my commandments'."

Dr. C. H. Rowland celebrated on Sunday, February 7th, the second anniversary of his pastorate with First Church, Greensboro. The program for the service that day carried this announcement. During these two years, your pastor has learned to love his flock, and this love creates the desire to serve. He has found you responsive to the calls of the kingdom and has faith that God intends to work out great things through you. Let us stand together and make this year a good year for our God and His Christ."

Rev. O. D. Poythress and his South Norfolk, Va., congregation are certainly erecting a most beautiful and commodious house of worship. The structure is of brick and the architecture is appropriate and pleasing. The edifice is to cost about $75,000, and is now nearing completion. The walls are up, the covering is on, and only inside work lacks completion. The formal opening of the new edifice is appointed for Sunday, April 4th. It is a monument to the consecrated energy and marvelous devotion of a faithful pastor and a loyal and liberal congregation.

The whole program in Suffolk Church on February 7th, was missionary in spirit, emphasis, teaching and vision. The Sunday School was led for the day in its opening and closing by the pastor, Rev. H. S. Hardcastle. It was a striking presentation of missionary teaching from scripture. At the preaching hour a great map hung on display above the pulpit, and electric lights on the map showed where our missionaries are at work in the world. Before the sermon the pastor told a beautiful and gripping missionary story. Pastor Hardcastle and his people are certainly getting the blessings and benefits of Mission Month.

The printed program for service in the First Church of Greensboro, Sunday February 7th, carried this item: "March is set aside by the Southern Convention as the month in which each local Church in this Conference is asked to stress particularly our Mission work. The Official Board of our church endorsed the action of the Convention, and the pastor is expected to keep this subject before us during the month of March. The following subjects are to be used: March 7th, 'A Missionary Vision'; March 14th, 'Obedient to Our Vision'; March 21st, 'Our Neighbors'; March 28th, 'The Lord's Treasury'."

Dr. William J. Cox, Philadelphia, Pa., says that in nine States, he finds, the very name of God may not be mentioned in the public schools, "but anything about any religion under the sun except Christianity is permitted to be taught." He found that in Chicago in the five years up to 1915, out of 55,000 persons below the age of sixteen who had passed through the hands of the police, *fewer than one-sixth had ever heard of the Ten Commandments.* In a New York high school with 1985 pupils, when a test case was given and they were told to write anything they knew at all about *the Ten Commandments, only* 434 *were able to write anything.* Several graduates of the Newark, New Jersey, high school informed him that they were preparing to become teachers of Socialism, and confessed that they had never heard of the Ten Commandments.

Dr. P. H. Fleming writes, February 8th, the following: "Long's Chapel voted last Saturday, to put on Mission Month, March, and envelopes were distributed on Sunday, and the Superintendent of the Sunday School was requested by the pastor to make mention of the facts of Mission Month for March at the Sunday School, and to read literature to those attending, that is the literature in hand regarding the special Mission offering, and the need. I am sure that my other churches will make March a special Mission Month." We are grateful for the hearty co-operation shown by all our pastors in putting on Mission Month and trying to interest their people in the great subject of Missions.

Our good friend and Sister, Mrs. R. J. Newton, under date of February 9th, was kind enough to send this note: "On February 7th, Miss Margaret Alston and myself went to Oakland in the interest of the Woman's Missionary work. The pastor and people gave us a royal welcome, and we organized a Woman's Missionary Society. A number of interested ladies joined in, and with Mrs. Wade White as president, we feel sure of their success. These people should congratulate themselves for such a pastor as Rev. J. Fuller Johnson. We were delighted to hear him that day on the theme 'The Mountain Top of Salvation.' This was a wonderful message, and Brother Johnson, under the demonstration of the Holy Spirit, filled our hearts with inspiration. We are so thankful for the faithful and God-fearing men who cry aloud and spare not. From Oakland, we went to Youngsville for a 2:30 P. M. meeting. Only a few met us, but we learned that this is a weak church in numbers. We did not organize a Woman's Society here, but feel sure that they will organize later. We must not fail to help these dear people that help us through their cordial reception of us. We enjoyed the visit and feel that we really received spiritual benefit." Miss Alston is the Superintendent of the Vance-Franklin-Warren district for Woman's Societies, and is working faithfully to have a great rally on the part of the women of these churches at Liberty (Vance), Saturday, April 3d. She is hoping and faithfully working to get a society in every church in her district, which is certainly a most worthy ambition.

The Blanks recently moved from the city to the suburbs. The first night in their new home, their little five-yearold boy climbed into bed as soon as he was undressed.

"Walter, dear," said his mother, "haven't you forgotten to say your prayers?"

"Why, mamma," he replied, "is God way out here, too?"—*Exchange.*

"Red tape" is a popular name for official or legal formality and delay. The term had its origin in England during the 18th century, and arose from the custom of tying documents with red tape. It was perfectly natural that the ordinary man, impatient for action should ridicule this everlasting tying and untying of red tape, which bound the dispatch and document cases.

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Florists tell us to bear our messages of sympathy, appreciation, and love, with flowers, and they are a fitting symbol to express these feelings.

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W. T. WALTERS,
Field Secretary.

Burlington, N. C.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONFERENCE.

I am delighted to note the interest that is being shown in the Sunday School and Christian Endeavor work in the Eastern North Carolina Conference.

Under the able leadership of Mr. Galen Elliott of Chapel Hill, the Christian Endeavor Union of our Conference is accomplishing great results in the organization and expansion of this work. I want to congratulate and thank Mr. Elliott and his co-workers for the results already attained, and urge them, in the name of the Master, to continue unceasingly in this great service.

In our Sunday School work, I am wondering if we are doing our best. May I ask this question? How many Sunday Schools in our Conference have gone into winter-quarters? I fear that a great many have followed the terrapin and the frog into the mud of inactivity, fleeing from unfavorable weather conditions and complying with a custom, the outcome of which, can only be destruction. If there are any of this type (and I pray God there isn't), wont you, a powerful instrument for good in your church and community, reconsider, and if necessary, reorganize, and revitalize your efforts? If you will, I'm sure you will be made to rejoice when in the twilight of God's holy Sabbath, although the day may have been cold and unfavorable, you can think back over its duties and realize that they have been faithfully and unselfishly discharged.

I am hoping that every committee will begin to function, and I am depending on you to make our convention in 1926 the best in the history of our Conference.

At the present we have received no invitation for a meeting place this year, and we will be glad to hear from any churches in the Conference who would like the convention to meet with them.

J. FULLER JOHNSON,
President.

LIFE.

Life is but a test for Life Hereafter—
Just a problem you must solve to win
Life Eternal with your Lord and Moster,
Joy and Love and Triumph there with Him.

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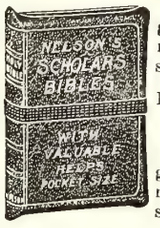

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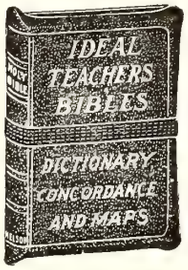

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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

RICHMOND FIRST.

No one need be surprised that the First Church, Richmond, was the first church in the convention to take the offering in Mission Month, and place the check in the hands of the Mission Secretary. The church has a membership of 117, and the check which reached the Secretary on February 10th, was for $118.00. If all the churches of the convention will show as good an average as Richmond has done, the full amount of the Emergency Fund, $25,000, so very, very much needed, will be raised. Richmond is one of our most recent churches to organize and to build, and still labors under the handicap of heavy indebtedness. This congregation, however, which from the day of its organization until this good hour has proved itself most loyal and liberal to every enterprise and institution of the church, realizes that it is more blessed to give than to receive, and so could not forego the privilege of sharing with the rest of the convention the joy of this glorious undertaking. The pastor's sermon on the day of the offering was strikingly appropriate, pointed, and powerful. Dr. Ryan has done that which many of our pastors are now doing, namely, given his greatest thought to the greatest theme of the church. There is no greater theme or undertaking known to men than that of winning this world to Christ and of carrying Christ to all this world. Missions is simply an enlarging evangelism. There are scores of churches which have held annual or biennial revivals for fifty years or more, endeavoring to reach for Christ those within the range, and neighborhood of the local church. These same churches are now called upon to enter into a revival to evangelize, with the same Gospel, those who have never had an opportunity of the Gospel and know nothing of the saving power of our Lord.

Richmond has shown an enviable spirit in her zeal to be first and to lead off in our present undertaking of immense proportion. Her example should inspire every church in the Convention. All the churches who do their best during Mission Month will be made the richer and happier for their efforts, for Mission Month is and will be, not a burden, but a blessing to all who do their best to make it a glorious success. J. O. A.

THE GROWTH OF MISSIONS.

There are said to be three Dispensations: 1st, The Jewish Dispensation; 2d, The Christian Dispensation; 3d, The Spiritual Dispensation. Or, in other words: (a) The Dispensation of God; (b) The Dispensation of Jesus Christ; (c) The Dispensation of the Holy Spirit.

1. The Jewish Dispensation was non-missionary. The Jews had no dealings with Gentiles. Gentiles never became Jews, and they do not to this day. The Jews honored God, and God honored them; but it was a church separate from other races and other nations. Yet they were God's chosen people, the seed of Abraham, who was called of God to establish a religious nation; and promised: "In thee shall all families of the earth be blessed"; and they have. The Jewish church was the beginning of God's plan to save the world.

2. The Christian Dispensation is missionary in its origin and development. It is a second step forward in God's plan of reaching the world. Jesus, the author and heart of this Dispensation, was a Jew; but a Jew with a new revelation of God's love for lost men. He converted a few Jews and sent them forth to preach the new gospel to every creature. Jews, as Jews, make no converts to their faith to this day; but Christians are making converts to their faith from all races, all nations, and all conditions of mankind. In fact, the missionary task is an obligation that rests upon all followers of Jesus Christ.

3. The Spiritual Dispensation continues and increases the work which the other two dispensations began.

(1) God built up a religious family, and out of that religious family a religious nation. He communicated directly with His people, through Abraham, Isaac, Jacob, Moses and Mary. The work of revelation and human progress was increasing all the time under this method of saving a lost world. It was missionary, as far as God was moving toward men; but the missionary idea had not yet reached the church.

(2) Jesus Christ founded a missionary church out of converted, non-missionary members of the Jewish church. The disciples were members of the church, but Jesus converted them to the new faith in Him, which included the missionary spirit and purpose. His whole ministry was missionary, and the Apostles were sent out as missionaries. Paul, the great missionary, was a converted member of the Jewish Church—a "Hebrew of the Hebrews." Paul was just as religious before his conversion as after his conversion; but after he found Christ, or rather Christ found him, his attitude toward others changed from opposition to the advocacy of the Christian missionary spirit; and he devoted his life to the missionary task.

(3) The Holy Spirit now carries on the work of missions for the salvation of the whole world. The Holy Spirit dwells in the church of today, and keeps alive the activities that honor God and help mankind. By the help of the Holy Spirit, the church is doing its greatest work; and this Spiritual Dispensation is the greatest of all. Jesus said, before He went away: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." The multiplied resources of this Dispensation, through the work of the Holy Spirit can do, and is doing more for the salvation of the world than was done while Jesus was in the flesh. But some church members of this day have to be converted, like Saul, to become missionary in spirit and service, as well as in faith. This missionary necessity is a matter of education; and education works in a triangular way: (a) On self; (b) on others; (c) on the unseen. When the church member becomes thoroughly missionary, influences other members to become missionary, and the whole church becomes missionary then the world will learn of Christ.

W. W. S.

ALL CHRISTIANS.

It will take all the Christians to bring the world to Christ. Or, if a different phrase is required, it will take all Christians to bring Christ to all the world. None other than the Christ put these restrictions and limitations upon Himself. He made His message, and the light He would carry into all the world, dependent upon human beings. And He told us how those human beings were to act: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

He excluded no followers of His from the task of helping to build His Kingdom on the earth. He included all who accepted Him. If one wishes to shirk the responsibility and the obligation of making Christ known in the world, one should not accept Him as Saviour and Redeemer. But in the act of acceptance the obligation of obedience is entailed. Christ is willing to save the individual who comes to Him in faith, in order that the individual may go out, or send out others. "Follow me, and I will make you fishers of men." Christ did not merely want Peter, James and John for their sakes, or to keep them from catching fish. He wanted them for His sake that He might send them out as fishers of men; that is, to bring men and women into His Kingdom.

It has not been commanded that each individual in person go out after the unsaved. Our Saviour knew this would not be possible. So He made arrangements whereby all could go in one way or another. If any Christian cannot go in person, he or she certainly can go in purse and in prayer. It will take all Christians to bring the world to Christ.

On this account, our Saviour founded the Church, through which every Christian might be co-workers with each other and with Him, in carrying the Gospel to all the world.

The Church is not an end in itself. It is a means to an end. It is that divine agency or institution through whose activities the whole world may come to know Jesus the Christ. He founded the Church because He himself was not going to remain in the flesh among men, and the Church will be done away with when its purpose shall have been achieved, and through it the Gospel has been made known in all the world. When John saw the heavens opened during his vision of Paradise, he saw no temple in heaven. There was no need for a temple there. The Gospel was already heard and accepted by all who were there.

This explains why the Church was founded and is necessary. It opens up a channel through which our prayers and offerings and sacrifices are called out, and may be sent out into all the world, even unto the uttermost parts thereof. That Church best fulfills the purpose of its Founder which is missionary in spirit and in activity. And members of the Church are under obligations to its Founder and Builder to dedicate their lives and substance and service, to carry out the great purpose that the Saviour had in founding it, namely, that His Gospel might be preached, and that all men, everywhere, should hear of Him, and should know Him, Whom to know is life everlasting.

J. O. A.

SUGGESTIONS FOR A CHURCH PROGRAM. No. III.

In our last editorial on this subject we considered the essential need of the church having a definite program for the year, and indicated possible ways of creating such a program, showing the results that would follow, and gave a practical outline of a church program for the first month of the church year—the month of September.

The reason I went more in detail in considering the program of the first month is that the first month is the most important of all. And if a church gets started off right the first month after the vacation period, the rest of the program will run comparatively smoothly.

Having observed September as Rally month, seeking to stimulate renewed interest on the part of the membership, and having the people enlist for whatever line of church work they are willing to engage in during the year, the logical thing to do for the month of October is to observe the month as Family Month, having for the objective the presence of every member of every family of the church at every service of church worship and at every Sunday School session during the month, and to have the members of the family sit down together at the services. The Presbyterian Churches observe the month as Loyalty Month, urging all the members of the Presbyterian Church to show their loyalty to their denomination by being present every Sunday during the month. But personally I believe the idea of loyalty should be woven into the whole program of the year so that the appeal for denominational loyalty will be a part and parcel of the appeal for church loyalty and Kingdom loyalty. And the idea of having Family Month offers the opportunity to emphasize the beauty of having visitors as well as the members attend with their entire families. During the month of October, the pastor may well preach a series of sermons on the subject of "Church Attendance," showing its significance, its benefit, the fact that it is a duty and an obligation resting upon Christians. Some kind of card should be printed announcing Family Month, indicating the great inspiration that comes to the pastor and to the church, and the pleasure it must give our Heavenly Father to have whole families attending church together, occupying the same pew. That practice is something the churches are missing today, the practice of parents and children sitting together in church. And they are missing it simply because they are neglecting to emphasize its beauty and worth. The custom means a great deal to the families and it means a great deal to the church. And by observing the month of October as Family Month, the idea will impress itself upon the minds of many of the members, and they will carry out the practice during the year.

On the little card announcing Family Month, there should be included an invitation to non-members to attend the church with their families, and at the bottom of the card feature the idea of a *Family Church,* for, indeed, the church should be one large family of worshippers and lovers of God.

During the first two weeks in October, a religious census of the community should be taken to ascertain the number of families that are not connected with any local church, and to learn their church preference. This census is of as much importance for the country church as it is for the town or city church. The census being taken during the first two weeks of October, the last two weeks will give opportunity for the pastor and the Official Board to select a Friendly Visitation Committee to call in the homes of those who have stated that church as their preference. The Visitation Committee should be divided into teams of two each, having, if possible, a husband and wife on each team. The homes should be so allocated as to have three different teams call upon each house during the last two weeks in October. And the people composing the teams should be carefully coached by the pastor before the visitation begins, urging them to go in the spirit of prayer, in the name of Christ, and in behalf of the church. It ought not to be difficult for the people upon whom they call to discuss the purpose of their visit. In fact they should plainly state in the conversation that they have called because of their interest in them personally and because of their interest in the church. Though *never* should they state that they were appointed as a committee for such a purpose.

The month of November, if the program of the two preceeding months has been carefully planned and executed, will find the general attendance increased quite materially. The program idea keeps the fact before the mind of the community that there is something doing at the church all the time. People outside the church generally do not consider how busy the pastor is. They are not concerned about the way he gets excited and generates undue emotion in his preaching, or in his praying, or the time he spends in study and in performing his pastoral duties. But when they see the members of the church bestirring themselves in the interest of the church and of the Kingdom, they themselves begin to take notice. Activity always creates interest. People will even pause to look at a busy ant hill, but the same people would not stop to notice a bunch of a hundred or more tramps loafing in "Hester Park." The reason why some churches find that the people of the community pay so little attention to them is that there is really so little to pay attention to.

So the church that has a program which thus provides opportunity for service from every member is bound to attract the interest of the people of the community. And the program as suggested does provide an opportunity for every members to do something definite in church work, even though they may not be on one of the special committees. And that is the ideal in church work, namely, for each member to feel that he has something to do in promoting the work of his church. During the months of September and October the pastor will have emphasized the need of regular attendance at all services of worship, showing that for one to be a regular attendant at every service is a most impressive testimony to the church and to the world of one's interest in the church. So that every member will really feel that in being a regular attendant at all the services, he is having a part in promoting the welfare of the church. Then, during the month of October every member will have been urged to invite their friends and neighbors to church, and will have been made to feel that that, too, is another phase of definite church work.

During the month of November, emphasis should be laid on friendliness toward the visitors. Another pastoral letter is in order the first week in November. In this letter the pastor can make a strong appeal to every member to have a part in establishing a reputation of *friendliness* for the church. He can point out that nothing else will give the church such a favorable consideration on the part of outsiders as the fact that all the members greet the visitors in a genuine spirit of friendliness. He should urge that instead of the members visiting first among themselves at the close of the services, they meet the visitors and make them acquainted. Some churches actually keep visitors away because the members visit only among themselves. It is far more important to greet the visitors and make them feel welcome than it is for the members to greet each other. The friendly church always wins. The church that speaks of its visitors as strangers and treats them as such, is in a poor way for growth and progress. *Never should visitors at church be spoken of as strangers, but always as visitors or as guests.* And during the month of November this idea should be held uppermost in the minds of the members, for, strangely enough, records of attendance in many churches, both in the city and in the country, show that in no other month in the year are there so many visitors—non-members attending the church as during November and December. For this reason, during November the members should be urged to learn how to welcome visitors to the church. And the last Sunday in November may well be observed as "Guest Sunday" with a special sermon for the occasion and special courtesies extended to all visitors, by having them sign their names in the Visitor's Book. Every church ought to have a Visitor's Book for visitors to write their names and addresses in. The psychology of recognition should be utilized by the church, for all humans are affected by it, whether they realize it or not. And this Visitor's Book will serve various purposes. It will cause those who sign their names in it to feel a greater interest in the church that was concerned enough about them to want their names in its Guest Book. It will also give the pastor and the Official Board the names and addresses of men and women with whom they should keep in touch by sending announcements of special services, special series of sermons, etc., and invitations to various church gatherings.

According to the program, the month of September has brought the members in closer touch with the church. The month of October has brought the church in closer touch with the people outside of the church, and the month of November has brought the people outside of the church into a closer touch with the life and purpose of the church. The rest of the year should be spent in getting both more closely in touch with the needs of the Kingdom.

To this end the pastor should plan his messages. During one month he should consider the meaning of prayer, the privileges and the opportunities of prayer, the law of prayer, the benefits of prayer, so as to increase and intensify the devotional life of the church and the community. During another month, the subject of evangelism should be considered, making that the major note in all of his messages

During the month of January, or the month preceding Easter, the pastor should make a list of all the prospective members in his community, all of the boys and girls in the Sunday School who are not members of his church, all of the parents whose children are in the church or Sunday School, but they are not members of the church, all of the brothers-in-law and sisters-in-law to the Kingdom, and anyone in the community not identified with some other church. He will spend most of his time during this month doing personal work and will urge the men and women of his church to do the same.

The pastor and the men and women of his congregation who are qualified for the task will take the message of the church to the people where they live and work—in the home, in the office, in the store, the shop, the field. Instead of waiting for the people to come to the church to be saved, they will take the church to the people and save them. The pastor will urge the laymen of his congregation to tackle somebody their size. The banker should seek to win an-

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Suffolk Christian Church is making the whole month of February Missionary in its sermons, Sunday School, and Missionary Societies. Rev. H. S. Hardcastle is giving lantern slide pictures of all the mission fields, at home and abroad, with maps punctured to show where the fields are located, electric lights showing through those points. In addition to the above, the young people have been giving pageants with large attendance and good results. On Sunday morning, February 7th, Rev. Dr. J. O. Atkinson, Secretary of the Mission Board of the Convention, preached a great sermon, and at night, the Girls' Missionary Society gave a pageant, "The Quest of Japan." The pastor is putting the emphasis of the Sunday and Wednesday night services on Missions and the $25,000 Emergency Fund, during the whole month, and we are hoping for a liberal offering next Sunday.

The Woman's Missionary Society celebrated its fourteenth anniversary on Monday night, February 8th, with 88 members present and visitors enough to make the audience more than one hundred. Several features made this occasion of special interest. A Pantomime, "Fling out the Banner," and "Take My Life and Let it Be," which was rendered by six girls and two boys, who had been trained by Mrs. H. L. Jacobs. Mrs. Ethel Saunders sang the songs accompanied by Mrs. I. W. Johnson. The quiet audience, the decorations, the shaded lights, with the music and the lesson, made the scene one of impressive effect.

Mrs. M. L. Bryant of Norfolk, the President of the Woman's Missionary Association of the Eastern Virginia Conference, delivered a fine address which, by request of the meeting, will be printed in THE CHRISTIAN SUN. Mrs. W. V. Leathers, Treasurer of the Woman's Board, of Holland, Virginia, also delivered an address that caught the sympathetic attention and approval of the audience and it, also, by vote of the meeting will appear in THE SUN. All who read these addresses will enjoy and profit by reading them.

Dr. Atkinson was present, was called on for a word, and responded in an informational, inspirational, very appropriate address, one of the best in his life. By a rising vote the appreciation of all these addresses was expressed and request for print in THE CHRISTIAN SUN of the addresses delivered by Mrs. Bryant and Mrs. Leathers.

This Woman's Missionary Society was organized in February, 1912, and has been a working body during the fourteen years of its existence. The report for this meeting showed four new subscribers to the *Christian Missionary,* two renewals, and collections for the evening of $149.20. The collection the first year of the Society was $199.87; and the total for the fourteen years is $8,498.02, making an average annual income of $708.15. That is a good record when one remembers that the total receipts by the church the first year of my work here as pastor, were less than a thousand dollars; and that included pastor's salary, sexton's salary, organist's salary, light and heat. It must be kept in mind that this is only one organization in this church doing missionary and benevolent work.

At the close of the meeting, twenty-six of the larger girls from the Willing Workers' Society served a Japanese Tea in Japanese costumes. Altogether the work of the Woman's Missionary Society of the Suffolk Christian Church is a model of Christian activity, and the Girls Missionary Society, which may celebrate an anniversary birthday sometime, does not lag behind in devotion and success. How sensible people can think the world is growing worse in the light of present-day Christian service, is a question that needs proof. W. W. STALEY.

ELON LETTER.

Last September I began at the Monday morning chapel services for the college, which custom makes it my duty to lead, to discuss the twelve disciples, giving the things we have learned in regard to these men from Biblical and other sources. I concluded these talks on Monday morning, the 8th of February, in a summary of what our investigations had enabled us to learn in regard to these leaders of the early church.

The most outstanding thing which we had learned was that Jesus had the power to transform the character of men and that He truly made good his invitation in Matt. 4:19 where He says: "Follow me and I will make you." That is what He did with the group of men who were fortunate enough to be selected for the discipleship.

I think this will be concluded from a consideration briefly of what we learned in regard to these men, and so I shall here briefly recount it.

First: Peter.

When he entered the discipleship, he was an energetic curser. Jesus made him a fearless preacher. His rare aptness and vigorous expression were not destroyed, but were transformed from a base to a noble use.

Second: James.

James was a man of fine executive ability. We know this not only from the fact that his mother applied for a chief place for him in Christ's Kingdom, but that Herod made him the first martyr among the disciples. When he entered the group of disciples, he was, like most business men, interested in promoting his own interests. Jesus made him into a promoter in the business and life of the early church. He succeeded so largely in this that Herod in destroying him thought he would destroy the infant church.

Third: John.

When John entered the Christian University—and I think we have perfect right to regard the association of Jesus with his disciples as the first Christian institution of higher learning in the world—when John entered this first Christian University, he was capable of the leadership of men, as we learn from the plea his mother made that a chief position be provided for him and from the fact that he was later exiled as an outstanding leader in the church. He had leadership ability all right, but he was in love with himself. Unfortunately many men who have ability to lead others use their power for selfish designs. However, when John comes out of the School of Jesus, he continues to love, but not himself. He first loves God, and then loves his fellowmen.

Fourth: Matthew.

Matthew was at the beginning what we may call a "self-server." He became at the end of his course the finest exponent of the social gospel, and has given us in the gospel which bears his name the finest account of the Sermon on the Mount.

Fifth: Nathaniel.

Nathaniel entered as a moral man. He was graduated a spiritual man. The moral man acts according to standards of conduct, self-erected, but the spiritual man acts from an inner urge of divine compulsion.

Sixth: Philip.

Phillip was a practical man, and he became a practical Christian statesman.

Seventh: Thomas.

Thomas was a doubter. He placed a question mark after every statement or principle. He came out of his experience in the School of Jesus as a satisfied worshiper. "My Lord and my God," he said.

Eighth: Andrew.

Andrew was a man of rare personal power. He exerted his influence by personal touch in dealing with men. He was graduated from the discipleship as the prince of personal workers. He has been an inspiration to untold thousands throughout the Christian centuries.

Ninth: James.

James is known sometimes as James the Less, and sometimes as James the Just. His reputation for justice and good judgment was so pronounced that he was after the death of James, the brother of John, elected president of the Jerusalem Council. In him justice was spiritualized.

Tenth: Judas.

This man is known sometimes as Lebbeus and sometimes as Thaddeus. This no doubt was a kindness to remove from his character the stigma that was attached to the name because of the other member in the group of the disciples who was a far different character from this obscure man. He was slow to comprehend, but in the last conversation Jesus had with the twelve, because he was slow to comprehend, he asked Jesus a question, and the answer he received has been the joy of mystics ever since. It was to this man that Jesus said: "Whoever has seen me, has seen the Father." There is room in the fellowship of Jesus for obscure men which should be an inspiration to many readers of this Letter, as well as to the writer.

Eleventh: Simon.

Simon was also known as "Zelotes," which means Radical or Red or Bolshevik. He became a Christian patriot.

Twelfth: Judas Iscariot.

This man entered the School of Jesus as a lover of money. We can understand how tenderly and yearningly Jesus sought to transform his character from the fact that he has more to say about the harm of wealth and the use of money than any other theme. However, Judas steels himself against every appeal of his Master and refused to be taught. He it was who betrayed his Master.

Christian colleges have the same high purpose in leadership for their students which Jesus exemplified in the group of men whom he selected to pass on to the future ages the Kingdom and its principles. It is the purpose of these institutions to make men and women into persons of real Christian character. They do not undertake to destroy inborn powers or to minimize native ability, but to transform and direct the powers of each young man and woman with which they are innately endowed so that they will express in all the relations of their life the beautiful characteristics of Christian discipleship.

W. A. HARPER.

BETHLEHEM LETTER.

Your opportunity confronts you. What will you do with it? There never was a day that did not bring its own opportunity for doing good that never could have been done before, and never can be done again. Vigilence is watching opportunity; tact and daring is seizing upon opportunity; force and persistence is crowding opportunity to its utmost possible achievement.

Do not wait for extraordinary opportunities. Seize common occasions and make them great. Weak men wait for opportunities, strong men make them. Things do not turn up in this world until somebody turns them up. It is the idle man, not the great worker, who is always complaining that he has no time. Some young men will make more out of the odds and ends of opportunities which many carelessly throw away than others will get out of a whole life-time. Like bees, they extract honey from every flower. Every person they meet, every circumstance of the day, adds something to their store of useful knowledge or personal power.

Many have seized the opportunity for making money, but fortunately there is coming a new generation of artists upon the stage of action, who will find opportunities, thick as thistles, for doing something nobler than merely amassing riches, for wealth is not an end to strive for, but an opportunity; not a climax of a man's career, but an incident. It is all right to make all we can legitimately, but not right to can all we make.

Young men and women, why stand ye here all day idle? Was the land all occupied before you were born? Has the earth ceased to yield its increase? Are the seats all taken? the positions all filled? the chances all gone? Are the resources of your country fully developed? Are the secrets of nature all mastered? Is there no way in which you can utilize these passing moments to improve yourself or benefit yourself and others?

Born in an age and in a country in which knowledge and opportunity abound as never before, how can you sit with folded hands, asking God's aid in work for which He has given you the necessary faculties and strength? With the world full of work that needs to be done; with human nature so constituted that often a pleasant word or a trifling assistance may stem the tide of disaster for some fellow man, or clear his path to success; with our own faculties so arranged that in honest, earnest, persistent endeavor, we find our highest good; and with countless noble examples to encourage us to dare and to do, each moment brings us to the threshold of some new opportunity.

Some men have three hands: a right hand, a left hand and a little-behind-hand. No clock can tick for us the moment gone. Two centuries ago a great sundial was reared in All Souls' College, Oxford, England. Over it were written in letters of gold the Latin words, "Horae pereunt et imputantur"; "Hours pass and are set down to our account." Opportunities come to all, but the trouble with too many is that they do not make anything out of them. Some persons go through life sighing for opportunities, while others with like means, chances, circumstances, privileges, achieve results, do heroic things, win for themselves honor or renown. The secret is not in them or their environment.

The financial needs of Bethlehem College have been set forth in THE CHRISTIAN SUN and letters sent to all the churches in the Southern Christian Convention for the past month and a half, and to date, one individual and three churches have responded to this urgent call. Most every member of the Christian Church in the whole Southland should give something to Bethlehem College, and give it now. If they do not respond they may regret it later. Opportunity is like the doctrine of election, you can tell nothing about it from the front, but may see millions in it from the other side. There never was an angel of God, however bright, terrible or strong, that was able to roll away the stone from the grave of a dead opportunity. Have you prayed over the biggest problem confronting our Southern church? Have you lost any sleep over our situation here at Wadley? Are you with-holding money that God is telling you to give to Bethlehem College? Here is your opportunity, what will you do with it?

S. L. BEOUGHER.

MORRISVILLE AND BEREA.

The Morrisville Church met in its first quarterly conference January 17, 1926, and dispatched its business in the regular order. This was one of the first churches we ever had pastoral charge of, back in the seventies. At that time it had quite a nice membership, but now it has only some 6 or 8 resident members. However, it is as prompt in its financial obligations as a bank. They have a small Sunday School. We have some people here members of the Christian Church but attending the Baptist Sunday School. I suppose it is because it is a larger Sunday School. Pray for us that conditions may change and that God may be honored in the saving of many souls.

Berea Christian Church held its first quarterly conference on Saturday evening at 7:30 o'clock, and transacted its business in order. We had the largest attendance that we had ever seen here at a quarterly conference, and this is my third pastorate here. The membership of this church is very much scattered and the resident membership is small. The work and the business here last year went bad, and the church suffered financially. In the midst of these conditions the church had undertaken the addition of four Sunday School rooms at a cost of nearly two thousand dollars. This explains why the church has fallen short on her conference apportionments. Besides this, the church was without pastor during part of the year. The addition to the Sunday School had become an actual necessity, and was begun while Rev. J. E. McCauley was pastor. We are hoping soon to be in our new quarters. Our Sunday School is in a promising condition.

The communion at Berea was large, and many acknowledged Jesus as their Saviour. Pray for us that God may be glorified, Jesus exhalted, and the Holy Ghost honored, and that nothing may be done but what God's approval may rest upon it. We are not unmindful of March as our Mission Month. We will do what we can, God being our helper.

P. T. KLAPP,
Pastor.

"There is a *best* way to live. There is a *best* occupation to choose. There are *best* friends to select, and our lives for shame or honor, for success or failure, for life or death, depend upon our choices. Every day, every hour, every instant, we are choosing. We are not able to guide ourselves; we cannot rely upon men. Upon whom can we rely? Can we rely upon anyone? Can a lions of things that he might do,s The.k c, p young man elect his life-task with the certainty that it is for him, that among the million things which he *might* do, this is the one thing which he *should* do? Is there an infallible Guide?"

One will find these questions very definitely answered in the book "An Infallible Guide," written by Charles A. Blanchard, the author of the above paragraph. This author draws from his own experience—a life-time of association with God and with the work of God—in pointing out that there is an infallible Guide in every step in life. No Christian need be in the dark, no matter how confusing or conflicting the circumstances may seem, God will lead in the right path, if we trust Him as a guide.

The booklet above refered to is priced 40cts. net, and is for sale by The Bible Institute Colportage Ass'n, 826 N. LaSalle Street, Chicago, Ill.

NOTICE.

If any of our churches in the Southern Convention are without pastors, I shall be pleased to furnish a list of available ministers with whom correspondence would be invited. I shall be glad to furnish this information as some of our willing and able pastors are ready to take work where needed.

J. O. ATKINSON,
Mission Secretary.

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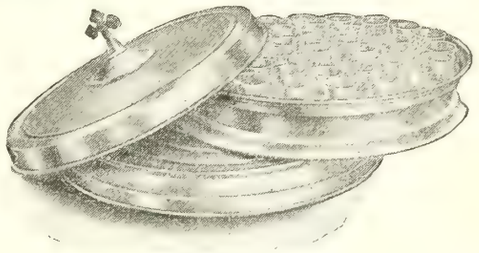

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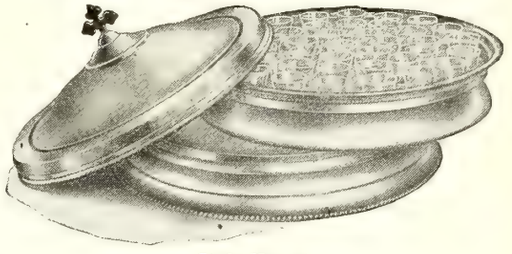

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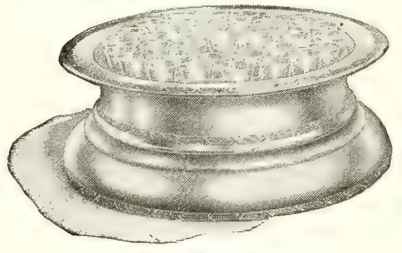

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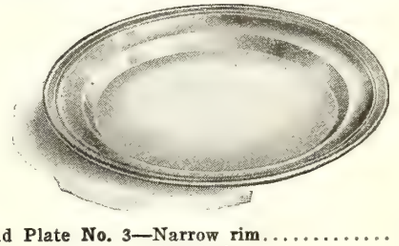

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

AMONG THE CHURCHES.

Following the Interdenominational Stewarship Institutes and the annual meeting of the United Stewardship Council at Pittsburgh, Toledo and Dayton, January 16th to 25th, your Secretary assisted in the stewardship part of six district institutes in the Miami, Ohio, Conference, at the Plattsburg, Genntown, Campbellstown, West Grove, Trotwood and Cove Springs Churches, January 27th to February 2d.

VALUE OF EVERY-MEMBER CANVASS.

Rev. A. W. Hirby of Walnut Hills, Dayton, Ohio, writes his experience and conviction:

"After six months, I am writing to tell you the fine results from your help in our Every-Member Canvass. I feel certain that after six months the results can be pretty accurate. You will remember what was facing us at the time and the almost compelling need of reaching our proposed budget. You will also remember the apparent indifference of some of our canvassers. Now we have proven some things.

"First: The Every-Member Canvass is the best method of getting at the church folks with the plan of the Kingdom, as it relates to their church. Our men, many of them, have to confess, after their canvassing experience, that they were not giving enough; how could they talk to others then? They had revealed to the the selfishness of many folks, and so have realized why the church does not progress with greater strides.

"Second: Training of the canvassers is as vital as the canvass itself. Our men now know that the Kingdom's business demands business principles, not that it shall become a business, but that it may be at its best. Men often think that church support is a matter of giving and not investing. The training of the canvassers helps men to understand that there is need to invest in the Kingdom work.

"Third: That the plain presentation of the facts and what the church is accomplishing and what it expects to accomplish, will bring results. The seven reports our Financial Secretary has brought to us since you were with us, have shown many extra items of expense, always necessary to entering a new building, many items of new equipment, regular payments on our church loan, all benevolences and many special features, all paid without having to borrow or to scold the people. There is money ahead.

"Fourth: That we want you to come again next June to help us do the same thing.

"Fifth: That we owe you a debt of gratitude for the splendid and invaluable service and wish you God's blessing in your work."

OUR WOMEN ARE PLANNING AND WORKING.

Nothing has been more encouraging in the work of Mission Month than the deep interest on the part of our good women. The Mission Secretary is just in receipt of a note from Rev. G. C. Crutchfield, Wakefield, Va. "I wish you might have been with me this afternoon," writes Brother Crutchfield, February 9th, "in a meeting of the Woman's Missionary Society here, and could have heard the expressions of enthusiasm which the ladies of the Wakefield Christian Church gave in discussing and planning to make our program for Mission Month successful. And I wish you could have heard the prayers which the women made in behalf of this movement in our Mission work. I think I can safely say that with such zeal and vision as our women have, you can count on Mission Month in this church being a great success." And immediately the Mission Secretary thought of two other scenes.

He was with the Woman's Missionary Society in the Franklin Church on Monday, P. M. February 8th. It was a meeting long to be remembered. Twenty-five women of our Franklin Society were present, and the whole service was given to a consideration of and planning for Mission Month. The pastor, Rev. F. C. Lester, was present, and the whole meeting was charged with the spirit and vision of Missionary zeal and endeavor. The women of our Franklin Church will have no small part in the success of Mission Month in their congregation.

Then another scene appeared. Monday night, February 8th, the Mission Secretary was with the women in their celebration of the 14th anniversary of their Society in the Suffolk Christian Church. There must have been more than one hundred women present, and the scene of interest and enthusiasm was one never to be forgotten. It was activity, energy and zeal from start to finish. The program was beautiful and appropriate. Dr. Staley and Rev. H. S. Hardcastle, pastors, were present and will no doubt tell SUN readers in detail of this wonderful meeting. Mrs. M. L. Bryant, President of the Woman's Conference of Eastern Virginia, and Mrs. W. V. Leathers, the Treasurer, were present as invited guests, and gave messages of inspiration and charm that will do good in the months to come. The women in the Suffolk Church, through their Society, are determined to make Mission Month a success, and their enthusiasm for the work was beautiful, unselfish and sincere. Their influence will be felt on the day the offering is made for our Emergency Fund.

There is no doubt that the women in other churches are working as faithfully as in those named. Nothing is more inspiring than the enthusiasm our dear women are carrying into the work of making our Mission Month a glorious achievement.

J. O. ATKINSON,
Mission Secretary.

MAKING EDUCATION CHRISTIAN.

There is no doubt in the mind of any observer of our day that two types of education are in conflict with each other for the mastery of the age. Those two conflicting types of education, I may describe as materialistic and spiritual. There is no possible ground of reconciliation between materialism and spirituality. The founder of Christianity said that one single human soul is of more worth than all the material substance of the universe. He also said that a man cannot serve God and Mammon. That is to say, a man cannot be a materialist and a Christian. The two terms are mutually exclusive, like light and darkness, like black and white, and by no sort of juggling can they be blended into a unity.

The materialist in the realm of education is a compound of mechanical evolution and behavioristic psychology. Mechanical evolution makes foundational in its hypothesis of the origin of the world that matter operating according to certain observable laws has brought to pass the universe as we see it and all that in it is. Human life, this type of scientific thinker asserts, began in a single protoplasmic cell in which were present electrons and protons, and that out of this primordial entity has developed the universe of living things as we see and comprehend it. There is nothing in the most highly accomplished human being which did not primarily and essentially inhere in the first living cell. The materialistic evolutionist, therefore, reduces our life to mechanism.

The behavioristic psychologist working in the realm of the human mind, arrives at a parallel conclusion. According to this school of psychology, human conduct is determinable, and more than determinable; it is predictable. All that you need know, according to these scholars, in order to forecast what any man will do under any circumstances, is to be aware of his environment and of his mental history. Stimuli applied to brain synapses through the organs of the senses will always supply a sufficient explanation of every conscious act. They do, however, make one exception. They admit that a man may refuse to give vent to his impulses, in which case he will develop a mental complex, a pathological condition exhibiting all the diabolical effects of imprisoned passion. The normal man, however, according to these psychologists, the man who gives free play to his instinctive impulses, lives on the animal plane.

We, therefore, find that the behavioristic psychologist joins with the materialistic evolutionist in the making of our human life a simple mechanism of the interaction of stimuli and the mind.

There is, however, a school of Christian Education which finds itself in deadly conflict with this tendency to mechanize life. The Christian school begins where the Christian Bible begins, by declaring as its fundamental principle that the first fact in the world is the fact of God. "In the beginning God." Thus begins the Christian Bible. and on this basis begins Christian Education. The Christian Educator says to the Evolutionist that he should be able to prove beyond a shadow of a doubt, and now he is far from proving it, that the theory of evolution is able to account for the physical life of man, as we know it today, what is evolution, in that event, can only be understood and explained as God's method of physical creation. The Christian Educator says to the evolutionist, that man is more than his body and that the important thing in regard to man is not where his body came from, neither whither it is going, but the tennant that dwells in the body and rules over it and is capable of a personal existence, independent of the body. In respect to the soul, Christian Education has somewhat also to say to the behavioristic psychologist. He admits that much of our human conduct is to be explained by the interaction of environment and the human mind. He also admits that it is possible by the suppression of an instinctive impulse a complex may develop as a pathological mental condition, but the Christian Educator is not willing to stop with these two admissions. He goes further and insists that it is possible to redirect the impulses and instincts of the mind in such a way that they will function on a spiritual plane. The Christian Educator believes in what we may philosophically describe as a sublimation of instincts or what we may theoretically describe as a new birth, and there are far too many instances of radical changes in character for us to question successfully the fundamental contention of the Christian Educator respecting these matters.

So on the basis of science as well as of psychology, the Christian Educator is secure in the position which he takes with reference to the crass materialists that infect our civilization like a deadly cancer.

Having justified the claim of the Christian Educator, it now becomes us to inquire how we are able to make our Education Christian. It is as important that he should do this as that he should be able to fortify his claims with sound reasons.

And in the first place, we must frankly admit that the legal control and ownership of institutions of learning by ecclesiastical authorities is no guarantee that their product will be Christian. However, it is entirely proper that ecclesiastical bodies should exercise legal control over the institutions they have founded and to whose support their constituencies are regularly called upon to contribute. There is even more justification of ecclesiastical control of institutions of higher learning than there is of private ownership of property, but, while we thoroughly concur in the thought that the church which founds a college should control it, we must at the same time admit that such control does not necessarily make the institution Christian.

We must also, with equal frankness, admit that the teaching of the Bible and Religious Education courses in colleges does not necessarily guarantee that their product will be Christian. We sometimes say that State colleges are un-Christain because they cannot legally teach Bible and Religious Education subjects, and, therefore, they cannot teach religion. As a matter of fact, State institutions do often times most effectively teach religion, and this is particularly true in their departments of social science, history and the natural sciences. They teach religion in these departments by taking positions with reference to the motives that should actuate men in their relations with one another and the motives which they often times inculcate are definitely anti-Christian. It is true that some effective Christian teaching is found in these same institutions in the attitude of certain professors toward life and the application of their subjects toward the problems of life. However, there is no subject so well adapted to the teaching of religion as the Bible and Religious Education, and we must frankly acknowledge that the inability to offer instruction in these branches is a fundamental handicap for tax supported institutions of higher learning. While this is true, honesty compels us to say that if the Bible and Religious Education subjects are taught as mere informational courses, the resultant in character will in many cases be desperately disappointing. We have Scriptural authority for this condition, for we are told that even the Demons not only have knowledge, but they believe and tremble, and yet continue Demons still. While all Christian colleges rejoice in the number of their courses in Bible and Religious Education and in the growing enrollments in these courses, these institutions are aware that these wholesome conditions do not necessarily guarantee Christian character in their product.

We must with equal frankness admit that the fact that all the teachers in an institution of higher learning are church members does not necessarily mean that the institution's output will be Christian. No denominational college would think of keeping on its teaching staff a man or woman who did not confess discipleship of Jesus and who did not hold membership in some branch of the church of Christ, and this is a most desirable situation. It is true that 70 per cent of the professors in State institutions of higher learning are church members and that of the remaining 30 per cent, many are known to have definite leanings toward the Christian life. It would be far better for these institutions if they could have only Christian men and women as teachers and administrators. But it is possible, we must admit, for a church member to be pious and devout and worshipful on the Sabbath and to teach like a heathen in the class room. Unfortunately some professors do not let their religious interfere with their professional knowledge. Their religion is in one mental compartment and their knowledge in another. Of course, the ideal would be for every professor to connect up his Christian faith with his learning, and Christian colleges are constantly aspiring to this ideal condition. But as the situation now is, no college can rest its claim to being Christian on the fact that all its faculty members are associated with some Christian church.

The college is Christian and education is Christian only when Christian character is the definite aim and consuming purpose of all its organization, teaching program, and life. Conduct in such an institution must be motivated in terms of Christian idealism. The Alumni of such an institution must face every problem and issue of life in the attitude of altruism and of Christian love. Their motive for action in every realm of their experience must not be selfish, but altruistic. Their purpose must not be to get for themselves, but to give for others. The Alumni of a Christian college should forget their own rights in the joyous pursuits of their duties. Their prime thought and aspiration should be to see that their brethren and sisters in the race of life should secure their rights. Their high endeavor and satisfaction of heart should be realized, not in exercising authority over others, but in rendering generous service in behalf of others. Their Master came not to be ministered unto, but to minister. He took upon Himself the form of a servant and He declared that he who would be greatest in His Kingdom should be servant of all. This philosophy of life should be the inspiration always of the Alumni of Christian colleges. These highly favored young people should have one other aim and purpose for their life's endeavor, and in it they should find their life's supremest satisfaction. They should recognize as a final, forceful fact that human progress is not achieved through competition, but through cooperation and fellowship and love, and their deepest joy should be experienced not in crushing out their competitors in order that they may climb high the ladder of life's fame and achievement, but rather in the lifting up of their fellows and the strengthening of the weak until all alike should come to the highest possible plane of human development.

When an institution has stamped upon the hearts, minds and consciences of its Alumni these splendid attitudes toward life and its progress, it can rightly claim the high distinction of having really and truly and vitally made Education Christian.

W. A. HARPER.

Elon College, N. C.

A CHURCH PROGRAM.

(Continued from page 5.)

other banker, the doctor another doctor, the merchant another merchant, and so on along the line.

Of course the evangelistic element will permeate all the services throughout the year. But during this month special emphasis will be laid upon it. The members should be urged to enlist in a "Win One Fellowship" during this month, everybody working for the winning of souls. A special evangelistic campaign might well be held during the last two weeks of the month in churches that are accustomed to having revival campaigns.

Some may fail to see the significance of so many Special Days, but the psychology and pedagogy of the idea, I am sure, is quite apparent to all religious leaders and students of human nature.

Then one month should be given over to the subject of Religious Education. The work of the Sunday School should be kept uppermost in the minds of all. The pastor's sermons during Religious Education month should deal with the subject of Christian Training—" the individual's need of it, the church's need of it, the world's need of it.

Then one month should be given to the consideration of the subject of Missions, at home and abroad—the following topics are suggested: ',The World's Need," "The Christian Obligation," "The Macedonian Call for Help with Money," "The Call for Help with Life." Any pastor who has been in the ministry ten years and has not in all that time fired some heart with the desire to serve God in some line of Christian Life Service, has reason to ponder as to whether his ministry is not a failure. During this month the work of the Missionary Societies of the church should be kept uppermost. If there are no such societies in the church, steps toward organization of such should be taken.

Then one month should be given to the consideration of the subject of Stewardship. The pastor will give a special series of sermons on the subject. The prayer meetings during the month will be devoted to a study of the subject. The last Sunday of the month should be Stewardship Enrollment Sunday, and a goal set for say 25 per cent of the membership enrolled in the fellowship of tithing. The logical month to consider the subject of Stewardship in churches that use the duplex system of finance will be the month preceding the Every Member Canvass, so that the work will lead up to the Every Member Canvass Sunday for the climax of the month's work.

The two weeks preceding Easter is a most opportune time for special Evangelistic emphasis leading up to Easter Sunday—making Easter the great Day of ingathering of souls for the entire year. During this month, if it is not observed as Evangelism month, the pastor's messages might well deal with the meaning of church membership, the opportunities and the challenge, the qualification and the invitation.

From Easter on will give the pastor ample opportunity to consider the needs peculiar to his field of labor, the opportunities for social service in the community—does his community need a play ground, is a community Daily Vacation Bible School practicable, can the boys of the community be organized for Boy Scout training, and the girls for Camp Fire Girls' training, etc.?

Of course, throughout the year every progressive pastor will make much of all the special church days, such as Thanksgiving Sunday, Christmas Sunday, New Year's Sunday (Sunday nearest these days), Easter, Mother's Day, Children's Day, Father's Day, to bind the hearts of the people closer to God and to the church. Also he will make much of the National Holidays, observing the Sunday falling nearest those days for teaching true patriotism. And each year, a church and Sunday School picnic should be held during the early summer, for we have all learned that such binds the congregation together in a happy family fellowship.

There are many, many other items that a wide-awake pastor will include in his church program, but these are a few of the items that should never be left out. R. C. H.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson IX.—February 28, 1926.

"JESUS TEACHES RESPECT FOR LAW"

(Temperance Lesson.)

Golden Text: *"Think not that I came to destroy the law or the prophets. I came not to destroy, but to fulfill."*—Matt. 5: 17.

Amrica is the greatest law-making nation in the world. It may be true that the "mills of the gods grind slow," but it is not true of the legislative mills, for they turn out laws in such volume that they keep pace with America's unchallenged capacity for production in all other lines. When one thinks of the laws that the present General Assembly will pass, to say nothing of the ones that are submitted that will not pass, and when one multiplies that number by the number of States in the Union, all of them having "legislative mills" running at full capacity and on full time, and when finally one adds to all these laws the laws that will be passed by Congress, he begins to see that here as elsewhere, America leads the world in large production. Furthermore this process is repeated year by year, year after year. As one thinks of this, he is reminded of the words that John wrote about Jesus when he said that if all the things had been written that Jesus said and did the world would not hold the books. It would seem that the world would hardly hold the laws that have been passed by our States and Nation. Yes, America is the greatest law-making nation in the world.

America is also the greatest law-breaking nation in the world. In spite of the fact, or perhaps because of the fact that we have so many laws, we are the greatest law-breaking nation in the world. There are more bolshevists in America from the standpoint of law-breakers to the square yard than there are in Russia to the square mile. That is only an extravagant way of saying that we have the worst form of bolshevism here in our own country, and we need no longer point to other nations as examples of bolshevism. It would seem that it is not good form to keep the laws any more. We have come to the point where we not only break the laws, but we openly flaunt that fact in the face of the law. This is especially true of the Eighteenth Amendment, and it is true not only of our elders, it is especially true of our youth. Perhaps the example of the elders has something to do with the practice of the youth, but in any event there is an increasingly large number of our young people who are flaunting law in the face with flagrant violations.

Now, whatever the cause of this situation, the situation is not only alarming, it is becoming constantly menacing. No nation can survive which does not respect law. This is certainly true of a democratic nation. Unless a government that is of the people and by the people and for the people can command respect for the law, it cannot long endure. One does not have to be pessimistic to become concerned about the future of our great nation, when he sees the lack of respect for law, not only among the so-called lower classes, but among the elite, and then reflects upon what a fundamental factor in abiding national life respect for law is. The Psalmist has said, "The wicked shall be turned into hell, and all the nations that forget God." He might just as well have said, "and the nations that disregard law," for it amounts to the same thing. Organized religion has no more pressing challenge than the situation presented by the wide-spread and deep-seated disrespect for law.

It is one thing to see a situation; it is quite another thing to point out the factors that have caused the situation, and still another thing to prescribe a remedy for the situation. It is perhaps quite true that there are a number of factors that have entered into the disrespect for law that abounds in America. The writer is not presumptious encugh to dare to offer a panacea for this evil, but there is one point that he would like to stress. *We will never have a nation of law-abiding citizens until we have a ndtion in which we have obedience in the home.* We get back to the crux of the matter here. The home is God's first school in all things. The disobedient child in the home is the scoffer of law and the breaker of law in the State. The school and the church cannot act as the proxy for the parents here. The home in which children are taught respect for properly constituted, and it might be added merited, authority, the home in which obedience is expected and had, that home is thrice blessed. It is a blessing to the children, for it has bequeathed to them an inestimable blessing that will stand them in good stead in the years to come; it is a blessing to the State and society, for it is sending out law-abiding citizens; and it is a blessing to the parents themselves, for their children shall rise up and call them blessed. Furthermore such a home is training in the fundamentals of the Christian religion. What quality of life was more insisted upon by Jesus than the quality of obedience. If self-preservation is the first law of nature, then obedience is the first law of God.

All of this has been by way of introduction to the lesson. The Pharisees and the Herodians sought to entrap Jesus and they presented a coin to him and asked him if it were lawful to give tribute unto Caesar. If He had said that it was lawful, He would have antagonized the people, for the Jews rebelled against the idea of paying tribute to a heathen emperor, when they recognized only God as King. If He said it was not lawful, He would have made himself answerable to Pilate as one who rebelled against the Roman government. Here, as always, Jesus lifted the thing from the realm of the petty and the detailed into the realm of the larger principle. He took a coin and asked whose inscription was imprinted thereon. When they replied, "Caesar's," He told them bluntly to render unto Caesar the things that were Caesar's. Those who live under a government and receive the blessings and the privileges which it bestows, owe something to the government. But the Master went further. "And unto God the things that are God's." A man has higher obligations than his obligations to the State. He has obligations to God, and he must seek first the Kingdom of God and His righteousness. As a matter of fact, however, there is usually no conflict here. The man who is the best citizen of the Kingdom of God is the best citizen of the State. And the man who is the best citizen of the State in the highest sense, is certainly not far from the Kingdom of God. Jesus came not to destroy but to fulfill. The man who is dominated by His spirit gets beyond the mere letter of the law into the spirit. The man who lives according to the law of God will not have any trouble obeying the law of the State. Let us render unto God the things that are God's and we shall then render unto Caesar the things that are Caesar's.

CHRISTIAN ENDEAVOR.

Sunday, February 28, 1926.

"NEGLECTED AREAS IN THE COUNTRY."

(Missionary Meeting.)

Scripture Lesson: Isa. 35: 1-8.

Theme: "Go ye into all the world and preach the gospel."

Object of the Meeting.

The object of this meeting is to discover places in our own vicinity especially, where the gospel is not being presented, and to gain a knowledge that will help us to help in having the gospel preached in these neglected areas.

The Leader's Talk.

Two-thirds of the world today are living on farms or in the open country. The great majority of all our leadership comes from those who have lived their early life in the open country. One little Pennsylvania settlement which never had a church and only a little Sunday School mission has sent a preacher into one of our great city churches and a missionary to far-off Africa. I know a city church with a membership of over 1,000 and with a financial budget of over thirty thousand dollars a year that has never done as much as that to extend the gospel of Christ. Let us not forget the big country where two-thirds of all the folks live.

It is said that

"God made the country
But man made the town."

At least the Bible tells us that it was wicked Cain that went out from the first home and built a city.

But all who live in the country are not good, and all who live in the city are not evil. But the emphasis is that the country districts are more apt to be "neglected districts" and the facts bear out the presumption. We find that many churches are deserted because the people about them have largely moved to town. But there are many left and they have need of God when those of larger income or retired life have gone.

And then the preacher seeks a town church and the country again is at a loss, and it is a great question in many places what can be done to save or help churches which were once strong and influential.

Hermon Eldredge.

Questions for Discussion.

What do we mean by Neglected Country Areas?

Is the tourist camp on the edge of our city a Neglected Country Area? If so whose fault is it? Can Christian Endeavorers correct this fault, and how?

What are some of the causes that tend to discourage church work in the Country Areas today?

What are some of the thing that should be taken advantage of in promoting work in the great open country?

Name the different kinds of gifts that a Christian Endeavor Society can make to help the cause.

What of our own "Mountain Work" in the mountains of Virginia?

Christian Orphanage

Dear Friends:

It is certainly easy to climb when we have a friend to push. Our good friend, Mr. Weber of New Jersey, pushed us above the second rung in the ladder this week, with a check for $500.00. Brother Weber has helped us several times before and his check certainly comes at a time we need it on our New Building. It would be grand to be able to pay every dollar on this new building the day it is finished. The work is moving along nicely and it will be a splendid building when finished. We will all be happy to know we had a part in it. Then think of the happiness you will bring to that little boy who is waiting to come and join his little sisters. Could you withhold your contribution if you wanted to?

The weather keeps so cold that we do not get much work done on the farm. We have succeeded in getting our fruit trees trimmed and everything ready to spray them the first time, when we can catch a warm, still day.

Pasture fences to build to have it ready for early spring, and we will need the pasture early too. Garden to make, Irish potatoes to plant and many other things to do, as soon as the weather gets better.

The children have been exceedingly healthy this winter and have had only a few colds. One boy with an infected hand and another boy with a boil on his neck seem to be about the limit of our troubles along the line of sickness. The Master is mighty good to us.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 18, 1926.

Amount brought forward		$ 1,123.92
North Carolina and Virginia Conference:		
Hopedale	$ 2.75	
Berea	4.79	
Durham, Main Street	5.00	
		12.54
Western North Carolina Conference:		
Ramseur	$ 10.58	
Pleasant Hill	4.30	
Liberty	2.19	
Seagrove	4.22	
		21.29
Eastern North Carolina Conference:		
Franklinton	$ 10.00	
Turner's Chapel	2.25	
		12.25
Eastern Virginia Conference:		
South Norfolk	$ 18.50	
Oakland	6.00	
		24.50
Valley Virginia Conference:		
Dry Run	$ 3.45	
Winchester	5.86	
		9.31
Grand total		$ 2,031.66
Georgia and Alabama Conference:		
Lanett	$ 7.04	
Richland	1.00	
		8.04
Special Offerings:		
R. W. Malone, guardian		300.00
Northern Sunday Schools:		
Pleasant Hill, Ohio		8.81
New Building Fund:		
Lola Tickle, Elon College, N. C.	$ 1.00	
Mrs. S. V. Holt, Moncure, N. C.	5.00	
M. F. Allen, Lynchburg, Va.	5.00	
Nicholas Weber, Irvington, N. J.	500.00	
		511.00
Total for the week		$ 907.74

STEWARDSHIP.

After reading more than a dozen books, and hearing many famous sermons and addresses on this subject, I find that the foundation of everything I read and heard may be stated in a few words: 1. "Ye are not your own; for ye are bought with a price." 2. We are commanded to be "good stewards of the manifold grace of God." 3. "Moreover, it is required in stewards that a man be found faithful." Thus we see that we are but stewards of everything God has given us, prosperity, time and talents. 4. While the welcome plaudit awaits the faithful, the unfaithful will hear the command: "Give an account of thy stewardship; for thou mayest no longer be a steward."

D. A. LONG.

MISSIONARY SOCIETIES.

WOMEN'S SOCIETIES.

Opening Thought: "Pray Ye Therefore."
Prayer and Missions: "Prayer and the Missionaries."
Aim: To show the place that prayer has always held in the life of missionaries.
Devotional Scripture: Luke 10: 1-11.
Prayer: A chain of prayers in which the women shall pray for the great mission fields and missionaries of the world.
Solo: "I'll go where you want me to go."

1. My favorite prayer hero: Four women participate in this, giving the substance of the matter found in the text.

a. Immanuel Wichern, pp, 108-115.
b. Pastor Gossner, pp, 116-118.
c. George Muller, pp, 118-126.
d. Thomas Barnardo, pp, 127-131.

2. Discussion:

a. What importance would you give to prayer in the training of a missionary?

b. Do you know missionaries whose life is notable?

c. Why cannot our missionary Societies depend more on prayer? Do not our prayers lack definiteness and purpose? We need to pray by name for the missionaries, to hold before ourselves the definite goals we wish to reach in prayer.

d. What lesson ought Missionary Societies to learn from this chapter? What Individual Christians?

e. What supreme duty do we owe our Missionaries?

3. Have some member of your Society read the following poem.

SOMEBODY, SOMEWHERE.

"Somebody, somewhere,
Is praying for me,
Although it may be
Afar o'er the sea.
This thought like a star
Shines over my way.
Somebody, somewhere,
Is praying today."

"Somebody, somewhere,
May not know my need,
Whispering Angels
All praying hearts lead,
And God who is love
And knows all my ways,
He answers the prayer
Of someone who prays."

"Somebody, somewhere,
May be far or near; One God over all
Who cares for me here;
And someone is true
A loved one or friend,
Somebody, somewhere,
Will pray to the end."

"Someone is praying,
And prayer is the key
That opens up heaven's
Rich storehouse for me.
My faith must not fail,
Though weak I may be,
Somebody, somewhere,
Is praying for me." *Arnold.*

YOUNG PEOPLE'S PROGRAM.

Opening Thought: "What is the limit of that which prayer may accomplish?" "High Adventure." "Lonely Strangers in a New Land."
Discussion:

a. What do you think has been the greatest gift of the Slavs to the world?

b. Why do people immigrate? Do you know what the present immigration law is?

c. What does Americanize mean? What kind of workmen does America need in order to have good citizens?

d. What does a good citizen know about his neighbor? What does the commandment "Thou shalt love thy neighbor as thyself," mean?

Devotional Scripture: Romans 10: 15.
Prayer: That our missionaries in the field may have health and courage for their tasks, and that other missionaries may be reared amongst us.
Special Music: "It Pays To Serve Jesus."
Roll Call: Dues collected.

JUNIORS AND WILLING WORKERS.

Opening Thought: "Pray for all Missionary agencies."
High Adventures: "Two Adventurers who listened in."
Aim: To lead the boys and girls to understand that prayer is more than asking for things, and that if we really pray we must also listen to hear what God is saying to us.
Worship Period: For a Bible lesson call on members to repeat Bible verses.
Prayer: Leader.
Solo: "I'll Go Where You Want Me To Go.'
Discussion Period: Have someone tell the story of "The Two Adventurers who Listened In."

a. Were all of the radio messages in the air all the time, and nobody heard them, because no one knew how to listen in?

b. When we pray to God should we do all the talking or should we listen sometimes to hear what He has to say to us?

c. How does God speak to us?

d. Do you think that Hans Egede and David Livingston learned Bible verses when they were boys and had them hidden away in their hearts?

e. If you were going on a long trip and could take no baggage except one box, would you put your Bible in the box?

f. Do you think the name of David Livingston and Hans Egede are worthy of a place on the Brave Adventurers Chart? Give the name of some Brave Adventurer of your own denomination, and pray for his or her work.

Roll Call: Dues paid.
Business:
Adjourn:

Send all dues and "Specials" to your conference treasurer.

GERTRUDE BROWNE,
Secretary.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

THE MIGHTY POWER OF PRAYER.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

AN EXAMPLE.

"What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul."—Deut. 10: 12.

"Thou shalt love thy neighbor as thyself."—Lev. 19: 18.

"For I have given you an example, that ye also should do as I have done to you."—Jno. 13: 15.

"By this shall all men know that ye are my disciples, if ye have love one for another."—Jno. 13: 35.

I would like to give merely my testimony as to example. There are a few old men in my memory—old when I first knew them—who were such devout servants of God that they have always attracted me, and I carry mental pictures of them which time cannot efface. Their influence in my life cannot be estimated.

I think that to have known some old people, who, through all the ups and downs of their life, chances and mischances, have carried their hearts in their hands, like palm-branches, waving them to everybody passing by, waving discords into peace, changing hate to love, fanning love into a flame, helps our faith in God, in ourselves, and in each other, more than many sermons.

Prayer.—O Lord God, be with us yet, lest we forget. May we be blessed by examples we have known, and may we too, in return, be examples unto others as they pass. This we ask for Jesus' sake. Amen.

TUESDAY.

DEATH AN ANGEL.

I heard a voice from heaven saying, Write, blessed are the dead who die in the Lord . . . that they may rest from their labors and their works do follow them."—Rev. 14: 13.

"We are spirits. That bodies should be lent us, while they can afford us pleasure, assist us in acquiring knowledge, or in doing good to our fellow creatures, is a kind and benevolent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent, that a way is provided by which we may get rid of them. Death is that way. Our friend and we were invited aboard on a party of pleasure, which is to last forever. His chair was ready first and he has gone before us. We could not all conveniently start together; and why should you and I be grieved at this, since we are soon to follow, and know where to find him."—*Franklin.*

Prayer.—Our Father, so teach us to number our days that we may apply our hearts unto wisdom, and reveal to us the preciousness of the saints to Thee, that even death to our bodies, come when it will, will be a welcome guest to bring us better things. In Christ's name we ask it. Amen.

WEDNESDAY.

GREAT QUESTIONS.

"How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"—Rom. 10: 14-15.

There are some questions that are answered in the asking. It is so with these, and the answer is in the negative. There are four of these questions, beginning with the heathen about calling upon God, and ending with the responsibility of the Church to do the sending. Christians would do well to study the last question first; for if they can be persuaded to do the sending, then all of the questions may be answered, from the last to the first, with the result that the heathen will call upon the Lord and be saved.

Viewed from the questions, the great need of the heathen world is a church that will send them a preacher. This done, they will have an opportunity to hear. By hearing they will believe; for "faith cometh by hearing." By believing they will pray, "And whosoever shall call upon the name of the Lord shall be saved."

The greater portion of mankind do not pray, do not believe, and have no preacher. For their salvation, the Bible reveals just one plan: The Church must send, the preacher must go, preach and teach; the heathen must hear, believe and pray.

Prayer.—Our Father, grant that Thy people may see their obligation to a needy, hungry, heathen world. Open our eyes to their cry, and make us willing and glad to send them preachers that they may hear, believe and be saved. Amen.

T. E. WHITE.

THURSDAY.

TODAY.

"Take no thought for the morrow; for the morrow shall take thought for the things of itself." "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—Matt. 6: 34, 33.

"Ye ought to say, if the Lord will, we shall live and do this, or that (tomorrow)"—Jas. 4: 15.

"In the mind of him who is pure and good will be found neither corruption nor defilement nor any malignant taint. Unlike the actor who leaves the stage before his part is played, the life of such a man is complete whenever death may come. He is neither cowardly nor presuming; not enslaved to life nor indifferent to its duties; and in him is found nothing worthy of condemnation nor that which putteth to shame. Test by trial how excellent is the life of the good man—the man who rejoices at the portion given him in the universal lot and abides therein content; just in all his ways and kindly minded toward all men. This is moral perfection: to live each day as though it were the last; to be tranquil, sincere, yet not indifferent to one's fate."—*Marcus Aurelius.*

Prayer.—Our Father, we realize that every day has its demands on us and that these demands will take all that we are capable of. We pray that we may fill our time each day with work and play that is with an eye of singleness to Thy Glory. Teach us how to do good and give us the will to do it, and may we not put off till tomorrow what we can well do today. In Christ's name we ask it. Amen.

FRIDAY.

PASS JUDGMENT SLOWLY.

LESSONS Matt. 7: 1-12.

"Behold a beam is in thine own eye."—V. 4.

John Greenleaf Whittier said, "Search thine own heart: What paineth thee in others, in thyself may be." Christian living consists in the discipline of self and charity toward all. Let beautiful self-examination be a festival of every day, and one of our efforts be that we shall be faultless ourselves before we criticise others. We can remember that every one, however far removed from our idea of what ought to be, is impressible for good as well as evil, right as well as wrong, and, in the nature of things, cannot improve himself by unkind criticism of others. On the other hand, none of us can be good without improving others. Which way shall we take?

Prayer.—Our Father, as Jesus stood by the adulterous woman, forgave her without uttering condemnation, help us to be something like Him, by being loving, charitable and forgiving toward others, perchance we may help the world to be better. In Christ's name we ask it. Amen.

SATURDAY.

THE WISDOM OF WISDOM.

"Wisdom excelleth folly as far as light excelleth darkness."—Eccl. 2: 13, 14.

"The fear of the Lord is the beginning of wisdom."—Prov. 9: 10.

"Wisdom preserveth the life of him that hath it."—Eccl. 7: 12.

"I don't think much of a man who is not wiser today than he was yesterday."—*Abraham Lincoln.*

Prayer.—Our Father, the earth is full of Thy riches and in wisdom hast Thou made us. Teach us to number our days, that we may get us hearts of wisdom. Give us the joy of knowing Thee and life eternal. To Thee we pledge ourselves this day. Amen.

SUNDAY.

A GOOD CUSTOM.

"And, as his custom was, he went into the synagogue on the Sabbath day."—Luke 4: 16.

Character is the product of custom. It is easy to do right when the custom rules the life. It tells in the life of anyone who has the church-going custom. It ought to be formed in early life, so when manhood and old age is reached, attending services will be a happy experience. This was the experience of Jesus.

Absences from church services would be very rare if church members had the good custom which Jesus had. To Him the place of worship was sacred, and frivolous excuses did not keep Him away. Imagine Jesus staying away from the synagogue because there was company at home, or a party had planned a boat ride, or that He didn't like the Ruler! It can't be done; for "as his custom was, he went into the synagogue on the Sabbath day."

Churches, preachers and church members are suffering today because a custom of staying at home or going elsewhere than to the house of worship is being formed. It is hard to tell where the custom will finally lead or end. But it is safe to say that those who will suffer most are those who form the pernicious custom of neglecting and slighting the services of the sanctuary.

Prayer.—We thank Thee, our Father, for our church, the place where we may worship Thee in the congregation. Have mercy upon the careless ones who have the custom of staying away. Save us from it. In Jesus' name. Amen.

T. E. WHITE.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dear Kiddies:

Did you go to the Valentine Party? I'm just sure you had one—and oh, such a good time, too! And, how many valentines did you get? Write and tell your editor. What a happy time we are having this month, with George Washington, and Martha—and Valentine's day already come and gone. Fun and frolic, dears, comes in February, does it not?

Now, I wonder what the Rocky Ford children are doing this month, away up there in that beautiful country. It may be snowing up there—and, oh, don't we wish we were there to enjoy it, too. Their church is all built now, and they can have their Sunday School, and their day school, too, and I hear that they are the very happiest children in our Kiddie Korner. Why of course they belong to the Kiddie Korner. Who in our Korner would like to write these Kiddies a letter? Who in the Kiddie Korner could tell me—have you sent a little offering—a few pennies—a bright new nickel—and, oh perhaps a big Dollar—all from YOU to them—with your love and prayers that they will learn all the nice things you know? Who? Who?

Will you, and you, and all you other YOU'S, in our little Kiddie Korner, write me a letter this week, and in the letter tell me if you have an offering for the school children at Rocky Ford. They need pencils, and books, and warm mittens, and tablets and crayons. Oh, write to me, what you want to do for them. If the pennies and nickel are all ready, you can send them along in the letter. Send it to

YOUR EDITOR.

BEING HELPFUL.

"This little girl washed the dishes,
This little girl swept the floor,
This little girl helped her mother
With many an odd little chore.
This little girl loved her daddy,
And all the rest of them too:
And this little, tiny baby
Was ready to laugh and coo.

"This little boy brought the water,
This little boy brought the wood,
This little boy helped his father
To do all the things that he could.
This little boy rocked the cradle,
And sang little brother a song;
Indeed, they were all happy
Being helpful all the day long."

—*Selected.*

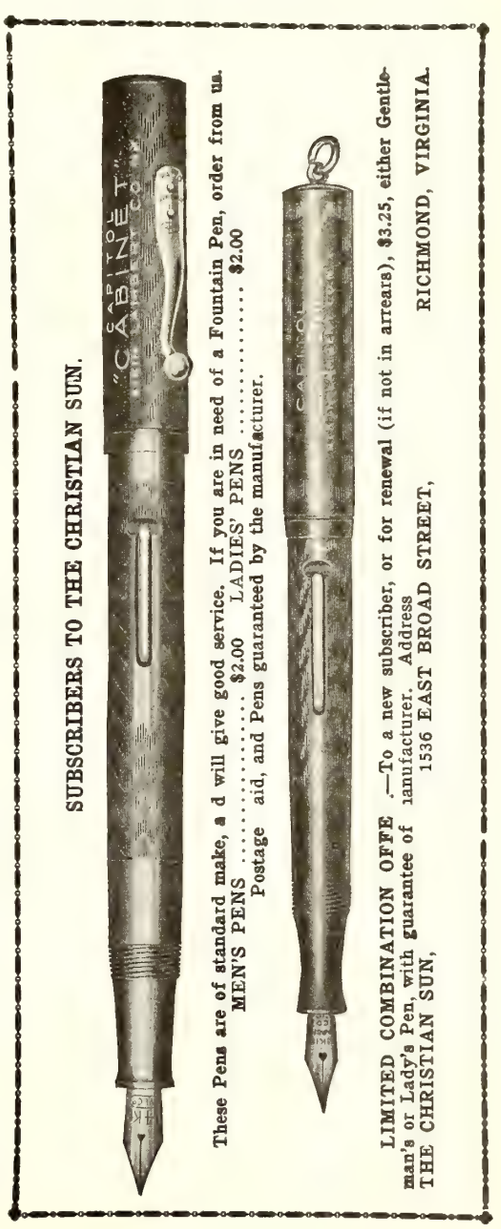
A NEW LEAF.

He came to my desk with a quivering lip.
The lesson was done.
"Dear teacher, I want a new leaf," he said,
"I have spoiled this one."
In place of the leaf so stained and blotted,
I gave him a new one all unspotted,
And into his sad eyes smiled—
"Do better now, my child."

I went to the throne with a quivering soul.
The old year was done.
"Dear Father, hast Thou a new leaf for me?
"I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smilled—
"Do better now, my child."

"NISHITIVE."

"What is it?" asked Billy.
"What is what?" asked Johnnie.
"Why that you said just now."
"Nishitive?"
"Yes."
"Don't you know? It's easy."
"No, I don't know; if it's easy, why then, tell me."
"Why, it's—it's—let me see—" and Johnnie paused.
"Guess you don't know yourself," and Billy looked at Johnnie teasingly.
"Yes, I do too; it's getting things done before the other fellows do, then, that's all."
"How do you know that's it?"
"I've heard my folks talk about it."
"But you can't do things until you think of them, and suppose the other fellows think of them first?"
"That's just what you've got to look out for," said Johnnie, eagerly; "it's the thinking or the not thinking that makes all the difference."
"Well, then," said Billy hopelessly, "I guess I'll never have a nishitive, 'cause I never think of things to do. I can do things all right when some body else thinks them up and tells me to do them, but I hardly ever think of things to do. Did you ever think of something to do before some one told you about it?"
"Yes, yesterday my dad couldn't find the key to the garage, and he was in an awful hurry to get to the office. He said he'd have to walk to the station and go on the train. Then I remembered that it was raining the night before when he put up the car, so I rushed to the closet where his waterproof hung and looked in his pocket, and there was the key."
"I bet he was glad," said Billy, laughing in sympathy.
"You bet he was, and when I took it to him, he said, 'That's the stuff! You're the boy with the nishitive!' "
"Oh," sighed Billy, "don't I wish I could do something like that!"
"It's easy," said Johnny, "if you just keep watching and watching, and thinking and thinking, all the time. You try it now, and maybe you'll have a nishitive too; it's lots of fun."
"I'll try," said Billy, but his tone was very hopeless.
The little boys' mothers and some other ladies were walking behind the two little boys. They had all motered out from Chicago to visit some friends, but as the car could not be kept waiting for their return, they were about to go back by way of the interurban train, which ran only once an hour, and they were now on their way to the station. They had never ridden into or out of Chicago by this train, so they knew nothing of the rules by which it was managed. When they reached the station, the ladies went inside at once, for they were glad to sit down, even on the hard benches. Johnny also went inside, but Billy stayed out, saying that he guessed he'd look around a little. Johnny smiled to himself as he thought, "I know what he's staying out for, but he'll not see anything here to do, so he might as well come in."
The ladies fell into merry talk, and Johnny was soon busy reading the colored posters, of which there were many, setting forth the delights of trips on Lake Michigan.
Thus passed several minutes, while Billy with his "looking around" was quite forgotten. Suddenly they heard swiftly rushing feet coming across the station platform and Billy burst into the waiting room, exclaiming, "O Mother, there's a sign out there which says that the cars don't stop here unless the flag is pulled down. I can't reach the rope, and the train just whistled around the bend."
In another second the waiting room was empty, and Billy's mother managed to grasp the rope and pull down the flag just before the train reached the station platform.
When they were all safely in the coach, the two little boys sitting together, Billy said to Johnny: "That was nishitive, wasn't it?"
"I guess so," said Johnny.
"Whatever are those children talking about?" asked one of the ladies.
"Oh," said Johnny's mother with a smile, "my little son has been hearing a great deal lately about people having the initiative, and it sounds as if he's been trying to pass his knowledge on to Billy, but, son, if you wish to teach others, you must be careful to pronounce your words correctly, so, Billy, say the word slowly this way, 'in-i-ti-a-tive'."
Billy obeyed and managed to say the word very correctly, but in a moment he added, "But I like nishitive better."
This brought a laugh which bothered Billy very much. Then one of the ladies said, "Well, Billy, whatever you call it, you surely saved us a long stay in that dreary waiting room."
So Billy was satisfied.—*Clara J. Denton.*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BOOKER.

Mrs. P. B. Booker, formerly Lithia Ann Stroud, entered into her eternal rest February 1st, at the home of her son, William M. Booker of Burlington, N. C., where she had made her home for some time. The deceased would have been eighty-two years of age had she lived until March 7th. She professed conversion at the early age of twelve, and united with the Damascus Christian Church of Orange County, N. C., with which church she continued in membership until her death. The departed one was united in marriage in 1866, which happy relation continued until July 4, 1893, when Mr. Booker entered into his rest. From this union there resulted seven children, five of whom survive the mother, namely: Mrs. R. S. Petty, Greensboro, N. C.; Mrs. J. W. Petty, Durham, N. C.; Mrs. R. P. Kirkland, Lynchburg, Va.; William W. Booker, Burlington, N. C., and Mrs. C. I. Olive, Durham, N. C. Twelve grand-children have been born to her of whom six are living. One brother and three sisters survive to mourn this break in the family, all residents of Chapel Hill, N. C., namely: M. M. Stroud, Mrs. E. C. Thompson, Mrs. H. W. Lloy, Mrs. M. G. Bishop.

Mrs. Booker was an active, energetic and generous hearted woman; even in late years these characteristics were observable; and a sweet and sunny cheerfulness made her life a benediction to loved ones and strangers in her old age. She died in the faith, trusting in her Saviour to the very end. The funeral services were conducted by Rev. Martin W. Buck, pastor of the First Baptist Church, Burlington, and consisted of a brief service at the home, where Dr. G. O. Lankford of the First Christian Church, assisted; and then at the Damascus Church where Dr. P. H. Fleming assisted. The interment was in the Damascus Church cemetery.

Well may we cherish the heavenly benediction: "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, for they rest from their labors; and their works follow after them." "As it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." B.

GASKINS.

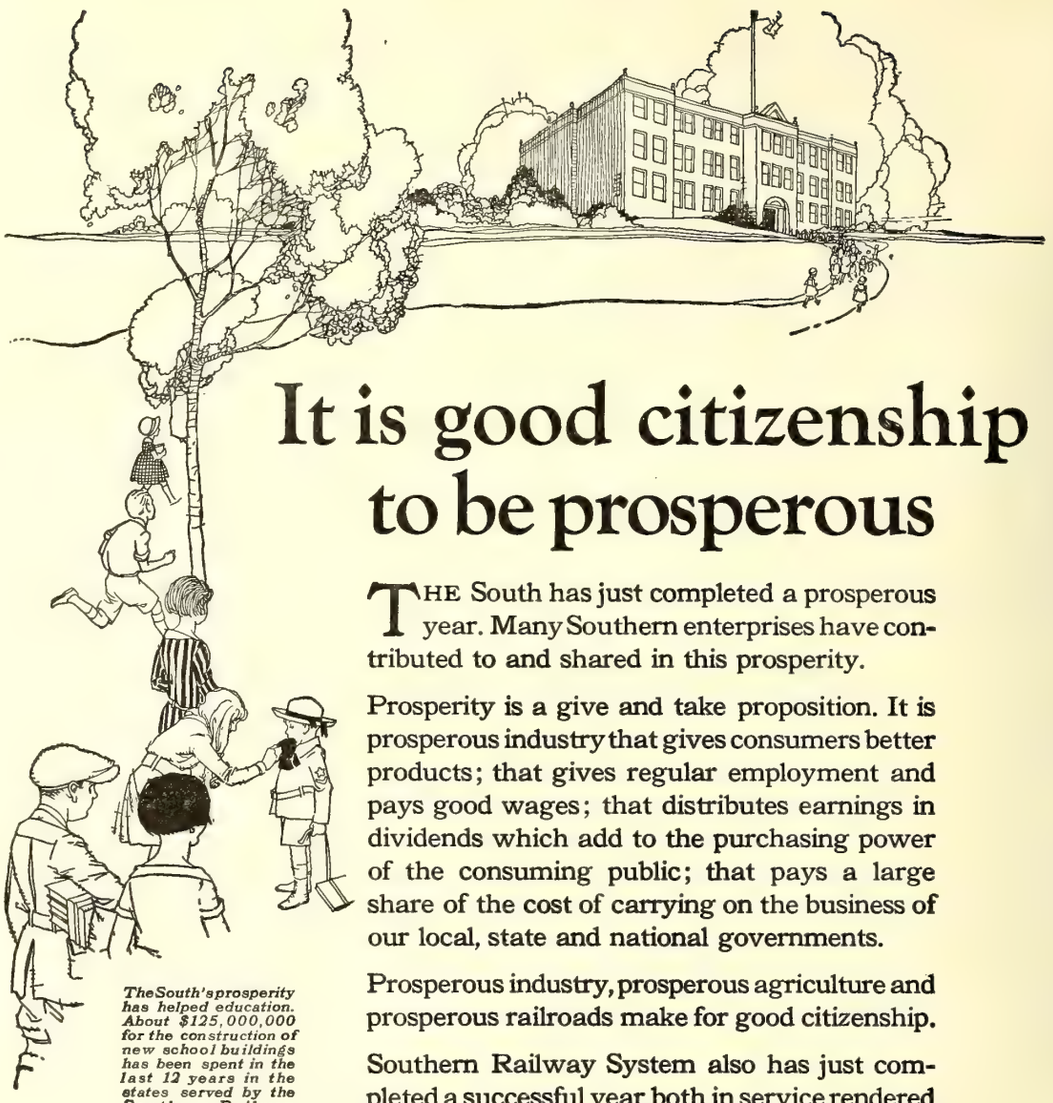
Whereas it hath pleased almighty God to remove from our midst our friend and brother, R. L. Gaskins,

Therefore, Be it resolved:

First. That we express through these resolutions, our appreciation for our association with him and our heart-felt sympathy to the members of his family.

Second. That a copy of these resolutions be spread upon the church book of Berea Christian Church, a copy sent to The Christian Sun for publication, and a copy sent to the family.

J. E. BRINKLEY,
P. S. BLANDFORD,
Mrs. J. W. BRINKLEY,
Mrs. H. P. HARRELL,
Miss MARY BRINKLEY,
Mrs. A. S. HARGROVES,
Committee.



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HARRELL.

When one who is known and loved leaves this life, for a better sphere, it is not meet for those left behind to grieve, but we do have the consolation of expressing our gratitude to God for having been associated with one of Christian character.

Therefore, Be it resolved:

First, That we, the members of Berea Christian Church, express to the members of Mrs. C. E. Harrell's family our sympathy in their bereavement, and our thanks to the Supreme Being for the kindly associations we have always known with Mrs. Harrell.

Second. That a copy of these resolutions be put in our church book, a copy published in The Christian Sun, and a copy sent to the family.

J. E. BRINKLEY,
P. S. BLANDFORD,
Mrs. J. W. BRINKLEY,
Mrs. H. P. HARRELL,
Miss MARY BRINKLEY,
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OBITUARIES.

JOHNSON.

Mrs. Deborah Johnson, wife of the late William Johnson, of Pleasant Union Christian Church, Harnette County, N. C., was called from his earthly pilgrimage to the "home of the soul" on the fourth day of February, 1926. Mrs. Johnson would have been 71 years of age in April. We believe she was a good woman, and we shall miss her in our church, both as a faithful attendant and as a supporter of the work. She had been in declining health for some time, but the end came quite suddenly and unexpectedly.

The interment was in the family burying ground near the old home, and it was attended by a large concourse of people. The grave was beautifully decorated with flowers. The singing was beautifully rendered by the Bouie's Creek male quartette. The burial services were conducted by the writer.

May our Lord's richest blessings rest upon the children who shall so much miss her, and may they see each other face to face in the realm of the blessed.

J. LEE JOHNSON.

BADGER.

Our fellow church member, Amos Badger, having departed this life, it is our desire to express through these resolutions our sympathy to the members of his family, and our appreciation of his earnest life, by recording these resolutions in Berea Church book, publishing a copy in The Christian Sun, and sending a copy to his family.

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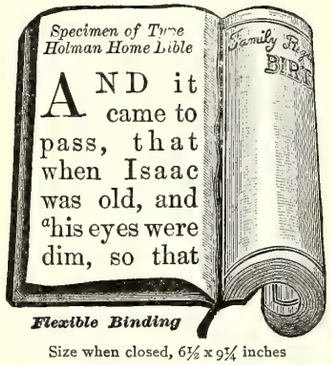
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ROLLINGS.

Richard Harrison Rollings was born May 25, 1853, and died February 5, 1926, at the age of 72 years, 9 months and 18 days. On February 19, 1880, he was united in marriage to Miss Susanna J. Barrett, and to this union were born six children: Junius H., who died in infancy; Edwin Mills, Jesse B., Amon T. and Viola Virginia Rollings, and Lona May Williams, all of whom survive. His wife preceded him to the grave five years ago. Mr. Rollings was the oldest of six children, all of whom preceded him to the grave.

In early childhood Mr. Rollings made a profession of faith in Christ and united with Barrett's Christian Church, of which he remained a faithful member until ill health prevented him from attending, and still his interest in his church never wained. He had been a deacon for the last half century.

Brother Rollings was called upon in his closing days to pass through great suffering, which he bore patiently. His faith in Christ was strong. Funeral was conducted by his pastor assisted by Rev. J. W. Roberts. Interment was in the family burying ground near the old home, beneath a beautiful floral tribute.

May God bless the family.

G. C. CRUTCHFIELD.

VAUGHN.

William Dewey Vaughn was born on October 27, 1907, and died September 1, 1925, at Edmonds Hospital, Danville, Va.

He was affiliated with Mt. Carmel Sunday School and was a regular attendant. Shortly before his departure, he confessed Christ and joined Happy Home Christian Church. He was a noble young man and was loved by all who knew him. He was kind and obedient to his parents, whom he leaves to mourn their loss, together with three sisters, four brothers, and a number of relations and friends.

Burial services were at Happy Home Church by his pastor in the midst of a large congregation. Interment in the church cemetery.

May the Lord comfort the family.

L. L. WYRICK.

COX.

Mattie Booker Cox, born June 19, 1876, died February 9, 1926, age 49 years, 7 months, 20 days. Married to W. G. Cox, December 6, 1905. To this union was born one son. Joined the Baptist Church early in life and remained a consistent member until death. She is survived by husband and son, many relatives and friends. Laid to rest in Holly Springs Cemetery, beneath many beautiful flowers. Funeral by the writer.

"O days gone by forever,
When mother she was here,
The years came on to sever.
We miss our mother dear."

A. K. SCOTTIN.

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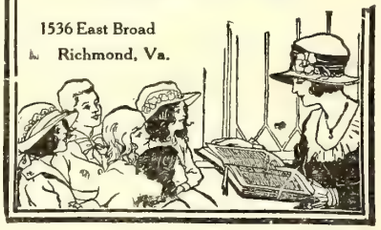

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, FEBRUARY 25, 1926. NUMBER 8.

Mrs N T

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Directs Reading.—

Rev. Edwin B. Burns, Methodist, of Kenosha, Wis., undertakes to direct the reading of his congregation. His efforts have been crowned with remarkable success. Twice each year he publishes a list of about fifty titles which he recommends to his congregation. This is a task which other pastors might undertake with profit to their churches.

A Great Dedication.—

At the dedication service of the Metropolitan M. E. Church, Detroit, Michigan, five hundred persons united with the church. Dr. Merton S. Rice is the pastor, and the new church plant cost a million and a half dollars. The pastor was assisted by three Methodist bishops at the dedication, and each service was attended by around four thousand people.

Favors Teaching Religion.—

Herbert E. Hawkes, Dean of Columbia University, New York City, told the American Association of Colleges recently that he believed in the teaching of religion in higher institutions. He maintained that real teaching was a stimulation of students to read, and on that ground he believed that religion could be taught just as other subjects, and that it was possible to do so.

To Head Temple University.—

Dr. Charles E. Beury has been chosen to head Temple University as successor to the late Dr. Russell H. Conwell. The policies of the university will remain the same. Dr. Beury has been for years an active trustee of the institution, and a close friend of Dr. Conwell. The University was founded for those who would not otherwise be able to obtain a higher education.

Exchange Pulpits —

In many cities it is the regular practice of the ministers to exchange pulpits at least one time each year. A rather unique event of this kind occurred recently in Concord, N. H. Fourteen ministers exchanged pulpits, and all of them spoke from the same theme, "The Appeal of Jesus to Modern Life." Much interest in the services was aroused, and the ministers of Concord have decided to make this sort of thing an annual event.

The British Boxer Indemnity.—

England is taking a cue from the United States. Twenty-five years ago, the American Government remitted a large portion of the money paid as an indemnity to this country by China, following the Boxer rebellion. The money thus returned was to be used for the education of Chinese students in this country. Russia, France, and Spain, have since followed our example, and now England would do the same. England needs to cultivate all the good will she can in China. Her trade there is threatened with extinction, and it will be necessary to come down a little if England wishes to continue trading with the folk on the Yellow Sea.

Lloyd George's Land Policy.—

The land problem has been for many years a great one before the British people. Lloyd George has shown shrewdness in siezing upon it as a means of returning to political prominence. His first proposal which was that the crown should resume ownership of all the land as was once the case, has been modified considerably. It is now proposed that the crown shall resume the ownership gradually and under certain conditions, as for instance, when a farm becomes vacant, when it is raised for sale, when it is poorly managed as a rule, and when the farmers of a parish express a desire that the state take charge. To carry his point Lloyd George is giving some pointed illustrations. In one of them he pointed out the roads were built at public expense, and that the land along these roads had increased from thirty to forty pounds an acre to from five hundred to one thousand pounds an acre, and in one instance to twelve thousand pounds an acre. This increase was caused by the road built at public expense, and the increment ought therefore to belong to the government, which would enable it to build other roads. He proposes, therefore, to levy on the increment. This policy recalls many other land proposals, and even though Lloyd George is having a difficult time keeping himself at the head of the British Liberal Party, there is some sound argument in his policy. The builder of roads, be it county, state, or nation, should derive something from the unearned increment on the land along them so that other roads may be built, and those roads kept in repair.

Tightening Up Enforcement.—

It seems to be the idea of the Department of Justice of the United States Government that the judicial machinery should function more promptly in liquor cases. To this end, Mrs. Mabel Walker Willebrant, the Assistant Attorney General, is touring the country and holding conferences with district attorneys. The announcement of Mrs. Willebrant's tour came the day following a speech by Mr. Lincoln C. Andrews, in New York, in which he charged that the lax enforcement of the Volstead law was due to the breaking down of the judicial machinery. It was thought at the time that the head of the liquor destroying department of the country was reflecting on Mrs. Willebrant's office, but he was not. A co-operation between the judicial department and the treasury department is becoming constantly closer. Just what Assistant Attorney General Willebrant will say to the district attorneys is not known, but it is pretty well understood that all of them will be given to understand that nothing but their utmost will satisfy the lady in charge at Washington. The federal government is becoming earnest about prohibition enforcement, and those violating the law may rest assured that conviction and punishment will grow more certain. It may be that the Congress will be asked for an appropriation to provide more prosecutors and judges in the wet areas where the dockets are clogged, and possibly to put sharper teeth in the law itself, since Mrs. Willebrant is of the opinion that the penalties for the violation of the prohibition law are entirely too light to be effective. It is certainly true that the enforcement of the law as to whiskey and other crimes has grown lax, and may possibly account for the loss of respect for law. Mrs. Willebrant is to be commended.

First Things in America.—

Someone has taken the pains to look up some of the things important in our life, as they first appeared in America: Silk was first made in 1850. Women first voted, in Wyoming, in 1870. The phonograph was first heard in 1877. Sewing machines were first used in 1846. The first steamboat plied the Hudson in 1807. Standard time was first adopted in 1883. The capital was established at Washington in 1800. The first canal was opened in Connecticutt in 1804. The first dental office was opened in New York in 1788. Petroleum was first discovered in Pennsylvania in 1860. Iron was discovered in Virginia in 1705, and gold in California in 1848. The first ship to carry the American flag around the world was the Columbia in 1790. The first telegram was sent from Washington to Baltimore in 1844, May 27th. Vaccination was introduced into the United States in 1800 by Dr. Waterhouse of Harvard University. The first State to add a star to the constellation of thirteen was Illinois in 1818, admitted on December 3d. The first bridge of any kind to span the Mississippi River was completed in January, 1855, at Mineapolis. The first hospital was established in Pennsylvania, in February, 1851; it was called the Pennsylvania Hospital. Cotton was first grown in Virginia in 1621, and first exported in 1747. The first cotton mill was operated in New Hampshire in 1803. The first steamer to cross the ocean left Savannah, Ga., May 24, 1819, and reached Liverpool, England, twenty-five days later. These things, aside from the natural interest, show how very young this country is, and in many instances, how much progress has been made within the last century. Have we kept abreast of material progress in our mental and moral life?

NOTES-PERSONALS

Churches and pastorates will do well to raise purses with which to send their pastors to the Durham Convention.

Durham, N. C., is the place, and April 27th is the date fixed for the next session of the Southern Christian Convention.

We understand that the proposed measure to relax the Sunday observance law in the State of Virginia was killed in committee. We congratulate the committee.

Rev. W. D. Harward, D. D., Windsor, Va., President of the Eastern Virginia Conference, writes a timely and worth-while letter printed elsewhere in THE SUN this week. We trust that all of our pastors in that conference are as deeply interested in Missions and Mission Month as is its president.

It is devoutly hoped that all churches in the Eastern Virginia Conference will have taken the offering for the Emergency Mission Fund by the close of the fourth Sunday in February, but if any failed because of rain or inclement weather, we are sure the offering will be taken at the first possible service after February.

Dr. W. H. Denison in his department, this week, writes convincingly on a most timely topic. If ever the Church, and peeople, ever needed their attention fixed on the fundamental Christian virtue of Self-Denial, that time is now. Every SUN reader should follow Dr. Denison closely this week. It is worth while.

Blue prints for an O'Kelly Memorial on the Elon College Campus and for the Old Lebanon Memorial on the site of that first Church in Surry County, Virginia, have been made, and now it seems that the committee appointed for the purpose will have something tangible and definite to present to the next session of the Convention.

Our dear Brother, Rev. H. E. Rountree, Chaplain U. S. Navy, whose valuable contributions to THE SUN each week are read with such pleasure and helpfulness, has been for several weeks in the Naval Hospital, Norfolk, Va., for examination and treatment. He does not have promise of early release from the sick room as his trouble is chronic. A line of encouragement and good cheer from his friends will help.

Dr. C. H. Rowland and his Greensboro people have the right idea about the offering during Mission Month. Knowing that the goal is $25,000 and realizing that many people in many congregations will not have the privilege of contributing anything, and that some will not contribute even a dollar if given a chance, he and his church have fixed their goal at an average of $2.00 per member. That is the spirit of co-operation, liberality and loyalty that does things for the Kingdom.

On January 12, 1901, Rev and Mrs. D. P. Barrett sailed from New York to Porto Rico as our missionaries. These faithful soldiers of the Cross have been on the firing line for us ever since. We are this year, and very appropriately, celebrating the 25th anniversary of their going out. The *Christian Missionary* for February is dedicated to "Ministry for Christ in Porto Rico—January, 1901-January, 1926." The number gives a beautiful presentation of the work done, and now being done, by us in Porto Rico.

The Mission Secretary enjoyed immensely a letter from a former Elon student, the son of one of our faithful Christian Ministers, and whose business, and present location, has carried him away from the reach of a Christian Church: "Through my father and through the columns of THE CHRISTIAN SUN I keep in touch with some of the church activities. I know that at this particular time you are very much in need of financial help. I am now tithing my income and things seem to be going much better with me. Enclosed you will find check for $25.00 as a payment on my Men and Millions pledge." This young man is certainly maintaining an enviable attitude to his church and obligations, for which he will never be the poorer, but the richer, in heart and experience.

Rev. M. F. Allen, pastor of the United Christian Church, Lynchburg, Va., writes under date of February 18th. He says: "The tracts and envelopes for Mission Month have reached us. We are planning to observe Mission Month in our Church. The pastor will preach on the subject at one service each Sunday during the Month. Other in the several departments of our work are planning to discuss the cause of Missions during this special period." Though our Lynchburg Church is of recent accession to our Conference, it has proven itself loyal in activity and allegiance to all the interests of the Church. It is not a strong Church numerically and financially, but it is a working Church, and is lined up loyally with the work of the conference to which it belongs, and this is a virtue that any, and every Church and pastor may well cultivate.

Miss Margaret Alston, Superintendent of Missions in her district and President of the Woman's Missionary Society of Liberty (Vance), sent this encouraging word under date of February 14th, "At our regular Woman's Missionary meeting this afternoon, we decided as a society to give extra to the Emergency Fund during the Missionary Offering at our church in Mission Month. I wish so much that each member of our society may give $1.00 extra. I just hope that the Missionary Societies in all the churches will help to make Mission Month a great success, and I am praying that the entire sum of $25,000 for our Emergency Fund will be raised. I want to be one to help raise that amount, and I am willing to be of any service I can, or render help in any way." The women of our Missionary Societies are certainly interested in Mission Month and are co-operating beautifully and bountifully, and on this account one feels encouraged.

Under date of February 20, we received the following from our Webster Church, of which Harriett E. Cooley is the correspondent: "The weather having been so unsettled and there having been so much sickness, we have had smaller congregations at the Webster Community Christian Church than usual, this month. But with it all, we have been very fortunate not to have missed services but one Sunday. We entered into our pre-Easter Service last Wednesday evening, with a fine sermon by our pastor, Rev. Milton W. Sutcliffe. There will be a one hour service every Wednesday evening until Easter. We expect to have some fine speakers and a different one each week. We are all hopeing and praying these meetings may mean much to our church and to the community. We are planning to organize a Woman's Missionary Society and also a Junior Society in our Sunday School this month. Sev. eral of our members attended the anniversary of the St. Paul's Brotherhood at the People's Church at Dover, Delaware, last Tuesday evening. They came back delighted with the church and the people at Dover."

Mrs. P. J. Kernodle, who is chairman of the Publicity Committee of our Richmond Woman's Society, sends us the following: "The 'Day of Prayer' was observed by the Woman's Missionary Society of the First Christian Church of Richmond, Va. It was possibly one of the most deeply spiritual meetings ever held by the church. The meeting was under the direction of the president, Mrs. C. C. Ryan, and opened at 11 A. M. The pastor of the church conducted the prayer and devotional services. The theme was 'The Result of a Prayer Life.' The different phases of the work were definitely prayed for, and at this time special blessings were invoked upon Dr. J. O. Atkinson, in leading our forces to do this especial work. At this service, Mr. White, of the Episcopal Church, delivered a splendid address on 'The Power of God in Our Own Lives.' At 12:30 dinner was served, and at 2:30 P. M., Mr. Robert Lecky, of the Presbyterian Church, gave a very splendid address on 'Challenging God in Our Prayers.' The fruits of such meetings will be shown in the days to come."

Rev. R. L. Williamson, always faithful and anxious to co-operate in every thing that pertains to the up-building of the Church and the advancement of the Kingdom, writes under date of February 12th: "Sanford Church is planning to observe Mission Month, in both the Sunday School and preaching services. The superintendent of the Sunday School, Prof. J. G. Truitt, will give a place for the presentation of the subject of Missions each Sunday during March. I am planning to preach at least two sermons on some phase of Stewardship, all leading up to the offering on the fourth Sunday. Our plans will include the distribution of literature that we may be able to obtain. Nothing definite has been decided at Turner's Chapel, but I shall expect that church to fall in line and do her part. Sanford now has all time services. The two services that I am away are supplied by the laymen, and I am told that they do it well. I am well pleased with my work here. I have never served a better and more appreciative people. My greatest concern is that the Master may give me grace and strength to accomplish His will and purpose here."

RAILROADS AND THE WORLD WAR.

The expense to the government of its World War control of the railroads amounted to a total of $1,696,000,000. That is shown in a report just submitted to President Coolidge by James C. Davis, Director General of Railroads. With the report, Mr. Davis sent his resignation as Director General, for his work is finished. That work is a remarkable achievement. In accepting the report and resignation, President Coolideg expressed to Mr. Davis his heartiest congratulations and referred to him as "a public servant who has performed a particularly efficient, able and difficult task."

When the railroads were turned back to their private owners after the World War, the government was faced with perhaps 50,000 lawsuits. Many of these suits were brought by private parties against the railroads during the period when they were under government operation. The railroads also filed claims against the government for a total of more than a billion dollars. Mr. Davis succeeded in settling every one of these lawsuits out of court, to the satisfaction of both the government and claimants.—*Current Events.*

THE BIRMINGHAM CONVENTION.

The International Council of Religious Education is to meet in Birmingham, Alabama, April 12-19, 1926, and it is earnestly desired that every section of our church will be fully represented at this gathering, but it is especially a rare treat for our Southern Convention to be represented in this great interdenominational assembly.

The Christian Church has selected the Empire Hotel as its official headquarters during the convention. Those who are interested in hotel reservations should write Mr. Geo. Bellsnyder, Chairman, 401 Title Guarantee Building, Birmingham, Alabama, and state that reservation is desired in the Empire Hotel, where the Christian Church is to have its headquarters.

Dr. F. G. Coffin, President of our General Convention, President A. G. Caris of Defiance College, Dr. S. L. Beougher of Bethlehem College, Mr. Hermon Eldredge, Mrs. F. E. Bullock, and Miss Lucy Eldredge of our field force in Christian Education, Rev. F. C. Lester, Franklin, Va., and many others have already signified their intention to attend the convention, but there are numerous others who should enroll for this purpose.

The Christian Church is entitled to one hundred delegates. The issuance of credentials for our church is in the hands of the undersigned, and application should be made with the registration fee of $3.50 at once.

The last three days of the convention will witness a rally of the young people of the United States. We are allotted twenty-five delegates for this Young People's Congress, and I hope that every one of these places will be taken and I shall be glad to issue the proper credentials.

The registration fee for the young people for the three days is only $1.50.

At some suitable time during the convention, there will be a rally of our people in charge of Mr. Hermon Eldredge.

W. A. HARPER.

RANDLEMAN CHURCH.

The Randleman Christian Church, Randleman, N. C., was organized about the year 1890, and was first built in South Randleman. It had one pastor, Rev. Boliver Richardson, 1890-'92. In 1892 the church was moved to West Randleman, where it now stands, by Rev. E. H. Jarrell who was pastor from 1892 to '93. The Rev. Henry Albright served during 1894. Since that time the following pastors have served, with their terms of office: Rev. M. A. Baldwin, 1895; Rev. J. W. Parker, 1896-1902; Rev. P. T. Klapp, 1903; Rev. W. H. Roach, 1906-'07 and 1910; Rev. E. L. Stack, 1908; Rev. J. R. Comer, 1909; Rev. J. V. Knight, 1912-13; Rev. W. N. Hayes, 1914; Rev. R. F. Brown, 1915-16; Rev. S. B. Klapp, 1917; Rev. W. J. Edwards, 1919-22, and Rev. J. M. Allred, 1923-25.

During the past three or four years the church has been remodeled and has enjoyed a large increase in church membership. The Sunday evening prayer meeting is a special feature of the church now, and has been kept up for twenty years.

We have also a good Sunday School with about 150 members on roll. It was organized about the year 1895. Rev. J. M. Allred is the present beloved pastor, and the church is in a prosperous and progressive condition under his wise leadership. The enalrged building is now cleared of all indebtedness, and was dedicated the second Sunday in January. The Editor of THE CHRISTIAN SUN and the Superintendent of the Christian Orphanage were both present for the occasion.

CHURCH SECRETARY.

Randleman, N. C.

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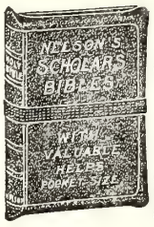

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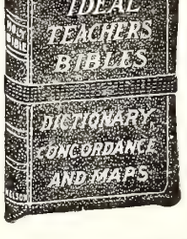

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THE CHRISTIAN SUN

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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WANTED, A PROGRAM.

The Christian Church is the strongest in Principles and the weakest in Program of any organization one knows. We certainly are proud of our principles, and we have a right to be. No Church, no branch of the Church, ever had finer, better, truer principles. One cannot find fault with our principles. Here they are in brief. Read them closely and see if there is one lacking, or one too many:

"1. The Lord Jesus Christ is the only Head of the Church.

"2. Christian is a sufficient name for the Church.

"3. The Holy Bible is a sufficient rule of faith and practice.

"4. Christian character is a sufficient test of fellowship, and of Church membership.

"5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

In all our travels and contacts we have never heard these principles ever plausibly criticised or reasonably disputed. One cannot gainsay them without denying the Bible and placing some other name above that of Christ. The trouble with the Christian Church is not its principles. Our sole trouble has been, and is with our program. Principles do not build anything. They form foundations on which to build. Every building is erected according to some principle; but no principle ever erected any building. One must have more than principles to lead, and inspire, one to build. Principles alone, a foundation only, would certainly not justify one in erecting anything.

We Christians must have a program to lead, to inspire, to encourage, to challenge us.

Now Jesus the Christ Whose name we have adopted, and wear, gave us a program on which we cannot improve. If it had been too big a program for any part, branch, or portion of His people, He would never have given it. If it had been an easy or an impossible program He would never have given it. He knew it was hard and He knew also that it was possible.

Into that program He packed all the passion, concentrated all the power, and poured all the faith, of His resurrected strength and glory, "Go ye into all the world and preach the gospel to the whole creation." Our Saviour based all His hope and expectations for a saved world on our willingness to obey that command and adopt that program. That, at any rate, is our risen Christ's program. That is the one, and only program, in the Word of God, at all equal to the principles that we Christians have adopted.

And our Father in heaven knows we will never grow much as a Church on this earth till we square our program with our principles.

Men do not construct a great locomotive to pull one spool of thread, or even one bolt of yarn. Men do not build and equip an ocean liner to carry one person or a single package. Men do not clear and plow great fields to plant one grain of corn in. Neither do men dig deep foundations and fill the same with stone and cement, to build a hut or a hovel on.

Neither does a Church show wisdom and grace and economy that does not build according to its foundations—construct and seek to carry out a program commensurate with its principles.

To date, in lands where they have not known our Christ they have assigned us Christians one million souls to reach with the Gospel in Japan; seventy thousand in Porto Rico. There are other millions also we should have assigned us, because others are not reaching them. But we are not putting on a program that even contemplates reaching in a long, long time the million, seventy thousand assigned us.

Yes, there are hundreds, thousands in fact, round about us here at home, not yet reached with the gospel. Well, at any rate, the most of them have had the opportunity. We were told to begin at Jerusalem. But, thank God, we were not told to remain there. And because Paul went out, and on, and beyond, God used him mightily to the spread of the Kingdom, and the building of Churches.

Paul at any rate had a program commensurate with his principles. In our missionary program, now, we are trying to secure $25,000.00 as an offering from all the Churches of the Conferences of the Southern Christian Convention. Will we do it? Well, if we are willing to put on a program equal to our principles we will. We have the foundation. Let us build mightily on it, for God.

J. O. A.

MEETING THE DEMANDS OF PURE RELIGION.

James told what the demands af pure and undefiled religion were. Read his statement: "Pure religion and undefiled before God the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1: 27. There are three words in that definition which are essential; and they seem very often to be left out of our thinking and our acting. These three words are "In their affliction."

Now outside of our Lord Christ's great command, "Go ye," this definition is one of the strongest missionary utterances ever delivered.

Who are the afflicted, the really and truly afflicted orphans and widows of this world? If it is not those poor neglected, unhelped and unpittied widows and orphans in non-Christian lands where the Gospel of our God has not yet lightened their burdens and tempered their afflictions, then we don't know. When one thinks of the millions of widows whose burdens, and lot, are unbearable and unspeakable, because those about them show no pity or compassion in Christ's name (because they do not know and have never heard of the Christ), here indeed are widows who really and truly are afflicted.

And when one contemplates the lot of millions of fatherless and motherless children in non-Christian lands, where the passionate love of our Christ for children has never been heard of or told about—well now those fatherless ones *are afflicted.* If we are to measure up to the demands of pure religion, and visit the fatherless and widows *in their affliction*—well we will have to visit, through our prayers and our offerings, those whose home will never know of our Christ, if we do not make Him known to them.

If some CHRISTIAN SUN reader wonders why so much is being said and done now in our columns, and in our Churches, about Mission Month and the Emergency Missions Fund, just let that one know that we Christians have the heart to try once in our life, and right now, to visit the fatherless and the widows who are afflicted—afflicted with the deep darkness of death and despair, because they have never known, many have never heard, of the love and saving power of Him who loved little children and called them to Him.

J. O. A.

A CHRISTIAN OBLIGATION.

If Jesus had never commanded his disciples to "Go into all the world and preach the gospel," the value and power of his gospel is just as definite command in itself. Christianity is naturally a missionary religion, because it alone has the bread of life for the universal hunger of human souls. In the command, "Go ye into all the world and preach the gospel," Jesus is but summing up the spirit and obligation of his gospel imposes upon all those who accept it.

The person who professes to be a Christian, but who says he does not believe in Missions, thereby flatly contradicts his profession of faith. If Christianity is a good thing for him, it is a good thing for every man and woman. The principle of the golden rule impells a man to want others to have the benefit of what has helped him.

If Christianity is a good thing for me, if it has saved me from sin to the love of God, then in all fairness and justice, I must do my part to let my brother in Japan, in India, in Porto Rico, and in whatever land, learn of Christ's redeeming love, that he too may enjoy the life, the light, and the liberty of the Gospel. If I am unconcerned about the needs of men and women in non-Christian lands, then I am just to that extent of unconcern, non-Christian myself. A *whole* Christian believes that Christ is for the *whole* world, and knows that God's Kingdom cannot fully come until the *whole* world is for Christ. If Christianity is a good thing for America, it is a good thing for Africa, for China, for India, for Japan, and for every land wrapped in the darkness of superstition, ignorance and sin. The only person who does not believe in Missions is the one who does not know what Missions is doing. Robert Louis Stevenson put it well in these words, "Those who debate against Missions have only one thing to do, namely, to go and see them on the spot," see what the missionaries are doing.

The warrant of Foreign Missions is found in the fact that Christ has a right to be made known to the neglected areas in our own land, and to the lands that know not the love of God. The love that He breathed into the life of the world

is a universal love. He revealed a universal God. He taught the universal brotherhood of man. He has a right to be made known to the world, and the world has a right to know Him. None but Christians can make Him known, none but Christians will. There is no other name given among men that has the power to lift man out of the mire of sin.

Mohammed introduced a religious system which has won its millions of devotees. But Mohammed offers no redeeming grace for the man who, burdened with guilt for his past sins, seeks the strength to rise above his sinful condition in life. When the name of Mohammed is mentioned the terrible atrocities of the Moslem sword instantly rush across the mind. His name is not associated with love, but with hate. And "God is love." Some of the ethical teachings of the Koran are good, but on the whole they are so inferior to the teachings of Jesus that the Christian feels that every Moslem should hear of his Christ. Compare the story of Joseph as given in the Koran with the story as we have it in the Bible, and one sees the degrading sensuality that pervades the Mohammedan mind. "Mohammedanism is sensuality under the guise of religion. Its heaven is a land flowing with wine and honey, all of whose houses are palaces filled with beautiful, black-eyed women, where all wear garments of gold thread, and where the warrior remains young and is endowed with passions that can never be exhausted."

Confucious presents a noble ethical code, but he offers no help to measure up to it. Budha presents a more developed religious system. He says to escape sorrow, one must follow his eight principles of living—"Have right views, right resolves, right words, right acts, right life, right thinking, right meditations, and right effort." "Have these," says Budha, "and thou shalt be free from sorrow." But he offers no dynamic for experience. Zoroaster called men to purity in thought, in word, and in deed, and challenged men to live up in personal co-operation with the good spirit, Ahhman, in his fight against the evil spirit, Ormuzd. He showed God's dependence upon man, but failed to emphasize man's dependence upon God in the moral struggles.

Christ introduced to the world a personal God, who has a personal touch for every life. He showed that God depends on men and that men must depend upon God—the co-operation between God and man. All men need to know the essentiality of this co-operation. We are devotees of the ethnic religions if we complacently say that because their religious beliefs are of some value, that we will say nothing to them about the teachings of our Christ. Christianity has all of the good found in these various religions, and is free from the undesirable elements, and has much additional good. Christianity alone has the message of "the more abundant life." And if we have experienced the more abundant life in Christ, we will desire a worthy part in enabling Christianity to prove its superiority over the other religions of the world.

Moreover, the superstitions in many countries make it imperative that we as Christians take Christ to the people. The alligator worship in Africa which causes each family to sacrifice one child to the ancestor spirit embodied in the alligator, and the numerous inhuman practices in other non-Christian lands due to the people's superstition and ignorance, impel the serious-minded Christians to do something to make Christ known to the people held in such ignorance. The stories of the life of Krishna so corrupt the Hindu youth as to make India's moral conditions almost unbelievable. Each mother vows to the deity of Khandola that she will give her first-born girl to the idol. This amounts to placing her own child in the horrible hell of the white slave traffic.

Such conditions existing in other lands is a challenge to the Christian world to lead the benighted people into the paths of truth and life as found in Jesus Christ.

The motive of Christian Missions has changed from what it was a generation ago. The old motive was to save men from dying out of Christ. Missionary enthusiasts appealed to the Church for aid on the ground that there were so many million heathen dying every minute unsaved. It was taught that all such were doomed to hell. But are they? The man or woman in Africa or India who never heard about Christ may fare better in judgment than the man or woman in America who never gave a dollar to help send the missionaries to make Christ known to those who know Him not—those who never can know Him in their life on earth unless Christians take Him to them.

The new motive of Christian Missions is that of preparing men and women to live in fellowship with Christ and to serve in His love. The new motive is to teach them how to live. To this end, Industrial Missions are fostered—to teach the natives to engage in profitable labor, introducing the different trades, agriculture, horticulture and all the rest. Medical Missions, Educational Missions, as well as Evangelistic Missions, are now carried on in every Mission land. Formerly only the Evangelistic Missions were known.

We owe our own Church life in this country to Missions. Paul took the message of the Christian religion, which is for all the world, to Rome. Missionaries from Rome went up into northern Europe and labored among the Goths and Vandals, then on over to England, from whence later the Pilgrims and Puritans came to plant the cause of Christianity in America. Less than fifteen centuries ago, our Saxon fathers were cannibals, drinking human blood out of human skulls. They were pirates on the sea and robbers on land. Not until Charlemange conquered them in the early part of the eighth century had they heard of Christ. "It is well for us to look at the pit from whence we were digged."

The reflex influence of Missions on the home Church is not really a motive, but a by-product. The home Church that does the most for Foreign Missions is always the strongest, spiritually and financially. For a person to say he does not believe in Missions is for him to confess his ignorance of what the conditions are in non-Christian lands, and of what Missions have done and are doing. Livingstone in Africa, Morrison in China, Judson in Burma, called to the buried possibilities of those countries as Jesus did at the grave of Lazarus, "Come forth." And thousands upon thousands of men and women have come forth into the light and liberty of the gospel in response to their call. Those countries have come forth into the world of civilization and all mankind is being blessed thereby.

What response have you, dear reader, ever made to the call of Missions? "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also harvest." Money given to Missions is good seed sowed in the Kingdom of God. The harvest will be a redeemed humanity. We may not be willing to give our lives on the Mission field. Then we dare not do less than give of our money to send those who are willing to go. We cannot shift our responsibility. We ought not want to if we could. It is a strange thing for a member of the Christian Church to be witnessing for Christ in the mountains of Virginia, in the logging camps of Washington, in the Mission stations of Porto Rico and Japan every Sunday. But that is what every member of the Christian Church is doing who gives worthily to the Missions Emergency Campaign of our beloved Church. His money which he has earned "by the sweat of his face" is "bone of his bone and flesh of his flesh." It is a part of him. For while he works in his community, his money is witnessing his love for Christ in Porto Rico, in Japan, and in every Home Mission point of his Church, all at the same time. It is a great privilege thus to work in God's Kingdom. This is our Christian obligation. "Why call ye me Lord, Lord, and do not do the things which I command you." "Go ye into all the world and make known the Gospel," which is "God's power to save."

R. C. H.

BRO. JORDAN WRITES ANOTHER BOOK.

"Central American Indians and the Bible," by W. F. Jordan, of the Christian Church is the title of a book recently published by Fleming H. Revell Company. Price $1.00.

This is an entrancing story of the progress of the gospel among the Indians. In its pages we are told with warm sympathy and gripping appreciation of how moonshiners, gamblers and drunkards have become successful preachers of the gospel. This book is more entertaining than a novel. Mr. Jordan sympathizes with the Indians and has his heart in the work he is undertaking as a representative of the American Bible Society in Central America.

Particularly does Mr. Jordan's soul cry out against the virtual serfdom to which the industrial system of the country subjects the Indians. Speaking of the fact that it costs 84 cents a hundred pounds to transport merchandise on mule back for one hundred miles, while an Indian carries it on his own back for 60c, Bro. Jordan says:

Of course, the Indian cannot live from the proceeds of this enforced service. He with the help of his wife and children cultivate a little patch of corn and carry from home the unleavened cakes that form his sustenance during the trip. A mule must be fed and cared for and someone must be hired to go along and look after it. The mule also represents a considerable investment and its sickness and death means financial loss to the owner. The Indian requires no care. If the Indian dies, there is no money lost, his own people bury him and his children or relatives take his place at the task. Hence it is that in the labor market of Guatemala the animal is worth more than the man."

The book is written in a most charming style, and takes high ranking among missionary works.

W. A. H.

HIGH COST OF WAR.

Secretary of the Treasury Mellon, in discussing the attitude of the United States on the question of the World Court, recently made the following statement: "The amounts spent by this Government in aid of agriculture and business, for science, education, better roads, and other constructive efforts, are insignificant when compared with outlays due to war and national defense. This will be the situation as long as war is the method of settling international disputes. These facts should be faced squarely by those who clamor for reduced Government expenditures and at the same time oppose the world's effort to devise rational methods for dealing with international questions."

Mr. Mellon's statement is worthy of the prayerful consideration of every Christian in this broad land of ours. Too long has the world sacrificed to the God of War. Too long already has he ruled. There is only one real cure, and that is the putting into actual practice of Christ's command that we love oneanother.

CONTRIBUTIONS

SUFFOLK LETTER.

"The Church" is missionary, or it is not "the Church." The Church was missionary in its origin, in its early teachings, and its centuries of history. Jesus was the original missionary. That oft-repeated John 3: 16 says: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; and Jesus said: "As my Father hath sent me, even so send I you."—John 20: 21. Then, when the first Christian Church was organized, with converts to Christ from Jews and Gentiles, they held a meeting and "when they had fasted and prayed, and laid hands on them, they sent them away."—Acts 13: 3. It is implied that the Church provided for the expenses of Barnabas and Saul, whose name was soon changed to Paul. The missionary enterprise started with God, continued through Jesus Christ, and is the main work of the Church. This enterprise is the largest in the world. Its goal is the salvation of the world. No big business has as large an undertaking as the Church. People who help the mission cause are engaged in the largest undertaking known to man.

There are three ways to help others: to go, to carry, to send. You can go to a poor family, and your visit helps beyond what you think; you can carry provisions, and that will feed the body as your visit did the mind; you can send a message, a basket, a book, and that makes you a contributor to comfort, to relief, it may be to life. The only value of money is its circulating value; the only value of a human life is what it does for others. Hermitage was a failure. The hermit is not only the most useless, but is himself in the most danger. When the devil tempted Jesus, Jesus was alone in the mountain. The greatest temptations come to men in solitude. We sometimes think of the spiritual danger to young people out in society; but the danger is when the dance breaks up into smaller groups. Human values are in contacts regulated by moral and spiritual principles. No nation is safe alone. It is safe only when it is at peace with all other nations, and is willing to co-operate with other nations. A brick in the yard has no value; a brick in the wall is worth more value than it cost.

The Church is God's agent to save the world; and members of the Church are laborers, workers in that field. The Church is retarded in its mission by inactive members more than by the unsaved outside. A fence is not a successful agent unless every pannel is in its place. A common rail fence without a pannel left out is better than the best iron or stone fence with a gap in it or a pannel left out. What the Church needs is that every member shall be a real member, filling his place and doing his part. All cannot go to the mission fields; but all can give—all can help. There are many ways to help: by prayer, by encouragement, by contributions, by words, by study of missionary books, by Church attendance.

This "good month of February," as Dr. J. O. Atkinson would say, has been set apart, and March also, to raise $25,000.00 as an Emergency Missionary Fund to help the Mission Board to pay its debts and to keep the good missionaries on the field. The work has grown faster than the receipts, and debt had to be incurred. Nothing is more serious to Christians than debt. "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law."—Romans 13: 8. Every member of every Church in every Conference of the Southern Christian Convention, should, during February or March, as the Emergency Fund may be taken, make an offering as a contribution to this Fund. Do not neglect this golden opportunity, this membership obligation. Because your gift may be small: remember the poor widow who threw in two mites; and Jesus said: "This poor widow hath cast more in, than all they which have cast into the treasury."—Mark 12: 42-43. Let every member contribute to this fund as the Lord hath prospered him or her.

W. W. STALEY.

ELON LETTER.

A convict in a penitentiary with plenty of leisure on his hands, discovered to the world outside prison walls the following facts:

The Old Testament contains 39 books. Multiply the two numbers in 39 and you get 27, the number of books in the New Testament, so that the total number of books in the Bible is 66.

There are 1,189 chapters in the Bible.

There are 31,173 verses in the Bible.

There are 773,692 words in the Bible.

There are 3,586,489 letters in the Bible.

The 21st verse of Ezra 7th chapter, contains every letter in the alphabet except J.

The longest verse in the Bible is Esther 8: 9.

The shortest verse in the Bible is John 11: 35.

But he remained a jail-bird in fact and in spirit, despite all his expert acquaintance with the Scriptures.

Of what value is such knowledge of the Bible? Is not one good deed wrought in the spirit of Christ of more worth than a mountain of such Biblical lore?

I might be able to repeat every word of the Bible from the "In the beginning" of Genesis to the "Christ be with you all. Amen" of Revelation, and yet be a veritable pagan in my heart and life. It is the heart and life that my Master requires. Not every one that saith "Lord, Lord" is accepted, but the man who does God's will is the true disciple.

We need all the knowledge of the Bible we can get, but we need most of all to understand the truth the Bible teaches and to practice it in personal living. One man believes every word of the Bible from lid to lid, and it seems not to change his fiery temper in his home nor his moral delinquency in his business relations. Another man cannot quote a dozen verses and is easily dismayed by questions testing his knowledge of Biblical facts, but he understands the Golden Rule and lives by it. Which of these men is the better Christian?

We should study the Bible devotionally, prayerfully, reverently, not like we study other books to gather facts, but to gain spiritual insight and to acquire power to go forth to practice what we have learned. The Holy Spirit will guide us into all truth when we search the Scriptures in this reverent way. More than this, we shall arise from such Bible study comforted as well as enlightened. The Holy Spirit is both a truth revealer and a comforter. Try it and see.

W. A. HARPER.

BETHLEHEM LETTER.

The supreme need of the pulpit, today, is an educated, consecrated ministry; the supreme need of the pew is a consecrated membership; and the supreme need of each individual is a consecration full and complete of all we have and are to the work of saving the world. Our church machinery is ponderous and of the most improved character; our array of formal ceremonies is imposing; but the fire of enthusiasm burns low, the power is weak, the music is dull and spiritless—a baptism of the Spirit upon the pulpit and the pew would add more to the efficiency of the church and the power of the pulpit than all the titles ever conferred by human schools. This baptism of the Spirit can never come until all the tithes are brought into the store house; in other words the windows of heaven cannot be opened until all we have, and are, is consecrated to God.

This consecration of the entire life—physical, mental, and spiritual—with all that we may acquire, must be carried on perpetually. We cannot consecrate ourselves in advance. What I am must be consecrated now, for I shall be different tomorrow from what I am today; and unless I am better in every way, stronger, richer, and more Christ-like, something has failed me, or I have failed in the application of forces and conditions to my life. What I shall be tomorrow depends upon what I am today, and what I am today is the aggregate result of all the influences of all my past life. What we are now, what we have now, what we can do now, must be consecrated to God and His service. We could not consecrate it before we had it. I cannot consecrate a manhood I have not developed; I cannot give a dollar that is not mine; I cannot lay upon the altar something I have not got, and may never get; but what I have must be given to God at the time I have it.

This full consecration will give to life one supreme purpose. The whole range of thought is lifted to a higher plane, and the entire life receives tone and power. It will set up a new standard of excellence, give a new definition of achievement, and a new measure of success. The one supreme purpose will be to achieve under Jesus' standard of moral excellence. He said, "Whosoever would become great among you," and "Whosoever would be first among you, let him be your servant." Let this principle be applied to all human endeavor: That success is measured by the amount of service rendered and not the amount one may get for himself, and you will have the finest expression of the Christian idea.

When a Christian public opinion has accepted the standard of Jesus and decided on this new prize, when men in business understand that to be counted great and eminent they must be in the fullest sense a servant, when each person can in the truest sense feel the force of the words of Jesus: "I am in the midst of you as he that serveth," there will come a new day to the Church and its institutions. The good of all is the good of each; of this we can no longer deceive ourselves. To seek selfish ends is to forfeit the love and gratitude of men and to lose life. To win gratitude and love is to earn earth's highest award. To be truly great is to be servant of all. To make some contribution to the common life is the only thing worth living for. For this great task the call of God to this generation is loud and clear.

Pure religion is more than a doctrine, more than sentiment, ritual, code of action, or ceremony. We often hesitate to do what we could, because we cannot do what we want to do, but what we have must be consecrated. A little, thoroughly consecrated to God means more for humanity than all the world may have, if unconsecrated. It is not power that lifts the world; it is consecrated power.

If the membership of the Southern Christian Convention were thoroughly consecrated, with all their means we would have no trouble in raising

annually, for Missions $38,000, for Christian Education $9,000, for Colleges and Schools $35,000, for Orphanage $30,000, for Publications $5,000, for Convention Fund $5,000, for Superannuation $3,000, or a total of $125,000. Pray that this condition may come true, that the Church may have the necessary funds to carry on the work of the Kingdom.

S. L. Beougher.

HEBREW LAWS.

A few words about their application—especially at the time Christ was brought into their court. If you would have an intelligent knowledge of these laws, you must study not only "the Pentateuch," the foundation, but "the Talmud," the superstructure of the temple of Hebrew Justice. A translation of the Talmud makes 400 volumes of 360 octavo pages each. They are a "blending of the oral law of the Mishma and the sages through centuries."

Capital Crimes—Penalties: For murder and Apostacy—Beheading. Strangling for six offenses: Adultery, Kidnapping, False Prophecy, Brusing a Parent, Prophesying in the name of false deities, and Maladministration. Burning and stoning for 30 other capital crimes. The smallest number of witnesses was two, to condemn to death, any criminal.

The Hebrews had three kinds of tribunals to administer justice: 1. Courts of three judges to pass upon civil cases only. 2. Provincial Sanhedrin, 23, having both civil and criminal jurisdiction. 3. "The Great Sanhedrin" of Jerusalem, which was the supreme authority of the nation. "In contradistinction of the practice of every other ancient nation, the king, among the Jews, was not permitted to exercise any judicial functions." "Could not appoint any judges." The jurisdiction of the Great Sanhedrin extended over the whole land. "Neither king nor prince was beyond its jurisdiction." To refuse obedience was death.

In Jerusalem there were three Sanhedrins: two of 23 members each and the "Great Sanhedrin" of 71 members. I will only mention a few things which qualified a man to be a member: A lineal descendent of Hebrew parents; learned in the law; good appearance; judicial experience. A few disqualifications: If he had no trade; must be a father of a child; if he dealt in the fruits of the seventh year; no king could be a member; if he made money by gambling; if he took interest; if a store dealer; must be young. "An aged man because of his years and infirmities, was likely to render him harsh, perhaps obstinate and unyielding."

"The Judges of Israel were not paid anything for their services."

There were two presiding officers: Nosi, president, and Ab Beth-bin, vice-president. The other members "were equally divided into three chambers," 23 in "the chamber of priests; 23 in the chamber of the scribes; 23 in the chamber of elders." The first represented the religious; the second, the legal; the third, the patriarchal.

"At the close of the morning sacrifice, the members of the court entered the judgment hall in solemn procession. They took their seats, turbaned, on cushions, with crossed legs and unshod feet, in a half-circle. The high priest in the center, with the other members of the court to the right an left of him." His head was crowned with a turban of blue inwrought with gold. On his bosom hung the priestly breastplate, in which glittered twelve precious stones, emblematic of the twelve tribes of Israel. A flowing robe of blue, gathered about his waist by a girdle of purple, scarlet and gold embroidery, enveloped his person and set off the pure white linen of his capacious sleeves. The buttons of his costly robe were onyx stones. His slippered feet were half concealed beneath the long fringe of his pontifical vestments, which were curiously embroidered with pomegranates in gold and crimson. "No pontiff, of any religion, ever wore robes more resplendent than those in which the high priest was attired on public and state occasions."

And who could be witnesses in the august presence of this tribunal? I will mention a list of those who could not be: "Gentiles, women, minors, slaves, idiots, lunatics, deaf mutes, illegitimate persons, immoral persons, irreligious persons, any one convicted of crime, immodest persons, and no one directly interested in the case."

No one was forced to give testimony against himself—he could give all the evidence he had in his own behalf.

These items scarcely touch the subject. If they create a desire for any one to do more reading and studying, my object will be accomplished.

D. A. Long.

A GOOD FINANCIAL PLAN.

The Financial Plan for the Southern Christian Convention, submitted by the Special Committee which met in Suffolk a few weeks ago, is I think the most constructive and most workable of any financial system yet proposed for our consideration.

Many of us feel that the ideal to be striven for is a budget that will amply care for the needs of all of our general enterprises apportioned to the churches so that every member might have the opportunity to contribute his proportionate share. But apportionments on churches have to be raised gradually as congregations are educated to give, and it will be many years before they can be made large enough to meet all our needs. Meantime, other methods must be adopted to raise additional funds, lest our general enterprises suffer for financial support.

The report of the committee makes this provision.

After providing for the expenses of the Convention and the publication of The Christian Sun, it sets aside a fund for aged ministers, and then divides the remainder of the conference funds on a percentage basis, allowing the Christian Orphanage and the Board of Religious Education to share in this distribution. Following this, it sets a goal to meet the needs of these enterprises: Missions $38,000, Colleges $35,000, Christian Orphanage $30,000, and Religious Education $9,000.

The Orphanage to continue its Thanksgiving and Easter offerings, and the other three enterprises to have a period of four months each to raise funds in addition to what they get from the conference apportionments, in order to reach the quota set by the committee. This will give each enterprise an opportunity to make their appeal, and will at the same time prevent an overlapping of calls.

Here is hoping that this plan, or a similar one, may be adopted at the Durham Convention.

W. T. Walters.

Burlington, N. C.

A MEDITATION.

"The Lord is my shepherd."—He goes before me making plain and safe my path.

"I shall not want."—He supplies all my material need.

"He maketh me to lie down in green pastures."—Provides comfort and rest, even luxuriant rest, for my body.

"He leadeth me beside the still waters."—Affords quiet refreshment for my mind and spirit.

"He restoreth my soul."—Receives me back when I slip and fall and gives me peace and assurance.

"He leadeth me in the paths of righteousneess for his name's sake."—Makes real to me his practical earthly existence and his perfect glorification.

Mrs. J. J. Lincoln.

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Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

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Aluminum is light in weight, durable, and does not tarnish.

Style No. 50-A.

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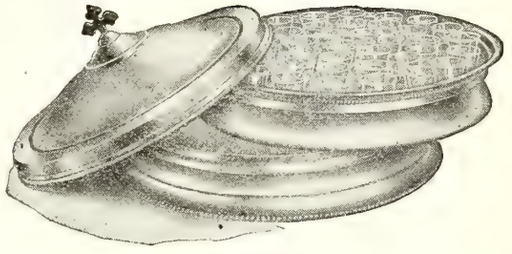
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlockink, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**

SILVER-PLATE.

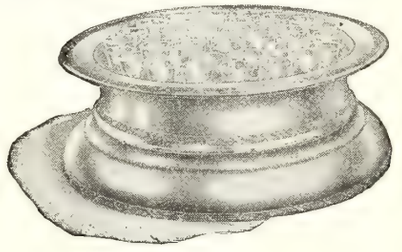
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
Cover No. 5—Silver-plate; fits Tray No. 85	**16.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**

Bread Plate No. 3—Narrow rim	**9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

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MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

Warren H. Denison, *Secretary.*

SELF DENIAL WEEKS.

Our Mission Departments have done well and wisely in setting aside certain self-denial weeks both for Foreign and Home Missions. Lack of self-denial is one of the weakest points of the church. The element of sacrifice is one of the greatest needs of the church. Where sacrifice is well developed, you will always find spiritual growth and power. It is costly, however, and difficult to develop. It takes love, patience and prayer to get it really started. If you want your church to progress and to be a real spiritual dynamic, that is one very necessary element Only when the spirit of sacrifice takes possession of the hearts and minds of the members of a church, will the church become a good working church.

The missionary cause has always been linked with sacrifice. The missionary work, more than any other line, reveals the spirit of sacrifice in a church or denomination. Our Mission Secretaries have done well to set aside definite weeks for sacrificial training. There should be real sacrifices made, real denying of self, a real going-without, not only because our mission cause is crippled and suffering for funds, but because we need to get started on the sacrificial idea and method. Dr. Helfenstein and his Dover people have introduced a splendid idea. They have set a common day each week on which to go without the noon-day meal and give its equivalent to missions. They gather at the table, have the usual devotions, and thus by a bare table emphasize the sacrificial spirit. It is not merely the going without a meal a week and giving the value of the meal; there are vital matters with it—there is the very definite day and meal and there is the gathering at the empty table and spending the usual time at the table. These are especially important. The reality of Christianity is revealed in the sacrificial elements. Self denial week should not only make large additions to our regular mission giving, but should greatly enrich our lives spiritually. It will mean little or nothing if it means but just a method to raise our regular and usual missionary offering. The self-denial giving must be an extra giving beyond what we give ordinarily.

"IT DIDN'T HAPPEN."

This was the reply Mr. John D. Rockefeller made when he was asked how it happened that out of his great wealth he gave so many millions of dollars to Christian work. We know that frequently the more one's possessions, the less proportionately he gives to Christian causes. People who have large resources do not always give largely to Christian enterprises. The reply that Mr. Rockefeller gave was that "It didn't happen." No, it didn't happen, for he learned it at his mother's knee. There as a little boy, he was taught by her to tithe and lay definitely aside the Lord's part. That teaching has gone with him through his long life ,and great Christian causes have been greatly blessed.

Are your children learning to tithe and lay aside the Lord's part now? Their habits and principles go through life whether they be for selfishness or as stewards. Will your children be selfish or will they "honor the Lord with their substance"?

GOING "OVER THE TOP" IN MISSION MONTH.

This month of February should be to the churches of the Eastern Virginia Conference, a month of months, in this conference year, for it is Mission Month, and the conference decided to observe it as such.

Let us hope, pray, and give, to the end that, as a conference we may go "over the top," being the first conference in the Southern Christian Convention to so observe.

To raise our quota of the emergency fund would not be the most encouraging thing about the observance, although that is important. It would indicate a deepened interest in the work to which Christ has called His church. In it we might see the fruitage of prayer and self-denial and of missionary vision, and without this attitude and viewpoint we shall likely not reach our goal.

The time is all too short to get this matter, in an intelligent way, on the hearts of all of our people, even when the pastors have the missionary vision and do their best. What I am saying cannot reach the readers of The Sun in our conference before the last issue of the month, and just before the fourth Sunday, the last one in Mission Month in which to make the offering. But as president of the conference, I want to make this plea that we give every member a chance to have a part in this offering to raise this emergency fund, even if it takes another Sunday or two in March.

Let's do it for their sakes, for Christ's sake, and for the Kingdom's sake, and with this prayer that along with the offering there may be a deepening of the spiritual life among our people.

W. D. Harward, *President*
Windsor, Va. *Eastern Va. Conference.*

GIVE ALL A CHANCE.

All that can be desired in Mission Month is that all members of every congregation be given a chance. If this is done, the event will be a glorious success. But will even this be done? It is doubtful.

For instance: Two or three pastors have written that their Church Secretaries have not received the envelopes. Well, it is possible, of course, that packages get lost in the mails. It is also possible for a busy secretary to get a package from the mail, "just some old printed matter," take it home, maybe lay it down somewhere—and forget it.

That secretary was not giving his church, or his Lord, a square deal. He did not give his church a chance, even the privilege of individual contribution through the envelopes.

Or another instance: The secretary gets the envelopes and on the Sunday they are needed, and expected at church, he takes his family and goes visiting and forgets all about sending the envelopes to church. Or he is unwell, or the weather is inclement, and he, failing himself to go to church, forgets the trust committed to him in handling a matter that vitally affects the membership of the church and to that extent hinders a great cause.

Another instance: A pastor realizes that his people are hard-pressed, that there is a church debt, that some other matter is more vital and necessary now—this month—than the Emergency Mission Fund. He yields to the impulse of immediate or local demands or needs—and does not give his people—all his congregation a chance at helping in this endeavor to carry forward the essential and vital work of God's Kingdom.

It is hoped that the instances cited above will not occur during Mission Month. Let's give all the peoples of our churches, our Sunday Schools, our Endeavor Societies, our Missionary Societies, and the rest—let's at least be loyal to our conferences and our Lord, and invite all to have a part in this good and wholesome undertaking.

J. O. Atkinson,
Mission Secretary.

A CALL TO SELF DENIAL.

Since our Saviour founded His character, His conduct and His Kingdom on the basic principle of self-denial, it is not to be wondered at that we must practice that Christian grace and virtue to carry on the work of His Kingdom. The writer notes that the denominations are calling on their people generally to practice now some form of self-denial that the Mission Boards may be relieved of their embarrassments and go forward with the work committed to their trust. The call of the churches generally now is to the practice of some form of self-denial.

And this will prove of great helpfulness to all who practice it, as well as to the growth of the Kingdom of our Lord. This extravagant, money-getting, materialistic age of ours needs to learn and to practice self-denial in a very emphatic and decided manner.

So during Mission Month, a fine opportunity is given, and a pressing invitation is extended to all Christians, everywhere, to practice some specific form of self-denial and then lay on God's altar for His glory the price of that self-denial.

J. O. Atkinson,
Mission Secretary.

EASTERN VIRGINIA MISSIONARY SOCIETY.

Dear Friends and Co-Workers:

Your splendid and whole-hearted co-operation made a wonderful success of our missionary work for the year 1925. More members were gained, more people were engaged in study, more interest and enthusiasm was evident and the financial results surpassed anything in our history.

Our Spring Rallies or One Day Schools of Missions were particularly helpful to the work of the separate districts and gave impetus to our program in general. Our superintendents worked faithfully, and their efforts were rewarded. The officers and members of each local society deserve a word of praise for putting over a most successful year.

At our Annual Conference held at Liberty Spring, we adopted a resolution that carried with it the obligation to go forward in all lines. We can do it easily if we get a good start. In order to let every individual member know our plan and program we have issued a small booklet telling of our goals for the year. We are sending several copies to each society hoping that the officers will pass them around so that every member may read and become acquainted with the plan for the year. We trust that no one has been asked to do too much.

Our Annual Conference program showed some of the effects of sending delegates to Missionary Conferences. Would it be wise for us as districts to consider sending representatives this summer?

Again thanking you for your splendid support and with best wishes that our work this year may be the best ever, I am

Very sincerely,

Mrs. M. L. Bryant, *President*
E. Va. Woman's Missionary Conference.
201 Poplar Avenue,
Norfolk, Va.

THE PREACHER IN HIS PULPIT.

By Rev. J. H. Dollar.

The preacher in his pulpit represents the king on his throne. The name "pulpit" represents the place of authority.

The minister is measured, and his success is largely determined, by his strength in the pulpit. Dr. Staley once said, "The minister's study and personal life enter into his pulpit ministrations, as seed and cultivation enter into the harvest." The pulpit is the place for the delivery of the sermon and not the place where it is to be built. Sermons are built in earnest study, and when a preacher comes into his pulpit unprepared, he reduces the power and dignity of his office.

The pulpit is not the place for the discussion of current issues, only insofar as they affect such principles as concern the Church and the betterment of the social order. The pulpit is one of the most powerful offices in existence, and should always be used in the light of that fact. Issues which are for the betterment of humanity and society should be considered as gospel and should be treated as such from the pulpit. The Church often loses great opportunities for service by being silent on matters which vitally affect society.

We, as Christians, wish to "keep ourselves unspotted from the world," by detaching ourselves from it. The Church is not a detached institution. Its purpose is to meet the needs of all humanity. These needs can only be met when the Church is brought into contact with men. There is a vast difference in letting the world come into the Church, and taking the Church into world. The former must be carefully guarded and prohibited, but the latter must be realized. The pulpit is the dynamo which generates the power and makes possible the realization of the purpose of the Church, which is, "making disciples of all nations."

The man who stands in the pulpit represents the general who stands at the head of the army; he is their leader. His ability to command both the respect and the following of his people is measured largely by his power in the pulpit.

The minister should be himself in the pulpit, "He is neither an actor nor an elocutionist." Nobody will have more respect for the pulpit than the preacher himself has. Just as the pulpit is authoritative, it is likewise sacred. It should be entered prayerfully and used sacredly.

Some preachers ruin what otherwise would be a strong message by detractive mannerisms. No gesture or movement should be allowed which calls attention from the message to the act itself. The preacher who converses in the pulpit during the service may expect conversations in the pew.

Nothing should be worn in the pulpit but the plainest and neatest of clothing. The preacher should dress well before coming into the pulpit and not appear uneasy about his clothing by adjusting details which should not be noticed.

The preacher must be careful as to whom he invites into his pulpit for a part in the service, lest the objective of the whole service be lost.

The pulpit is the office of the preacher's authority and all questions requiring its exercise must be dealt with there.

Having thus very briefly considered the preacher in his pulpit, let us now consider likewise, his delivery of the sermon.

No message on any topic can be of service until it comes in contact with human hearts and lives. The delivery of the message is the preacher's means of getting his message to his hearers. How a message is delivered will determine very largely how it will be received. Many things enter into this important part of the message. The preacher must train his voice to adjust itself to the audience who are to hear the message, and to the place of its delivery. The voice should be used in a way which will allow emphasis on certain points in the message. The preacher who begins with a yell and ends in the same manner, gives no place for such emphasis. Much of such yelling and squeeling is intended to, and often serves the purpose of bridging gaps in the thought of the message, and many times serves its intended purpose. Yelling is not preaching.

Nothing is more disgusting than a preacher who tries to impersonate another—who is usually of greater ability than himself—either in jesture or expression. A parasite has no place in the pulpit. Saul was a king. David was a shepherd boy. Saul had a great armor, but it didn't fit David. He took his little sling and won a great battle. He trusted in the Lord to help him. So must the preacher be himself in thought and action, if he would have his message serve God's purpose. The preacher carries the message which is given to save the world, and he must deliver it with that end in view.

Nashville, Tenn.

ARE WE MOTHERS DOING OUR DUTY?

I am wondering if any of us are doing our full duty, or are we wasting our opportunity? Privilege and responsibility are twins. They cannot be separated. God has given us the privilege of being co-workers with Him, and He holds us responsible for our workmanship. In a spirit of love, I desire to bring these thoughts to mothers especially.

We remember the words of Mary, "Thou hast regarded the low estate of thine hand-maiden." Did the mother of our Lord see a great step in the up-lift of woman-hood, or out of her perfect humility of spirit she magnified he Lord because of His choice of her for so honored a position? We may never know, but we do know that He has done mighty things for all that fear Him. We all remember that woman was once considered nothing more than a slave or burden bearer for man, and even so it is at the present time in places where our Lord is not known. Then again we remember what the blessed Son of God did for woman kind. He never rebuked women, but always with love and compassion for them, He would say, "Thy sins be forgiven thee, go and sin no more." Then He placed the highest honor upon woman, when He said, "Wherever my gospel shall be preached, this shall be told as a memorial to her." Again, He chose Mary to preach the first sermon of a risen Lord. He could have sent Peter or John to carry the glad news, but He wanted to give the honor to Mary—to woman—and by so doing show to the world that woman had a place equal to and as importana as that of man.

Now our Lord expects an acknowledgement of His gift, whereby the Christian woman is made free indeed. Therefore one of the greatest places in God's program has been assigned to woman—the realm of the home—where hers is the power to weild an influence for good or evil over the family life; an influence that will indelibly stamp itself upon husband and children, and neighbors. Upon woman has been placed a trust, a responsibility, which is hers alone, and one she cannot shift to man, even if she would. In loving service to those about her, she may minister to her Lord and Master, just as truly as did Mary and Martha, who served and entertained Him in the flesh.

While our Lord has given us this great privilege, He, too, holds us responsible for everything intrusted to our care. In rearing the children whom God has entrusted to her, woman is handling her Lord's most precious jewels, and will be held responsible for the shaping of them.

Mothers, are we training them in the nurture and admonition of the Lord. Are we shaping them into characters that will show the transforming love of Christ Jesus? Or, are we allowing them to be filled with worldly amusement, to become more interested in material thing than in the spiritual? The Word tells us, that if we love the world and the things of the world, the love of the Father is not in us. Then a Christian mother sees a trust committed unto her to save that precious soul and body for the Master. Then in the name of Him who so loved us that He gave His life for us, why will we let the tempter lure us on, until the body alone cannot be saved?

When we see no difference in the costume for winter or summer, we can expect nothing better than a weakened body. Are we not giving too much thought to attractive apparel? God's Word says, "Let a woman adorn herself in modest apparel, not with gold, pearls, or costly array, but (which becometh women professing godliness) with good works." Yet modesty, with all of its sublime virtues, is rapidly becoming a thing of yesterday. Some may be able stand with the present environment, while others will fall, and who will be responsible for the fall?

We are commanded in God's Word not to become a stumbling block in another's way. If our own dear girl falls by the wayside, I am wondering if we mothers can say, "I have held up modesty before them, I have done my best to train them right." If we have failed to do this, then let us go get on our knees and ask God to forgive us, inspire us what to do, and grant the day in the near future, when the so called forms and fashions of 1926 shall be gone forever.

Mothers, the hope of the world lies in our little children. May we by precept and example, train them right, keep them pure, to be used for the glory of God. Are we mothers shaping our girls into characters, socially, morally and religiously, qualified for the worthy and honored vocation whereunto they (mothers) are called? No woman need to consider her sphere in life a narrow one if there are children in her home. Those who esteem it so, have failed to realize the importance of their vocation. As the twig is bent, so is the tree inclined, and the high standard of womanhood will be reached in accordance with the guiding done by mother's hand.

So may we strive to keep in the exhalted place assigned by our Lord to woman-kind. Mothers, let us face the task, shoulder the responsibility, take Jesus as our chief Partner, and through cooperation with Him let each bring them back to the fire-side where prayer is wont to be made

"United we stand, divided we fall." Then may we unite, and in a loving way, work to save these precious jewels for our Lord and Master. This do through gratitude to Him, for the great privilege and responsibility He has bestowed upon us. Let us do our duty for the good of our community and the glory of our Lord.

Mrs. R. J. Newton.

Henderson, N. C., R. 1.

"Do you know that if you have even *one* eminent relative as close as parent, uncle, nephew or grandparent, you have from five hundred to one thousand times of becoming famous yourself as if you had in your ancestry no remarkable blood?"

Study your Sunday School lesson for next Sunday, for nothing helps your teacher so much as to know that you appreciate him and the lesson enough to help make the lesson period worth while. A teacher wrote this.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson X.—March 7, 1926.

"JESUS WASHES HIS DISCIPLES' FEET."

Golden Text: *"The Son of man came not to be ministered unto, but to minister, and to give his life a ransome for many."*—Matt. 20: 28.

Lesson: John 13: 1-17.

Devotional Reading: Psalm 138: 1-6.

The Master was eating His last meal with the disciples. He knew it was the last meal with them, and in another gospel it is reported that He said that He had a great desire to eat it with them. He wanted their fellowship as He faced the events of the tragedy that had been shaping itself for a long time now, and which He knew was fast coming to the last act. As John says: "He knew that his hour was come that he should depart out of this world." Even as they gathered in that upper room, the mob was forming which on the morrow would not stop short of doing Him to death. The Master wanted to be with His friends for company, for strength, and perchance because there were some things which He must say ere He went away.

One is struck by two phrases in the first verse of the lesson. One is the statement that Jesus knew that He should depart out of the world "unto the Father." The Master spoke of going home to the Father. There was in His heart an abiding conviction that there was that regard for personal and moral values in the heart of the universe that would not allow death to end all. He knew whom He had believed. He knew from whence He had come and whither He went. He had come from God and He was going back to God. That was not so much a matter for argument as it was an abiding conviction and assurance. There are those today who are troubled about the implications of evolution. They fear lest it will answer the whence of man in terms that will be incompatible with what they have been taught in the Bible. To all such, Jesus would say that we can never go beyond the record of Genesis. In the beginning God created man in His own image. Evolution may be sound in principle, but evolution is doomed in so far as it proposes any theory that contradicts this central truth of Jesus' teachings. When it comes to a question of choosing between a theory of evolution and Jesus' authoritative assertion of man's origin, sensible men will take Jesus' word every time. Man came from God, regardless of the process whereby he came and became. That is the kernel after all. All else is simply the husk.

Another statement is to the effect that "having loved His own, He loved them to the end." They were blundering and intensely human, but He loved them unto the end. It is quite probable that the Master knew that they would forsake Him and flee—in fact He said as much—but He loved them to the end. Who shall separate us from the love of Christ? Nothing but a man himself. Jesus loves unto the end or to the uttermost. Let no man think that he can get beyond the love of Christ. Christ loves with an unchanging love.

"Jesus knowing that the Father had given all towel and girded Himself. After that Hea?BR, things into his hands . . . riseth from supper and layeth aside his garments, and took a towel and girded himself. After that he poureth water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." It was a menial task usually reserved for the servants. But the Master took upon Himself to do it. And He took it upon Himself to do when He knew that the Father had given all things into His hands. It was a case of the spirit of service in its most exhalted form. A man deserves but little credit for doing what he has to do. But he deserves credit for doing what he does not have to do, and the greater the man the more credit does he deserve in a way. No man can be truly great who does not have this spirit of service.

Simon Peter bobs up in one of his characteristic acts. He may not have seen the implications of Jesus' act as he prepared to wash His disciples' feet, but when the Master came to Peter himself and made ready to wash his feet, Peter saw the incongruity of it all. The idea of Jesus, their Lord and Master washing their feet! No sir, it should not be done in his case. But Jesus was persuasive and persistent. Then Peter with characteristic impetuosity bade Jesus wash not only his feet but his hands and his head. Peter never did things by halves. Better by far to have energy and zeal even though it may carry one amiss at times than to be luke-warm and unresponsive to the higher impulses of life.

"What I do thou knowest not now; but thou shalt know hereafter." Here is the romance of righteousness. It is a simple assertion of the strange ways of God with men. We walk by faith, not by sight. But he who hath faith need not have sight, for sometime we will understand. God called Abraham, and he went out not knowing whither he went. The Master laid His hand upon a Scottish lad working in a mill, yet he little dreamed of the way in which future generations would honor the name Livingstone. God called a shoe cobbler, and in the person of William Carey manifested His name among those who knew Him not, but little did Carey dream of what the Master was doing when He called him. And little did the writer dream, when as a young man working as a bank clerk, God called him, of the adventures in righteousness that awaited him, and of the wonders of His grace. It is always thus. What the Master does now, it may be by way of discipline, it may be by way of adventure, we know not now. But he who follows on by faith shall know hereafter. One of the things to which the writer looks forward, is an understanding in the world to come of many of the things which have happened in the providence of God.

"Know ye what I have done to you?" The Master Teacher would not have the lesson lost. He would have them learn once and for all the meaning of the seemingly strange act. Listen as he speaks. Ye call me Master and Lord, and ye do well; for so I am. If I then, your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." And some folk do it—do it literally. There are certain sects or religious bodies that wash the feet of their communicants at stated occasions. They carry out the letter of the law to the jot and tittle. It may be that they also carry out the spirit. But there are those who do it—carry out the Master's command in a far better way. Getting back of the husk of the thing they come to the kernel and find there the law of service which Jesus had in mind. Catching the spirit of the Master they serve, in serving, they make themselves great. For whosoever would be great among us must become the servant of all. If we know these things happy are we.

Teaching Points.

1. Those who are in Christ can face death in peace of mind and heart.
2. The Christian goes to be with the Father at death.
3. Jesus loves to the end or the uttermost.
5. Man came from God, and is made for eternal life with God.
6. An acid test of a man's character is the use he makes of power.
7. The road to greatness is through the path of service.
8. Humility is the mark of real greatness.
9. Those who follow Christ may not know the road, but they need not fear it.
10. Now we know in part, but we shall know later.
11. Impulsiveness is to be preferred to indifference.
12. A man may be in the congregation of the righteous and still have the spirit of the devil within him.
13. The Master would have us to become doers of the word we hear.
14. Christ is our example in all things.
15. Happiness comes through doing rather than through merely knowing.

CHRISTIAN ENDEAVOR.

March 7, 1926.

CONSECRATION MEETING.

Topic: "Persevere—In What?"

Scripture Lesson: Acts 20: 17-24; Heb. 12: 1-4.

Worship Period.

1.—Repeat in unison: "Enter into his gates with thanksgiving and into his courts with praise."
2.—Song: "O, Worship the King."
3.—Prayer.
4.—Scripture: Psalm 117.
5.—Song: "With Gladness We Worship."
6.—Scripture for Topic, read by two members.

Leader's Talk.

Paul's message to the Hebrews is, "Let us run with patience the race that is set before us." Living our lives is a kind of race, a glorious adventure, where we have set our selves to the task with earnestness and purpose. Paul was qualified to speak of the good race—of perseverance—because he constantly stood up for the things he believed; and his actions were always the result of purpose and planning.

He refers us to Christ—our Leader and Saviour—"the author and finisher of our faith"—as the true example of perseverance. Christ came to the earth, as God's only begotten Son, for a purpose; and toward the accomplishment of this purpose, He endured persecution, and finally death, at the hands of His enemies.

Because of the perseverance of those who have gone before, we have the church as it is today, and our modern civilization. What may people of future generations owe to us because of our perseverance?

Perseverance in Religious Education.

Protestants are realizing that our present system of giving religious instruction to boys and girls can be improved upon. Because of this real-

(Continued on page 11.)

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

ROSITA'S FINGER.

Now who would have supposed that a finger could cause things to happen; just one finger? Yet it all came about because of Rosita's finger, the first one on her right hand.

Rosita was a dark-eyed Porto Rican girl. Her mountain home was one of the poorest in the little cluster of houses not far from the city of Ponce. The place was called Corral Viejo, which means Old Back Yard. That is just exactly what it was. The house was a tiny shack, the door opening on the mountain road. The house was raised on sections of tree trunks, which made the floor quite even and left room for the pigs to play underneath. Pigs? Oh, yes; and chickens and goats as well. Why, the goats came and went in the house with as much freedom as your best dog friends in this country.

In spite of her poor home, Rosita was a happy little girl; but there was just one thing she wished for more than anything else in the world. Sometimes she whispered it to the banana tree and her pet goat. "If I could only go every week to the school of the missionary! She had so sweet a smile, and the girls who go say she tells wonderful stories."

"I would like to go, too," said a voice beside her, and she turned quickly to face her playmate, Maria.

Rosita clapped her hands. "Would you?" she asked eagerly. "I have wanted to go, but they will not let me," and here she motioned toward the house. "But baby Rauol is asleep now and we can play."

"I know what we can do!" exclaimed Maria. "We can go down and listen outside the school. That would not be going in, and we will not tell a soul."

Rosita nodded agreement, and taking hold of her friend's hand started down the road. "That is right," she said. "If we do not go in, surely my father can not be angry, though we will not say anything about it," she added anxiously. One could never tell, and perhaps the father would not even approve of listening outside.

They hurried along the path, and in a few minutes were creeping quietly under the windows of the school, and listening to the sounds coming from within. They were in time to hear a beautiful story; that is, part of it. It seemed they had listened no time at all, when they heard the teacher say, "Why, I did not know it was so late. I shall finish the story tomorrow."

They crept quickly away and ran up the hill. "It was wonderful, Maria," said Rosita, when they stopped for breath. "We must go often."

"Yes," answered Maria. "We must go tomorrow and hear the rest of the story."

"Yes, indeed," agreed Rosita. "I will hurry and get the work done so there will be no reason why I should not play. I shall wait for you under the banana tree; and remember, it is our secret."

"Of course—our secret," and Maria nodded as she took the path that led to her own little home.

The next day they went again, and the next, and the next. They heard the rest of the story, many stories, and a song. To learn that they had only listened carefully when the other children sang it, then joined in very softly. They often sang the song when they were together, and they were sure no one could hear. In fact, it seemed to Rosita that her heart was singing it most of the time, and that some day it just must come out without her knowing it. Which is exactly what it did, much to her father's surprise.

"What is that you are singing?" he asked.

Rosita was so surprised that she jumped, but she told the truth. "It is the song that they sing at the missionary school," she replied.

"What!" shouted the father. "Have you been going there? Did I not tell you never to go?" and he was very angry.

"I did not go into the school," answered Rosita quickly. "I only listened outside to the stories and songs. They are beautiful—"

Her father would not listen. "I know! I have heard! I tell you to stay away! You are not even to listen outside! The missionaries only come with strange customs and ways that are not good. You are not to sing that song again, either." And indeed Rosita did not feel much like singing that or any other song.

It was the next day that it happened. The mother called from outside, "Rosita, bring me the black pan, and hurry." Rosita ran to get it. The pan was hidden behind the big cans of water that had been carried half a mile from the mountain spring, and as she leaned over to get it, she put her hand against the wall to keep from falling. As she did so a rusty nail pierced her finger and she jumped back. "Ouch!" she said, and then reached again for the pan, taking care to avoid the nail. The matter was soon forgotten, because there was so much to keep her busy, and she was too tired at night to let a little pain in her finger keep her awake.

In the morning, however, Rosita held a council with her pet goat and the banana tree. "It still hurts," she confided to them. "But of course it isn't much, and I won't say a thing about it to anybody."

That was not the last of it. The finger grew worse and Rosita became quite ill. Then it was that the missionary lady herself appeared. Rosita looked up from her little bed on the floor and saw her standing in the doorway like a bit of sunshine. "It is the missionary lady!" she called gladly. It was not long before the mother had told about the finger.

"I heard about it," was the answer. "That is why I came. I knew Rosita used to listen outside the window and I missed her. She must have care; she is very sick."

The mother shook her head. "There is no money," she said sadly.

"That makes no difference," said the missionary lady. "I will take care of that. I will take her to the hospital."

Just then the father came in. He was not at all glad to see the company, but the Sunshine Lady did not seem to notice and was as nice as ever. In the end she had her way and planned to take Rosita away to get well.

A few days later the little Porto Rican girl entered another world, a world of beautiful beds and clean, soft sheets and kind nurses. Never had Rosita enjoyed so much attention. And indeed she needed it at first, because she was very sick. One day even the father was only allowed to look in at the door without speaking. Then he forgot his dislike and went to the missionary lady for comfort. After that he never spoke any but kind words about the missionary and her school. In fact, one day when Rosita was well enough to sit up, he came in the hospital ward in time to hear her lead the rest of the children in singing, "Yes, Jesus Loves Me."

And he only smiled. With that happening you can guess the rest; and not only did the happy little Rosita walk proudly into the school of the missionary, but Rosita and her whole family walked proudly into the church of the missionary every Sunday. And all on account of a finger—*Ethel Demont,* in *Junior World.*

CHRISTIAN ENDEAVOR.

(Continued from page 10.)

ization, new thought is given to better church architecture, graded lessons for instruction, the four-fold development in Young People's work, and in many places Daily Vacation Bible Schools are conducted in the summer months; and week-day Schools of Religion are supported in a number of our large cities. With perseverance and patience, much more can be accomplished. We have only made a beginning.

Perseverance in Missions.

Perseverance on the part of those who have gone to the foreign fields and those who have planned the work at home, is perhaps the greatest factor besides faith in the work of missions. This perseverance is based upon faith in the work and in belief in Jesus' command, "Go ye into all the world and preach the gospel."

Questions for the Meeting.

1. What is perseverance? (Find the dictionary definition.)
2. How is perseverance related to faith? Accomplishment?
3. How may perseverance strengthen our personal lives?
4. Give some examples of perseverance from the Bible.
5. How can perseverance help our Christian Endeavor Society? Our Sunday School?

PATTIE COGHILL,

Henderson, N. C.

Children are an heritage of the LORD —*Ps. 127:3.*

And thou shalt teach them diligently. —*Deut. 6:7.*

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16 But Je'sus called them *unto him,* and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

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"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

MORE PERFECT.

"The God of all Grace, who called you unto His eternal Glory in Christ, after that ye have suffered a little while, shall himself perfect, establish and strengthen you."—I. Peter 5: 10.

To grow unto perfection means an increasing capacity for love. And even this does not come without suffering and sacrifice. It is by affliction chiefly that the heart of man is purified, and it is by suffering that man appreciates and loves others. It is not natural that we covet suffering, but it is given to us to appreciate the value of suffering and let it burn out of us all that is selfish, mean and bigoted and to teach us the value of others.

Prosperity, honor and happiness, unalloyed, intoxicates our imaginations, produces too much confidence in ourselves, and makes us forget the Hand that has bestowed it all. It takes reverses and hard places to awaken us to such imbecility and to teach us that all these acquisitions conduce but little solid ground or peace of soul.

How much better to ascribe to Him, the giver of every good gift, the blessing which we thought we acquired.

Prayer.—Our Father, put us in line for perfection. Humble our hearts until we shall be. Impel us until we shall know we are in Thee, give us hungering until we shall be filled, help us to live in peace until we attain into a full grown man, into the fullness of Christ. Amen.

TUESDAY.

NOW AND ETERNITY.

"Thou shalt do that which is right in the sight of the Lord."—Deut. 6: 18.

James Freeman Clark said, "It may make a difference in all eternity whether we do right or wrong today." This in itself is enough to make us careful, but when the truth of the proverb that, "There is a way that seemeth right, but the way thereof is the way of death," is realized, it appalls us to think how easily we may do wrong. This should make us more careful.

Prayer.—Our Father, we cannot do right without Thee, so we pray for Thy spirit that we may do right this day in thought, word and deed. In Christ's name we ask it. Amen.

WEDNESDAY.

RICHES AND RICHES.

"Wealth addeth many friends" (Prov. 19: 4) *"but if riches increase, set not your heart therein."* (Psa. 62: 10). *"Charge them that are rich in this present world that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy"* (I. Tim. 6: 17), *"for a man's life consisteth not in the abundance of the things which he possesseth."* Luke. 12: 15.

George Horace Lorimer said: "It is good to have money and the things money can buy, but it is good, too, to check up once in a while and make sure that you haven't lost the things that money can't buy."

Prayer.—Our Heavenly Father, remove afar from us any falsehood or lies, save us from doing that which in the gathering takes away soul value. Feed us with the food that is needful for us, lest we fail and deny Thee, or lest we be poor of soul and profess Thy name in vain. This we ask for Jesus' sake. Amen.

THURSDAY.

TRAVELING HEAVENWARD.

"Study to shew thyself approved of God."—II. Tim. 2: 15.

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."—Phil. 4: 8.

"To be strong and true to be generous in praise and appreciation of others; to impute worthy motives even to enemies; to give without expectation of return; to practice humility, tolerance and self-restraint; to make the best use of time and opportunity; to keep the mind pure and judgment charitable; to extend intelligent sympathy to those in distress; to cultivate quietness and non-resistence; to seek truth and righteousness; to work, love, pray and serve daily; to aspire greatly, labor cheerfully, and take God at His word—this is to travel heavenward."—*Grenville Kleiser.*

Prayer.—Our Father, only Thou art Lord of our lives, we cannot even choose our way without Thee. Make us charitable without the thought of compensation; make us humble and self-restraining; keep our minds pure and our souls sympathetic; may we seek truth, radiate love and serve cheerfully; may we trust Thee implicitly. In Christ's name we ask it. Amen.

FRIDAY.

PROPER AND IMPROPER WAR.

Proper War.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the prepration of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the spirit, which is the word of God."

—*Eph.* 6: 14-17.

Improper War.

"Men I find to be a sort of beings very badly constructed, as they are generally more easily provoked than reconciled, more disposed to do mischief to each other than to make reparation, much more easily deceived than undeceived, and having more pride and even pleasure in killing than in begetting one another; for without a blush they assemble in great armies at noon-day to destroy, and when they have killed as many as they can, they exagerate the number to augment the fancied glory.

"In what light we are viewed by superior beings may be gathered from a piece of late West Indian news. A young angel of distinction being sent down to this world on some business for the first time, had an old courtier spirit assigned him as a guide. They arrived over the seas of Martinco, in the middle of a long day of obstinate fight between the fleets of Rodney and DeGrasse. When, through the clouds of smoke, they saw the fire of the guns, the decks covered with mangled limbs, and bodies dead or dying; the ship sinking, burning, or blown into the air; and the quantity of pain, misery, and destruction, the crews yet alive were with so much eagerness dealing round to one another, he turned angrily to his guide and said: 'You blundering block-head, you are ignorant of your business; you undertook to conduct me to the earth, and you have brought me into hell.' 'No sir,' says the guide, 'I have made no mistake; this is really the earth, and these are men. Devils never treat men in this cruel manner; they have more sense, and more of what men (vainly) call humanity.'"—*Franklin.*

Prayer.—Let the head of the family lead in prayer today, closing with the Lord's Prayer.

SATURDAY.

MAKING THE BEST OF ONE'S SELF.

LESSON: Matt. 25: 14-46.

"It appears to me that almost any man may, like the spider, spin from his own inwards his own airy citadel. The points of leaves and twigs on which the spider begins her work are few, and she fills the air with a beautiful circuiting. Man should be content with as few points to tip with the fine web of his soul, and weave a tapestry empyrean—full of symbols for his spiritual eye, of softness for his spiritual touch, of space for his wanderings, of distinctness for his luxury. . . . I was led into these thoughts, my dear Reynolds, by the beauty of the morning operating on a sense of idleness. I have not read any books—the morning said I was right—I had no idea but of the morning, and the thrush said I was right."—*John Keats.*

Prayer.—Our Father, fill our lives with Thy touch today, soften our manners to the goodness of love, harmonize our souls with the beauty and glory of today. Make our lives and our living in harmony with Thy universe—one good picture of peace for the life that now is, for glory. In Christ's name we ask it. Amen.

SUNDAY.

THINGS THAT MAKE MEN HAPPY.

"Blessed is the one that feareth the Lord, that walketh in His ways, for thou shalt eat the labor of thy hands. Happy shalt thou be, and it shall be well with thee."—Psa. 128: 1-2.

"All real and wholesome enjoyments possible to man have been just as possible to man since first he was made of the earth as they are now; and they are possible to him chiefly in peace. To watch the corn grow and the blossoms set; to draw hard breath over plow share or spade; to read, to think, to love, to hope, to pray—these are the things that make men happy. . . . Now and then a wearied king or a tormented slave, found out where the true kingdoms of the world were, and possessed himself, in a furrow or two of garden ground, of a truly infinite dominion."—*John Ruskin.*

Prayer.—Our Father, fill our hearts with true desire for peace and happiness; fill our mouths with wisdom; put the law of kindness on our tongues, may we look well to our affairs and eat not the bread of idleness. May we not be lacking in love and prayer and in the smallest of things, find Thee. In Christ's name we ask it. Amen.

It may safely be said that the growth of a Christian is, in the great majority of cases, exactly proportioned to the real, applied knowledge of the Word of God. "Is it not for this cause that ye err, that ye know not the scriptures nor the power of God?" And so the Word becomes the greatest and most rational means to personal acquaintance with God. We may as certainly and truly come to know Him through His Word as we may come to know a correspondent whom we have never seen through his letters.—*Selected.*

Christian Orphanage

Dear Friends:

Our Piney Plains Church joined the Banner List in Thanksgiving Offerings in this week's report. It was not the church's fault that they were not included in this list at first. They first sent us $91.12, and afterwards sent us ten dollars to make out the one hundred, but somehow the letter was misplaced in the mail, and the check reached me this week. Our Piney Plains folks are a faithful band, and of course they expect to be on the Banner List. This makes twelve of our churches that got on the list in the Thanksgiving Offerings. We asked for twenty. We are going to ask for twenty churches in the special Easter Offering, and we expect to see Piney Plains the first on the list.

Our little children had the thrill of their lives last Saturday. They have read story books of horses, bears, lions, tigers, monkeys, elephants, and camels, and doubtless had heard many bear stories; but quite a number of them had never had the opportunity to see any wild animals until last Saturday. Heritage Brothers Show are wintering in Burlington, and Mr. R. H. Whitehead of Burlington, Vice President of the Corporation, extended to the children of the Orphanage a special invitation to attend a special program given by the animal trainers for their benefit. Mr. Chas. A. Walker of our Burlington Church asked for ten machines to come for the children and bring them back, and the children, eighty-five strong, were delighted to go and see the animals perform. The little lady with her bear school of five bears teaching them to do her bidding was marvelous to them. The elephant running a barber shop and shaving his brother elephant made them hold their breath, and the trained goats came in for their part of applause. But they got the thrill of their lives when five large lions were turned in a cage, and the trainer walked in with a chair in one hand and a whip in the other and made them obey him as if they were school children. The bag of peanuts each at the head of the program gave them another delight.

It was very kind of Mr. Whitehead and his associates to extend this courtesy to our children and give them this opportunity to see the wild animals and see what they can be trained to do. It was also very kind of our Burlington people to make arrangements to convey the children there and back without a penny of cost.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 25, 1926.

Amount brought forward		$ 2,031.66
North Carolina and Virginia Conference:		
Happy Home	$ 2.17	
Durham	16.50	
New Lebanon S. S.	2.00	
New Lebanon Baraca Class	2.00	
Palm Street, Greensboro	4.21	
		26.88
Eastern North Carolina Conference:		
Piney Plains	$ 11.16	
Mebane	1.25	
Shallow Well	1.56	
Wentworth	11.32	
Catawba Springs	10.00	
Raleigh First Church	4.45	
		40.19
Western North Carolina Conference:		
Sanford	$ 4.00	
Mt. Auburn	8.40	
Mt. Pleasant	2.00	
Pleasant Hill	3.78	
Providence Christian Memorial	4.81	
Randleman	2.59	
Hanks' Chapel	2.85	
		28.43
Eastern Virginia Conference:		
Wakefield	$ 2.29	
Berea, Norfolk	5.20	
Bethlehem	2.28	
Berea, Nansemond	10.00	
Suffolk	25.00	
Norfolk First Church	6.65	
Ocean View	1.70	
Franklin, Jan. and Feb.	10.00	
		63.12
Valley Virginia Conference:		
Leaksville	$ 1.72	
Bethlehem, Timberville, Va.	3.14	
		4.86
Northern Sunday Schools:		
North Grove, Egan, Ill.		6.15
Thanksgiving Offering:		
Providence Christian Memorial	$ 5.00	
Piney Plains	10.00	
		15.00
Special Offerings:		
Mrs. Bessie Jordan, for rent	$ 25.00	
Jr. Philathea Class, Suffolk	5.00	
Wake Chapel Church, Chas. A. Ballentine	25.00	
Wake Chapel Church, Mrs. L. M. Ballentine	10.00	
		65.00
New Building Fund:		
New Hope Church	$ 51.00	
J. M. Coble, Jr., Burlington	5.00	
B. M. Rogers, Graham	5.00	
J. B. Thorpe, Greensboro	5.00	
		66.00
Total for week		$ 315.63
Grand total		$ 2,347.29

FATIGUE.

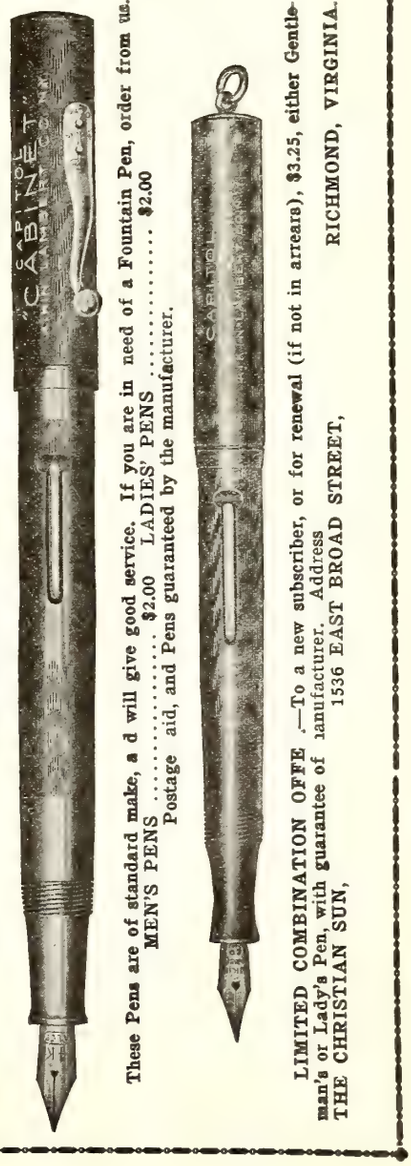
The human body can no more do work without using up energy than can an engine run without using up steam. If you go hunting when the weather is cold and shoot a rabbit or partridge, it feels warm when you first pick it up, but after lying dead for a few minutes it becomes as "cold as death." Why the difference? The same coat of fur or feathers is there to furnish protection, but the heat is gone. It takes as much fuel to maintain body temperature in the living body as it would to maintain the same temperature in a stone of the same size and weight. In the school room, every child not only keeps its own body warm but gives off to the room as much heat as a burning candle. All of this energy and body heat is produced by the combustion in the body of the foods we eat. Violent exercise increases the body heat because it increases combustion.

Wherever there is combustion there must be a residue of ashes and gas. If combustion takes place in the body, this residue of waste material must be taken up by the blood and eliminated by way of the lungs, liver and kidneys. So long as this combustion in the body does not take place faster than the blood clears away the waste products, the individual feels no fatigue, but just as soon as the blood fails to clear away the waste products as fast as they are formed there is an accumulation of this waste in the muscles. This waste material then acts as a poison or on "intoxication" which irritates the nerves, causing a like pain, and which we call *fatigue*. Fatigue is nature's cry for rest. As escaping steam from a hot automobile radiator warns us that the motor is running hot, so fatigue is a warning signal that there is accumulating in the system a surplus of waste products.

When all the available blood in the body is being sent to carry fresh fuel and clear away waste products, there remains a scarcity of blood for the brain, and this produces sleepiness. Getting sleepy is nature's insistent demand that the body needs a period of rest in order to give the blood time to carry away the waste material and repair the tissues.—*N. C. B. Health Education.*

DAUGHTER'S DECALOGUE.

1. Love your mother above all women.
2. Don't have thoughts which she cannot know, nor commit acts which she should not see.
3. Declare yourself in fault rather than lie hypocritically.
4. Be in your home the one who with love and merriment vanquishes bitterness and sorrow.
5. Strive to be modest before being beautiful, and always be amiable.
6. Have sincere convictions, pure faith, solid knowledge, and an inexhaustible charity.
7. Work at home as if you did not have the help of your mother. Act all your life as if she were present.
8. Learn the art of hearing with patience, talking without anger, suffering without murmuring and being joyful without excess, and you will have nearly attained happiness.—*Exchange.*



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HARGRAVE.

Samuel D. Hargrave was born October 4, 1848, and departed this life on February 13, 1926, age 77 years. Mr. Hargrave was a member of the Rockey Hock M. E. Church and had been for several years. He leaves no family, being the last of his immediate family. Services were conducted by the writer. Interment in the Rocky Hock cemetery.

G. C. CRUTCHFIELD.

BAILEY.

Marvin Gale, son of Mr. and Mrs. E. H. Bailey, was born August 11, 1925, and died February 4, 1926, age 6 months, 3 days. The little one was only sick a few hours before death claimed the tender life. There can be no doubt of his resting place, since Jesus said, "Of such is the Kingdom of Heaven." May God bless the parents. Service conducted by the writer. Interment in Rocky Hock cemetery.

G. C. CRUTCHFIELD.

KLAPP.

Luther B. Klapp passed to his reward January 29, 1926, aged 30 years. He was the son of Rev. S. B. Klapp, and the nephew of Rev. P. T. Klapp. He was a consistent member of the First Christian Church. He leaves to mourn their loss two brothers, Russell Klapp of Greensboro, and James Klapp of Salisbury, N. C. The funeral was conducted by the pastor, assisted by Rev. P. T. Klapp. May the Lord comfort the bereaved ones. We are thinking especially of his aged aunt with whom he lived, Mrs. Christmon.

C. H. ROWLAND.

BURROUGHS.

Mary Anne Burroughs was born about the year 1844, and died January 31, 1926, aged about 82 years. She was a member of a family of 11 children, all of whom preceded her in death except one sister, Mrs. W. L. Auman, Ether, N. C.

For some years Miss Burroughs had made her home with her neice, Mrs. John Freeman, Ether, N. C., where she died from the third stroke of paralysis.

The funeral was conducted from Ether Christian Church, February 1st, 4 P. M., by the writer, in the presence of a host of relatives and neighbors, and the body was placed in the church cemetery.

C. E. GERRINGER.

SPIVEY.

Mrs. Lucy F. Spivey was born October 27, 1850, and departed this life on February 9, 1926, aged 76 years. In early childhood Mrs. Spivey professed faith in Christ and united with Barrett's Christian Church. She later moved her membership to the Christian Church at Isle of Wight Court House, Isle of Wight County, Va., being one of the charter members of the church. Mrs. Spivey's husband preceded her to the grave in 1910. She leaves to mourn their loss, three daughters and two sons: S. F. and A. H. Spivey, Mrs. Ada Hall, Mrs. Maggie Hart, and Mrs. Lula Garner. There are twelve grandchildren and two great-grandchildren.

Services were conducted by the writer, assisted by Rev. Hall of the Baptist Church. Interment was in the Union Hill Baptist Church cemetery. May God bless those who mourn.

G. C. CRUTCHFIELD.

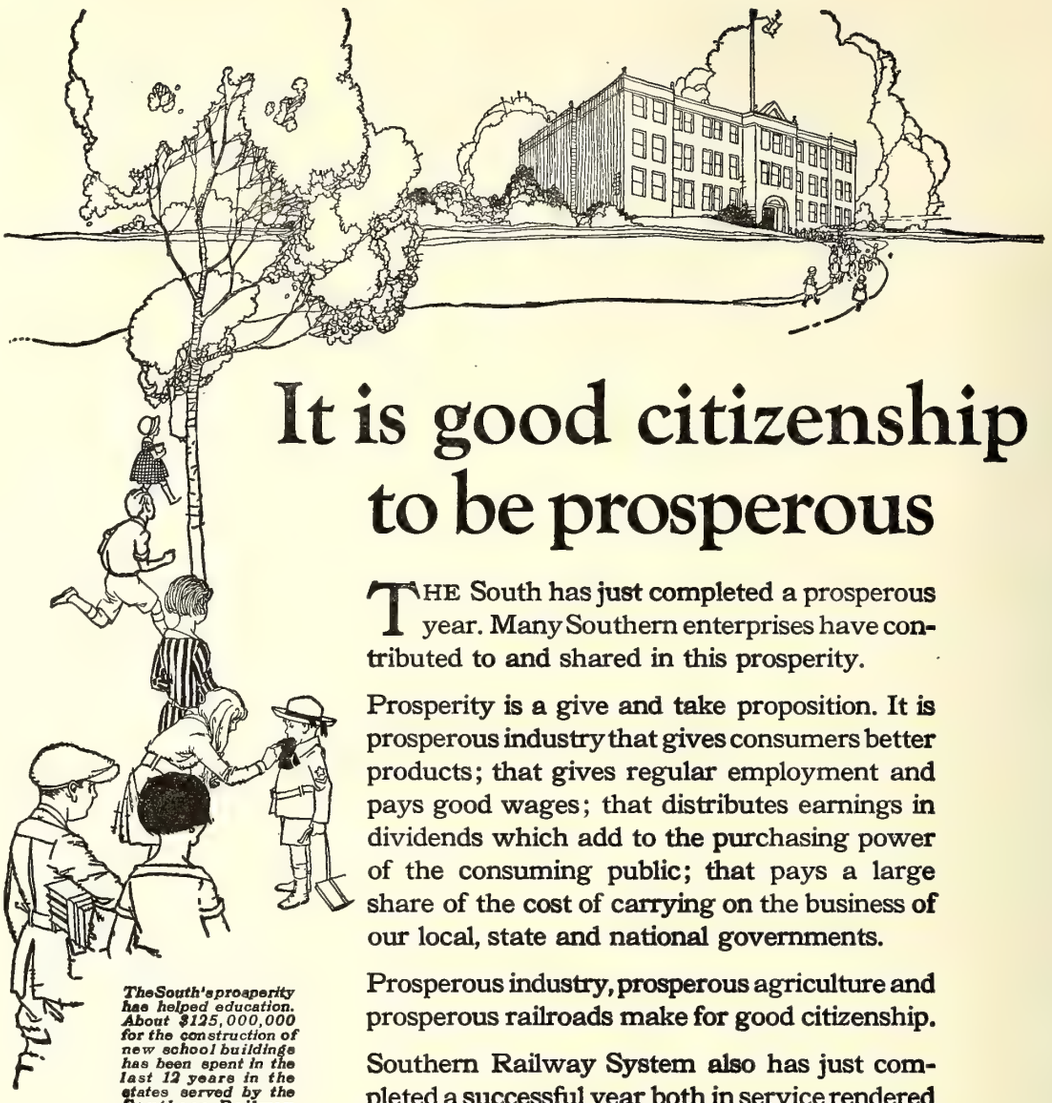
SPIVEY.

The home of Mr. and Mrs. J. N. Spivey of Gates County, N. C., was made very sad on Saturday, February 6, 1926, when their little son, Rufus Linwood, age two years, two months, twenty-two days, was claimed a victim of deadly flames. There were three of the children playing in the living room, in which there was a heater. About eleven oclock, the alarm was given and the parents rushed to the scene and did all in their power to save the child. However, the flames prevailed, and about four o'clock the same day little Rufus went to be with Jesus and his little brother Edward who had gone on before.

The father suffers both his hands severely burned and the mother has her right hand badly burned. Let us pray that God may comfort them in their loss.

Funeral services were held at the home on Sunday afternoon, February 7th, at one o'clock, by the writer, and the remains were laid to rest.

G. A. PEARCE.



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OBITUARIES.

GRIGGS.

Caleb Griggs, aged 77, a member of Bethlehem Christian Church, Nansemond County, Va., departed this life on December 1, 1925, after several weeks of declining health. He is survived by his widow, Mrs. Corine Mary Griggs, and nine children: Mrs. J. H. Woodard, Mrs. C. C. Pierce, C. M., S. I., and C. O. Griggs and Miss Nina Griggs, of Suffolk, Va., O. H. and E. C. Griggs, and Mrs. C. E. Chappell of Newport News, Va., her mother, Mrs Mrs. Susanna Griggs, aged 95 years, of Newport News, and four sisters, Mrs. Mary Joynes, Mrs. Dora Wheeler, Mrs. Clara Sherman, and Mrs. Addie Burcher, all of Newport News, Va., and eleven grandchildren.

Funeral services were conducted in the Bethlehem Christian Church, by the pastor, assisted by Dr. W. W. Staley. The body was laid away in the church cemetery.

W. D. HARWARD.

HICKS.

Mrs. Lola Scott Hicks was born May 13, 1903, and died February 8, 1926, her age being 23 years. Left motherless when only a child, she assumed the responsibility of her father's family and cared for four other children. In September, 1914, she joined the Christian Church at Ramseur, and August 3, 1921, she Married Guy Hicks, to this union two children were born, one of whom, little Mary survives, the other an infant, was buried in the casket with its mother.

In her going, the Sunday School and Ladies' Aid have lost a faithful member, the community a real friend and her husband and daughter a devoted companion and adored mother.

The memory of her sweet, unassuming life will linger with us, but we rejoice that though this house of her earthly tabernacle was desolved, she has a building of God, an house not made with hands, eternal in the heavens, and that in her, death has no sting and the grave no victory.

Mrs. T. A. MOFFITT,
Mrs. H. F. BRADY,
Miss BESSIE WARREN,
Committee.

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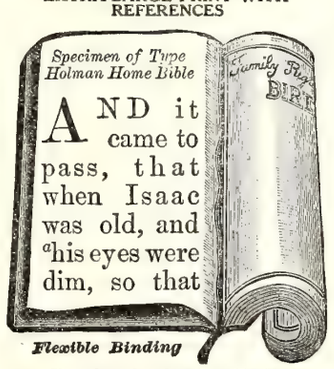
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THE LORD *is* my shephe not want.
2 He maketh me to lie green pastures: he leadeth the still waters.

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WORRELL.

George Edward Worrell died at his home near Holland, Va., February 5th, 1926, after a brief illness of pneumonia, aged 60 years. The funeral services were conducted at Holy Neck Christian Church by his pastor, Rev. L. F. Paulette, assisted by the writer, and his remains interred in the church cemetery. Mr. Worrell leaves a widow, Maria Byrd Worrell, three sons, Harvey and Leeof Holland, and Edward of Suffolk, Va., one daughter, Mrs. W. J. Gomer of Whaleyville, Va., three sisters, Mrs. Mary Jane Lewis of Norfolk, Va., Mrs. Bettie E. Raiford of Ivor, Va., and Mrs. Martha E. Williams of Elwood, Va.; and five grandchildren.

Mr. Worrell was a loyal and faithful member of the Holland Baptist Church. In his death the church and community sustain a great loss. He had lived in Holy Neck community for more than 35 years, and his industry, honesty, and kindness to everybody had won for him the respect and honor of the entire community. We deeply sympathize with his dear family in their loss.

N. G. NEWMAN.

MICHAEL.

Mrs. Hallie Blanche Michael was born in Rockingham County, N. C., February 8th, 1891, and departed this life January 30, 1926, aged 34 years, 11 months, 22 days. She was married to Joseph W. Michael July 2, 1914, and to them was born a son, J. W., Jr., who survives her. Sister Michael gave her heart to God, embracing Christ as her Saviour in 1912, and remained a loyal, faithful and devoted member of the Christian Church until her death. The funeral services were conducted at Apple's Chapel, Sunday, January 31, 1926, at 3:30 P. M., amid a large concourse of sorrowing friends and relatives. At the time of her death she resided on Montgomery Street, Reidsville, N. C., and had been closely identified with our Reidsville Church. The funeral services were conducted by her pastor, who used by previous request of the deceased the scripture text: I. Thess. 4: 13. The following is taken from the Reidsville "Review":

"Mr. Whidden paid a beautiful tribute to the exemplary life of Mrs. Michael, her service to others, her abiding faith in Christ and her triumphant death. The life that she lived and the death she died is a sweeping challenge to the forces of evil that seek to unsettle the faith of the human race in God and religion.

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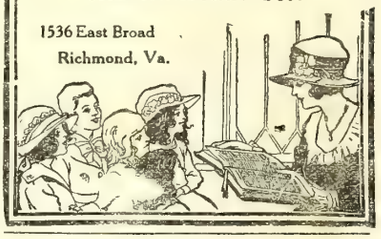

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, MARCH 4, 1926. NUMBER 9.

THE SUN'S OBSERVATORY

Mrs N T Farmer 1-1.

By Rev. S. M. Lynam.

Flexible Glass.—

The newspapers report that two Austrian scientists have invented a flexible glass which can be easily bent without breaking. Such a glass would be of inestimable value in motor cars, railroad trains and other public places, where the danger of breaking glass is large.

A New Protein Food.—

Prof. J. W. M. Bunker has succeeded in making a new protein food from beef serum which can be used in place of the white of an egg. The food is oderless and has a golden color. It has excellent keeping qualities. This discovery can be of much service in equalizing food values in the cure for disease.

One Hundred Dollars Reward.—

Dr. C. A. Harkness of Chicago, Ill., is offering a reward of $100.00 for a color-blind woman who will submit to clinical observation to determine the cause of the trouble. He makes this offer because color-blindness among women is the rarest sort of phenomenon, though it is common among men. In thirty years of opthalmic work, Dr. Harkness has never seen one.

Two Publishers Die.—

During a single week two men connected with two of the best known publishing concerns in the country died. William C. Bobbs, president of the Bobbs-Merrill Company, Indianapolis, Ind., died of heart disease. Henry Holt, the famed founder of the publishing company which bears his name, died at the age of eighty-six, following an attack of bronchitis. He was the author of many books dealing with the cosmos, and also of "The Garrulities of an Octogenarian Editor." The companies with which these men were connected are well known to readers all over the country.

England Chnges an Old Custom.—

In the announcement which comes from London making known a recent enactment providing that in the administration of intestate estates, the eldest son shall have no preference over the other children, and providing further, that male children shall have no advantage over female children. In this act, effective soon, passes the law of primogeniture long practiced in England. Primogeniture first became firmly fixed in English life in the time of Henry III., and was an outgrowth of feudalism, in order to keep fiefs together. In the beginning, the youngest, instead of the eldest son, inherited the father's property. England is the last of the civilized powers to abolish primogeniture. This new act will profoundly change an ancient custom.

Find Old Maya Towns.—

The Spinden-Mason expedition to Yucatan is discovering some very important towns in ruins which were not before known to explorers. Five of these ruins were found in four days. Xkaret and Paalmul are the largest and most important of the towns thus found. Some intensely interesting archaeological information was brought to light. The Mexican government has forbidden excavations, and the explorers are carefully obeying the law. They have found the native Indians most hospitable and willing to assist in the operations. They gave them gifts of calicoes, and other things, including perfume. The perfume was offered to the women, but was taken by the men. These discoveries together with others recently made, promise to throw much light on that ancient civilization of the Mayas who long ago inhabited Yucatan.

Eat Corn Mush.—

The farmers of the eleven mid-west corn States are voicing an appeal to their city brothers to eat corn mush for breakfast, as their fathers used to do. They advise it fried crisp and hot with maple syrup, sorghum, or honey, as may suit the taste. They want corn bread eaten hot or cold in dodgers, corn muffins, corn pone, or corn fritters, and to forego the egg at seventy cents a dozen. Just how bad prohibition hit the farmer who grows corn in the mid-western States will be threshed out at a big meeting at Des Moines, Iowa, and Uncle Sam is to be asked for damages. In the pre-war days when cotton was selling at ten cents a pound, there went about a slogan, "Buy a bale of cotton." Now these corn farmers would rewrite that slogan that it will read, "Buy a pail of mush." The corn farmers are hard hit with low prices, and some relief seems absolutely necessary.

Building an American Oxford.—

One of the most significant movements in the college world is going on at Claremont, California. In 1888 Pomona College was founded there by a group of New England descent, and the individuality of teacher and taught was emphasized. It is situated near the tenth largest city in the United States, Los Angeles, and its popularity grew rapidly. The officials set the enrollment maximum firmly at seven hundred, but this did not relieve the pressure. So they began to think of a community of colleges, all small and all individual, yet working under one management. The first of these is the Scripps Waman's College, which is to be opened next August. The money was provided by Miss Ellen Browning Scripps of La Jolla, California, said to be the State's most beloved woman. She is 89 years of age and is a very rich woman. She holds her money as a trust, and has so administered her wealth.

Cost of Ambassadors.—

Frank C. Page, son of the late Walter Hines Page, Ambassador to the Court of St. James, London, appeared before the foreign affairs committee of the House recently. "What does it cost an ambassadar to live at the Court of St. James?" he was asked, and he replied that it cost from twenty-five to thirty-five thousand dollars more than the salary of $17,500 paid by the United States Government.. One year, he told them, it took forty-eight thousand dollars for his father to run the embassy, and Walter Hines Page was an economical man. This goes to prove that no man without a large private fortune can represent our government abroad, and that brings up the question of whether or not men of fortune can unprejudicedly represent our government. It means that a change in the salaries of our ambassadors should be made so as to enable any man competent to do so to represent our government abroad. Lack of funds in one's private purse ought not to be a bar to his entrance into the diplomatic service. It places the power of representation in foreign lands in the hands of wealth. Walter Hines Page had three sons, Ralph W., Arthur W., and Frank C., the one who brought this answer to the committee of the House.

Approves Plans for Church.—

A few weeks ago Dr. Fosdick, who last summer accepted the call to the Park Avenue Baptist Church, of which John D. Rockefeller, Jr., is a parishioner, under certain stipulations, was in Europe. He rushed home to approve the plans for the new church which is to be erected at the corner of 122d Street on Riverside Drive. The architects have had ten draftsmen at work on the plans for months, and they will work for six months more on details. There is no lack of money. The present holdings of the church are under valued at one and three-quarter millions, and this amount is to be duplicated by John D. Rockefeller, Jr. These amounts have still further been increased by other gifts. Adequate finances have been guaranteed. The Cathedral of St John the Divine will cost considerably more or about twenty-five million dollars, but that is a cathedral, and has been going up by pieces since 1891. The Church of the Heavenly Rest, Episcopal, cost about three million, and will be next in point of value to Dr. Fosdick's church. The new structure will seat two thousand, five hundred. Dr. Fosdick's salary, he has stipulated, shall not be more than five thousand dollars. He is to continue his teaching at Union Theological Seminary, with which he has been connected since 1915.

NOTES-PERSONALS

The Richmond Church will put on a series of Pre-Easter Services, beginning on the Sunday before Easter.

Rev. H. S. Hardcastle of Suffolk, very appropriately followed Mission Month with a revival. When a church does something for others, it is ready and willing to do something for itself.

"No seeker after God can turn to the Bible and be disappointed. He may be puzzled; he may be given tough material to deal with; but if he is in earnest, he will find at last the light."—*J. J. Marshall.*

Well, did anybody ever! Here comes our grand old young man, not much passed the century mark, sending $5.00 from his slender purse and savings, for the Emergency Mission Fund! Just count on dear good Brother J. W. Wellons, for that's who it is, to do the right thing and to be loyal to every movement and enterprise of his church. God bless Uncle Wellons.

Construction is more costly than destruction. The *Lusitania* cost $3,000,000. To destroy it with a torpedo cost $1,400. It took three years to build the ship. It took three minutes to destroy it. The ship was 900 feet long. The tarpedo that destroyed it was 14 feet long. The work of Christianity is constructive. That is why it requires time, perseverance and money.

It is devoutly hoped that the people of the Valley of Virginia will read the strong words of the secretary of their conference, Rev. A. W. Andes, which is printed on page 5 of this issue. Brother Andes is one of our very busiest pastors and yearns for the day when our dear Church will become missionary in spirit and put on a missionary program in keeping with its principles.

It just may be that some CHRISTIAN SUN readers will not be close to their church on Mission Sunday when the offering is taken, or that some have moved away and seldom reach their church. If these will send their offering direct to the Mission Secretary, and name the church to which they belong, credit will be given both to the person so contributing and to the church designated.

Miss Lucy Eldredge, C. P. A. Building, Dayton, Ohio, is preparing a list, and already has the names of some of our worthy and well qualified young people who are offering themselves for full time Christian work. If any of our pastors desire an assistant or worker in the field of Religious Education in their church, they would do well to correspond with Miss Eldredge and get her list of names and suggestions.

If all pastors in the Western N. C. Conference feel as does its worthy and beloved president, Dr. G. O. Lankford, much indeed will be accomplished in the churches of that conference in Mission Month. Dr. Lankford's letter should have wide reading by the members not only of that but other conferences as well. He is himself a member of the Mission Board, and he knows the need as well as feels the responsibility.

The Christian Sunday School Conference of Greater Norfolk is the name of the organization under which the Sunday Schools of our Norfolk churches came together at Elm Avenue, Portsmouth, Sunday P. M., February 14th. Rev. J. F. Morgan, pastor of Rosemont and Berea, was elected president, and Bro. E. H. Everton of First Church, secretary. Rev. J. G. Truitt delivered the address. The attendance was large and the new organization starts off under most promising auspices.

Rev. P. S. Sailer, Brooklyn, N. Y., who writes so engagingly and to the point in another column of THE SUN this week, and who has many friends in THE SUN family, remembers our Emergency Fund with a personal offering, for which we are grateful. One wonders how it is that pastors, living as they do, on salaries all too meagre, are always ready and willing to help, and do help, in every movement that makes for the progress of the Kingdom of our Lord.

Rev. H. C. Caviness, president of the Eastern North Carolina Conference, certainly makes a plausible and powerful plea to the churches, pastors and people of his conference to observe Mission Month in a most emphatic manner. "Will a man rob God?" It would not seem so, and yet—if Christians had not robbed God, there would be hundreds, yea thousands, of missionaries in the field where there are only tens; and churches would be in building where there are none.

The *Morning News Review,* Florence, S. C., of February 24th: "Florence is proud of its new possession, Dr. Long, and he will add many an enlightened hour to this region where he is already much in demand. His wealth of experience will do more good for this community than the wealth of a Rockefeller." From the same, we learn that Dr. Long greatly entertained the Lion's Club on the evening before with an address on George Washington.

Rev. G. O. Lankford, D. D., of the Burlington Church, certainly has a fine and fitting program for Mission Month, March. The first Sunday of the month is to be: "The Sunday School and Missions"; the second Sunday, "Self-Denial and Missions"; the third Sunday, "The Men of the Church and Missions"; the last Sunday of the month, when the offering is to be taken, will be, "The Local Church and Missions." And very wisely and logically, the following Sunday—the first in April—the evangelistic meetings begin.

One Church Secretary, Bro. Geo. T. Whitaker, Franklinton, N. C., to whom envelopes were sent for the Emergency Mission Fund offering in March, writes: "Envelopes have been received and duly distributed to our membership and friends. We are trusting in the Master to so lay it upon the hearts of all our people that our little church offering shall be one worthy of the cause for which it is being taken." Scores of church secretaries are writing in similar vein. This shows a zeal that is certainly commendable.

The Mission Secretary had the privilege on the morning of Sunday, February 21st, of being in the Men's Bible Class of Christian Temple.. It is a great class, and was a real inspiration to be among so many men in one great interest in Kingdom service. The worship period at 11:00 A. M. in Christian Temple was a joy, with its great pipe organ, splendid choir, and large and intelligent audience. Dr. Smith has a tremendous task and a heavy burden, and has certainly accomplished wonders in the service of the Lord at Norfolk.

On Sunday night, February 21st, your Editor was with Rev. H. E. Truitt at our Waverly Church. He would have been disappointed unless the wonderful male quartette of the church had been present to charm, and inspire, and uplift the good congregation with their splendid selections. Brother Truitt is attached to his work, and is laboring faithfully to build up the same, and to advance the Kingdom through his church. Waverly anticipates a building program with large and admirable equipment for Sunday School purposes. The congregation is deeply interested in Missions, and in all that pertains to Kingdom progress and Christian Church growth.

From all quarters come reports that our Missionary Societies and Young People's Societies are putting on missionary programs, and studying the questions of missions as they have never done heretofore. Mrs. Will Tate, Mebane, N. C., president of the Young People's Society of Mt. Zion Christian Church, writes: "We are preparing a program to be presented in our church on Sunday evening, March 14th, for the cause of missions. We are ready and willing to do all we can to help in any way to make Mission Month the best ever, for we feel we have done so little yet to help the cause. Let us hope and pray that we will reach our goal."

BROTHERHOOD BANQUET.

From the Dover, Delaware, *Index,* the following item of interesting church news is taken:

"One of the leading social events of 1926, in Dover, took place in the spacious banquet room of the People's Christian Church, Tuesday night, the event being the sixteenth annual banquet of the St. Paul's Brotherhood of People's Church.

"The event was declared by many to be the greatest banquet in the history of the organization. One hundred and seventy-five happy, congenial men were served. The ladies of the Lend-a-Hand Society, who had charge of the banquet menu and the decorations received enthusiastic praise by all for their unexcelled proficiency.

"The elaborate menu, the fine decorations, the excellent music made by the Mapledale orchestra, the fine singing by the Dover Male Quartette, composed of Dr. C. R. Cummins, Mr. Joseph Hoskins, Dr. Frank Hare and Mr. Leonard Schwarz, the splendid solos by Mrs. W. D. Burton accompanied by Mrs. J. Henry Hazel, the magnificent address by the speaker of the evening, Rev. John G. Truitt, pastor of the First Christian Church of Norfolk, Va., the unexcelled service by the women who served in the kitchen and those who served in the dining room, made the occasion one long to be remembered.

"Col. J. Henry Hazel, president of the Brotherhood was master of ceremonies. Mr. John S. Collins, vice-president, offered the invocation. The pastor, Dr. R. C. Helfenstein, brought greetings to the gathering. Mr. Robert E. Lewis, president of the choir, led the company in singing familiar hymns. Rev. Milton Sutcliffe, pastor af the Webster Community Christian Church, Havre de Grace, Md., offered the closing prayer and benediction.

"The Rev. Mr. Truitt, speaker of the evening, spoke on the subject, 'Adding Fuel to the Fire.' His inspiring address was greatly appreciated from the very beginning, with the wholesome vein of humor, his keen logic, and his forceful presentation. The Brotherhood will be glad to welcome him back on some future occasion. Mr. Truitt is a personal friend of the pastor's, and is one of the promising young men of the Christian Church, having received his Master of Arts and Bachelor of Divinity degrees from Princeton University."

THE BIRMINGHAM CONVENTION.

The International Council of Religious Education is to meet in Birmingham, Alabama, April 12-19, 1926, and it is earnestly desired that every section of our church will be fully represented at this gathering, but it is especially a rare treat for our Southern Convention to be represented in this great interdenominational assembly.

The Christian Church has selected the Empire Hotel as its official headquarters during the convention. Those who are interested in hotel reservations should write Mr. Geo. Bellsnyder, Chairman, 401 Title Guarantee Building, Birmingham, Alabama, and state that reservation is desired in the Empire Hotel, where the Christian Church is to have its headquarters.

Dr. F. G. Coffin, President of our General Convention, President A. G. Caris of Defiance College, Dr. S. L. Beougher of Bethlehem College, Mr. Hermon Eldredge, Mrs. F. E. Bullock, and Miss Lucy Eldredge of our field force in Christian Education, Rev. F. C. Lester, Franklin, Va., and many others have already signified their intention to attend the convention, but there are numerous others who should enroll for this purpose.

The Christian Church is entitled to one hundred delegates. The issuance of credentials for our church is in the hands of the undersigned, and application should be made with the registration fee of $3.50 at once.

The last three days of the convention will witness a rally of the young people of the United States. We are allotted twenty-five delegates for this Young People's Congress, and I hope that every one of these places will be taken and I shall be glad to issue the proper credentials.

The registration fee for the young people for the three days is only $1.50.

At some suitable time during the convention, there will be a rally of our people in charge of Mr. Hermon Eldredge.

W. A. HARPER.

SPECIAL NOTICE.

To Missionary Societies of the Eastern Virginia Christian Conference.

The District Spring Missionary Rallies will be held as follows:

Franklin District—Mrs J. A. Williams, superintendent, Windsor, March 30th.

Waverly District—Mrs. B. E. White, superintendent, Burton's Grove, March 31st.

Nansemond and Gates District—Mrs. H. S. Hardcastle, superintendent, Cypress Chapel, April 1st.

Norfolk District—Mrs. J. E. Cartwright, superintendent, First Church, Portsmouth, April 2d.

These Rallies were a great success last year. Why not make them a real source of help and inspiration again this year?

Dr. J. O. Atkinson, Rev. H. S. Hardcastle, and Rev. J. G. Truitt, will be present at each session with messages of importance and interest.

Each superintendent is urged to have a good representation from all the churches of her district.

MRS. L. W. STAGG,
Norfolk, Va. *Secretary.*

NOTICE.

Beginning the first of May, Rev. H. Jennings Fleming will be available for evangelistic work for the summer months. He will be glad to serve in that capacity. Those desiring his services will please address him at Richfield, N. C.

We will be glad to send a sample copy of THE SUN to your friend who does not now subscribe.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

1. Bible Lesson Picture Roll, 21x32 inches, per quarter $1.25
2. Sunday School Superintendent (to accompany the Picture Roll), per quarter..... .15
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3. Group Lesson Pictures, per quarter..... .04

In making order, be explicit and name the quarter for which supplies are wanted; thus: First quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

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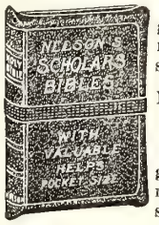

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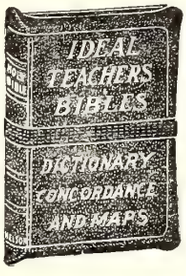

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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

JESUS BELIEVES.

Since our Saviour has made, and is making such a contribution to mankind, and was so wondrous wise in all His ways, it would seem that Christians could well afford to believe what He believed. Yet, strange as it may seem, there are thousands who call themselves Christians who will plainly tell you they do not believe what Jesus believed, and will not do what He commanded them to do.

Here is an example. He believed in Foreign Missions as strongly as he believed in anything. His whole life proved that. That's why the Jews crucified Him. He believed that the time had come when the whole world should have the privilege of knowing and worshiping the only true and living God.

But even if His life and labors had not proved His belief in Foreign Missions, the most emphatic declaration He ever made on earth was in behalf of Foreign Missions, showing that He believed in this to the fullest of all His power. "Go ye into all the world, and preach the gospel to every creature." Jesus believed in Foreign Missions or He would never have uttered the words ascribed to Him. But we know He uttered the words, for the keenest interpreter of His gospel that was ever given to earth, namely, the Apostle Paul, not only believed, but practiced Foreign Missions, in keeping with the supreme command of our Lord. Is it not strange that there can be found individuals who call themselves Christians, and yet will not believe that which our Saviour believed with all His mind?

This is not half the story. Thank God there were those who believed in Foreign Missions, or we ourselves, who daily enjoy the gospel, would never have had it. Moreover, it has been true that God's blessings, with power and prosperity, have rested upon those who did most to carry out the command of His Son.

The burden of the Church today is not in its program for having Missions, but the lack of it, and the paralyzing indifference to all Church interest, because the Church does not have an adequate missionary program. The Church and people who are doing most for the institutions and enterprises at home are those who have put on a program in keeping with the supreme command of our Lord, and who have accepted His belief as superior to their own. Jesus believed in Foreign Missions, and commanded all of His followers to do so. If they do not believe, the penalty of their disbelief must of necessity fall upon them. What Jesus believed, His followers may well believe and practice.

We are seeking now, at this period set aside for the purpose, to emphasize, to teach, to preach and to give liberally to Missions. In such a way we accept our Saviour's condition, "If ye believe me, ye will do whatsoever I command you."

J. O. A.

THE VALUE OF PREPARATION.

The very able and efficient editor of the *Herald of Gospel Liberty* gave his readers this paragraph of timely wisdom last week:

"No one who is informed in the practical details of taking a mission offering can doubt the value of the right kind of preparation. For more than a quarter of a century the editor has watched this matter of the mission giving among our churches, and he has never yet known a large and generous offering to come by chance. Neither has he ever known a large and generous offering to be taken by any church whose pastor did not work hard in preparing the people for it. These are the cold and significant facts as written into the record of mission giving among our churches. They ought to be highly potential in moving the pastors who really care about God's work and about the evangelization of unsaved lands and unsaved souls to begin immediately, if they have not already done so, a carefully planned use of literature and letters and offering envelopes for their foreign offering. In the face of such facts, for a pastor to do nothing but 'take a collection,' indicates that he either does not know the value of preparation or does not care."

How we do wish that our pastors and churches during Mission Month would not be content with just "taking a collection," but with preparation, passion and zeal, would take a real offering.

One thing that this writer has observed: No congregation ever objects to their pastor's mentioning money, preaching about money, and asking for money, for a legitimate and proper cause —provided the pastor gets the congregation to give the money and gets it. The objection, if any, always comes when the matter is presented in a half hearted way and poor results follow. When a pastor and his people go after the money and get it; blessings follow, and rejoicing also.

Mark it down here and now. There is not going to be carping criticism and regret in those congregations where a real vigorous campaign is put on and results are achieved. The criticisms and regrets are going to be, if anywhere, in those congregations that "just take a collection" and meagre results are achieved.

When pastor and people do their best in a hearty, zealous, determined, well-planned, consecrated effort, and literally surprise themselves by getting more than they anticipated, there one will find rejoicing, blessings, and real benefits accruing from "Mission Month."

J. O. A.

THE MEANING OF FRIENDSHIP.

Friendship is human relations raised to their highest plain. It is the touching of life with life, of soul with soul. Without friendship, life, even in a palace with all its luxuries, is void of charm and a stranger to happiness. With friendship, life in the lowliest cottage is a joy and a delight. Friendship is the elixir of life—it is the glory of living. The stars never shine so brightly, the sky never seems so blue, as when friends look up into the heavens together. Even the simplest flower along the road blossoms with beauty in the eyes of friends as they walk side by side. Wealth in lands and money is meaningless as compared with wealth in friendship. The happiest man is he who has the most true friends. The saddest man is he who has no friends at all.

But many use the word friend in a purely unlicensed manner. No other word in the English language goes so deep into the interests of human life or rises so high in the interests of God as the word "friend." For only he is a friend who lives to serve, to help, to gladden, to enrich, and ennoble the life of the one who calls him friend. Acquaintances may deceive, but a friend can only be true. Acquaintances last as long as your money lasts—as long as you can help them. Friends last as long as life lasts—as long as they can help you. Acquaintances are glad to use you. Friends are glad to serve you.

Jesus knew the benefits of friendship. His heart passion was to lead men into a friendly relation with each other and with God. As He called the men of Galilee to follow Him, that He might show them the beauty and value of friendship with mankind, with Himself and with God, so He calls men today to follow Him into the joys of friendship. No life is complete into which has not come the friendship of Jesus.

Friendship with Jesus is conditioned by obedience to his commands. "Ye are my friends if you do whatsoever I command you." Jesus would raise every human relationship into the light of friendship, for on the plain of friendship, God comes the closest to man, and man rises nearest to God. That is the mission of Christianity today, namely to persuade men to be good friends to God and to man.

The father who is a real friend to his boy, is the best father. So the son who is a real friend to his father is the best son. In such a relation, each enters into the other's life. The son confides in his father, for to him his father is more than his progenitor, more than one who has given him a home, more than one who has sought to tell him what to do and what not to do—he is a friend. If the home relations are thus brightened when the members meet each other on the high level of friendship, think you how happy this world would be if all men could meet each other on that same high plane of fellowship.

Friendship is always built on love, and therefore contributes to the well-being of our lives. Whatever relation or association gives us lower ideals, leads us into evil practice, and draws us away from mother's God, is not friendship. Many associations bring disaster to men. Evil companions are the secret of many downfalls and failures in life. But a man is always helped by his friends, for no man is a friend except he who helps another to be better. The man who gives another his first glass of liquor is not his friend, but his enemy. The man who influences another to enter into a dishonorable proposition, the man who starts another to gambling, the man who puts evil thought into the mind of another, is not a friend, but an enemy. Whoever would seek to weaken your manhood, or your womanhood, is your enemy; whoever helps you to be a better man, or a better woman, is your friend. The good God, who gave us each our lives, in-

tended that we should live to honor Him, and grow a noble soul that would be fit for eternity. Whoever and whatever comes into our lives to defeat God's purpose is an enemy to us and to God.

The call of Christ to men of today is that they shall be friends to their fellow men, to Christ and to God. Only those who love their fellowmen are able to love Christ, and only those who love Christ, are able to love God for what He really is. God commands us to love one another. And it is folly for any man to say that he loves God, if he fails to show his love to his fellow men. It makes no difference how much profession a man may make about his religion, nor how many times he has been baptized in a church baptistry or in the river, if he says he knows God, and fails to show love to his fellow men, he is deceiving himself. Friendship with God brings one into friendship with men. And true friendship with men brings one into friendship with God. It is into such a friendship that Jesus calls men today.

There are certain conditions of friendship with God and with man. The old proverb says, "He that would have friends must show himself friendly." A man cannot be a grouch and a chronic knocker and expect to have very many friends. One must have a happy disposition, a willingness to let friends come into his life, his whole life, if he is to have real friends. A man cannot have his life divided off into departments of friendship, and have his business friends, his lodge friends, his social friends and his home friends. He may have his business acquaintances, lodge acquaintances, and social acquaintances, but his friends demand an interest in the whole of his life. They are concerned about his business and about his home. They are concerned about him and everything that affects him and his interests.

Religion is friendship with God. Religion is not a department of life. It should be a part of all life. God as our friend wants to be with us in our business, in our lodge relationships, in our social life and in our home life. He is concerned about us and all that affects us, and as friends of God, we are glad to have Him enter into all our relationships, and we refuse to enter into any relationship that would offend Him. No man who cares for the friendship of another will willfully offend his friend. Nor will one who is a friend of God willfully offend Him.

Moreover, in all real friendship among men, there is faith in each other. You are always glad to trust your friend. You will trust him under any condition. You feel as safe to trust him out of your sight as when in your presence. You feel that you know him. You feel that he will defend your name if it is being maligned. Moreover, you feel free when you are with him. As someone has so beautifully spoken of the comforts of friendship, "Oh, the comfort, the inexpressible comfort of feeling safe with a person—having neither to weigh thought nor measure words, but pouring them all right out just as they are, chaff and grain together; certain that a faithful hand will take and sift them, keep what is worth keeping, and with the breath of love blow the rest away." So the blessing of friendship grows with the trust we have in each other. You are willing to trust your very soul with your friend, for you know that in the shadow of his love your name, your life, your all is safe.

God is our friend, for He trusts us. He trusts us with our talents, trusts us with our lives, trusts us with all the bleesings of life. Isn't it sad to think that so many men betray God's trust? We prove that we are his friends by our faith and trust in Him. The joy and delight of true human friendship brings a heaven to earth, but such joy and delight is not to be compared to the joy of friendship with God, for it lifts earth up to heaven. Just to feel free in the presence of God, just to love Him, just to trust Him, just to be true to Him, and to know that He loves us and cares for us, is the blessing of friendship with God. R. C. H.

"WILL A MAN ROB GOD?"

"Choose ye this day whom you will serve," is just as imperative now as in the ancient days when God's spokesman uttered the above words; words which are a living challenge, arresting in character and of eternal import. Whom do we serve, money or the Master. Has the love of money, which is the root of all evil (I. Tim. 6: 10) made us slaves of sin and subjects of him who is a universal tyrant, instead of bringing us the privileges of those who are servants of the Lord Jesus Christ? "I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."—Rom. 12: 1-2.

Just now the Church seems to stand at the cross-roads, the Jabbok hour, facing a stupendous program, and one more urgent, perhaps, than she has ever known. A hungry, heart-broken world—with its sin-sick, sobbing, teeming millions challenging us to undertake His program: "Go ye into all the world and preach the gospel to every creature."—Mark 16: 15. With an imperative need on the part of our Church Mission Board for $25,000, with a tentative program of retrenchment and defeat—if we fail! Yet the cry of the commercial world is expansion and conquest. What shall it end in, our love of money or of the Master, our greed for gold or our worship of God? Our actions just now must determine our position. The wondrous principles of our Church will not permit us to fail Him in that program which alone can save us from failure, humiliating defeat, and a denial of our Lord Jesus Christ.

The sin most deceitful in its influence and most soul-destroying in its immediate effects is not drunkeness with its crazed victims, nor harlotry with its hellish orgies; but the love of money, the crowning evil of our day. While other vices ruin their thousands, fashionable and favored indulgence sends its tens of thousands to perdition. It sears the conscience, incrusts the soul with an impenetrable hell of worldliness, debauches the affections from every high, holy and heavenly object, making man or woman a worshiper of greed and self. Its victims are allowed by public opinion to think themselves Christians, while the drunkard, the gambler, or the prostitute is not deceived by such a thought for a moment.

We are hoping for great things to be achieved in the month of March, in our Mission work—praying that this may become a new and real beginning of development in and growth in our Church Brethren, beware the "Ides of March." March is our Mission Month.

A new era, a new vision, must come in this hour of our crisis, and we believe it is going to be consummated. How? Through the door-way of self-denial, we enter upon that road that leads to spiritual success. "Whosoever will come after me, let him deny himself, and take up his cross and follow me."—Mark 8: 34.

All Christians should practice some form of self-denial. Especially do we urge the pastors and people of the Eastern North Carolina Christian Conference to respond in every way possible to this compelling challenge, for the cause of Christ is its issue.

"Choose ye this day whom ye will serve." Shall the cause of Missions suffer defeat because we love money more than we love the Master? God forbid. (Hebrews 13: 20-21.)

H. C. Caviness, *President,*
E. N. C. C. Conference.

Cary, N. C.

"MISSION MONTH" IN THE VIRGINIA VALLEY CONFERENCE.

I should like first of all to wave a handkerchief to attract the attention of all members of the Virginia Valley Central Conference.

Our Conference, in company with the other Conferences of the South, is in a campaign. It is a worthy cause. Great issues are at stake. The eyes of the denomination are upon us, and surely our Heavenly Father is taking particular notice. Our Mission work must not be allowed to suffer, and our Mission Board must not and can not continue to struggle along under its present load of debt. We must come to the rescue, and help save retrenchment, and help unload the burden of debt, and help put new life into our mission work.

The call and urgent need is for $25,000. There are about 30,000 members in the South to pay it. That means an average of almost a dollar a piece. We ought to come up to the average, and of course we can if we will. If we gave as freely to this worthy cause as we pay for things not half so important, we could go over the top with a shout. Think of the many unnecessary things for which we freely spend our money. Quite applicable to us are the words of Isaiah, in chapter 55 and verse 2: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

When from the farther end of our earthly journey we look back over the many foolish and unnecessary expenditures we have made, will it not shame us beyond measure that we have not left off many of these things, and in their stead, have laid up treasure in heaven by laying more of our earthly goods on the altar of God to be used in the advancement of His Kingdom?

If we are to reach our average of about a dollar a member in the present campaign, it is quite certain that those who read this will need to give much more than one dollar. For of course, there are members who are away from the church, and who will not even hear of the present campaign, and then there are likely some, who, even though they hear about it, will give less than a dollar, and some may not give even a quarter; but I do honestly think that those who cannot give at least a dollar, if they really want to, and realize the need of it, are very few and far between, indeed.

March is designated as Mission Month in our Conference. Let us observe it in a fitting manner, not by indifference and groans, but by praying for it publicly and privately, talking it up, and giving enough to make an average of above a dollar per member. Let us also remember that we are accountable unto God for the way in which we take care of our mission work, and feed the hungry, needy souls, that have as good right to the gospel as we have.

A. W. Andes, *Secretary,*
Va. Valley Central Conference.

Harrisonburg, Va.

CONTRIBUTIONS

SUFFOLK LETTER.

Twenty-five Thousand Dollars look big to a local church; but to thirty thousand members it means only one dollar a piece. That is the quota suggested by Secretary J. O. Atkinson of the Mission Board for the Emergency Missionary Offering. An emergency is a necessity; and necessity knows no law. When a quota is named as *one dollar per member,* that does not mean for each member to give *one dollar;* but that the *average* shall be *one dollar.* Some members can give one hundred dollars, and should. A few can give five hundred dollars, and should. Others can give fifty, twenty-five, ten, and five, and should. There is no sound reason why twenty-five thousand dollars should not come into the missionary treasury under this emergency call. One man has said that he will give one thousand dollars, if the whole sum is raised. That is a good challenge to all the rest to give liberally. If the offering could be fifty thousand dollars, it would not be too much to enable the Mission Board to carry on the work as it should be carried on.

Many things might be written on this subject, but only a few can be printed in one column of the good CHRISTIAN SUN, which, as a church paper, has no superior for real contact and Christian spirit. Every family in the Southern Christian Convention ought to subscribe for THE CHRISTIAN SUN; and the simplest way to reach that goal is for every subscriber to try to get some other church member to subscribe. If that were done, there would be no trouble about raising money for worthy causes. It is the rarest thing when a reader of THE CHRISTIAN SUN is not ready to help all the financial necessities of the Church. Readers of THE SUN are informed, are interested, are willing to help.

Members of the church too often determine their gifts by what others do. One member thinks and sometimes says, "The rich folks in the church ought to give it; they have got the money." On the other hand, the well-to-do members say, "We could give it, but *all* the members ought to give." Some say, "I don't believe in missions; I believe in taking care of the home church." They are all wrong when they render excuses like the above, whether to themselves or to others. Moral and financial obligations are inherent in church membership. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—I. Cor. 16: 2. A systematic, individual, prayerful attention to this Pauline method would solve the problems of church finance, develop spiritual character and usefulness, and help to win the unsaved to Christ. Money counts in the Kingdom as well as in business. Stingy Christians never win souls. None should fail to give because they can give but little; and none should withhold because they can give much. "Give, and it shall be given unto you."—Luke 6: 38. "The liberal soul shall be made fat."—Prov. 11: 25. Look to the future for the children. "I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Psa. 37: 25. Withholding from God may result in your children begging bread.

One of the chief failures in church finance is the timidity, indifference, or fear, of the people on money questions. Here, as in home life is the most difficult task. Every head of a household knows that the financial question is the most difficult problem, and the greatest necessity. Its solution requires his greatest wisdom, his greatest energy, and his soundest judgment. As the family looks to father, the membership looks to the pastor. If the pastor says, "It must be done; it is the Lord's work; we must not fail; if it fails, we fail." "Let us pray." It will be done.

W. W. STALEY.

ELON LETTER.

Dr. N. D. York, Mebane, N. C., was buried at Elon College, February 27th. Dr. York was about seventy-five years of age, and is survived by his widow, a sister of the late Dr. W. T. Herndon, and by his two daughters, Mrs. N. F. Brannock and Mrs. E. A. Crawford.

Dr. York was busy practicing his profession till the last. The day before his death, he set an arm for a neighbor. Taken ill about 4:00 A. M., he passed away shortly before 9:00 A. M. This is as he would have chosen, because he loved to work and suffered with his patients. Having given his life to relieve suffering, his Master spared him suffering in his transition experience.

Dr. York was the son of a Methodist Minister and Christian Educator, Rev. Brantley York, who founded in Randolph County what is now Duke University, at Durham, N. C. His wife was a granddaughter of the Rev. James O'Kelly. The home he and his wife established could hardly have been other than devoutly Christian. That it was such, intimate friends testify, and children and grandchildren certify by their lives.

Religion with Dr. York was not a creed, but a way of life. I think I never heard him discuss theology, but Christian ethics was his joy. The Bible was a comfort to him. Among his favorite passages were the 23d Psalm, the Sermon on the Mount, the closing chapters of John, the 25th chapter of Matthew, the 6th and 10th of Luke, Romans 12, and the 13th of First Corinthians. His rule of life was the Golden Rule. Next to Jesus, he loved Luke, "the beloved physician," and tried to be such a physician himself.

The rich promises of Scripture to Dr. York were personal promises. When he read, "The Lord is my shepherd," he believed it and acted upon it. When he read, "Blessed are the pure in heart; for they shall see God," he believed, and forthwith began to keep his heart pure. When he read, "Be not conformed to this world, but be ye transformed by the renewing of your mind," he proceeded to obey. And when he read, "I go to prepare a place for you," he considered it a personal assurance of eternal life. The simplicity, the geniuneness of his Christian faith and life will long remain a sweet and hallowed memory.

W. A. HARPER.

BETHLEHEM LETTER.

I have just received a letter from Dr. Harper, which reads as follows: "I am handing you herewith a donation of five dollars from Rev. J. W. Wellons, for Bethlehem College. He says it is a pleasure to him to make a donation to this cause."

Bethlehem College accepts this gift with the deepest of thanks and appreciation. This gift from Brother Wellons will be applied on the first car-load of brick purchased for Bethlehem's new administration building.

What more peaceful and restful scene than the close of a calm summer's day, as the sun, just hidden below the horizon, sends his tints of golden and crimson light across the sky, giving to all nature the spirit of tranquility and quietness! Fitting emblem of the eventide of Brother Wellons' life, when the cares and burdens of earlier days are laid aside and there is a quiet waiting for the time of release from this "tenement of clay."

We glory in the achievements and attainments of his early manhood, and yet, after we have exhausted our resources in praises for his noble, aspiring youth, we are compelled to acknowledge that the end crowns the work, and there is nothing that exhibits such a spirit of sublimity and grandeur as the hoary head of him who with unblemished, virtuous and Christ-like character comes down to the evening of life full of moral vigor, with mental and physical prowess well preserved by reason of an abstemious, well-ordered and well-regulated life. While we honor the morning of his life for its achievements, we must still admit that his mature manhood has acquired the chief distinction where the exercise of the highest order of mental ability is demanded. Socrates uttered his grandest sayings near the close of his life of seventy yeears. Plato was a pupil until forty, and did not begin teaching philosophy until he was more than fifty. Bacon wrote his "Novum Organum" at sixty. Lord Mansfield has a world-wide fame as a jurist, but he acquired it after he was fifty. Humbolt began his "Cosmos" at seventy-five. Haydn's "Creation" was written when he was seventy. Michael Angelo finished the "Last Judgment" at sixty-seven. Benjamin West painted the celebrated picture, "Christ Healing the Sick," in his sixty-fourth year. Brother Wellons is still helping to build Colleges when past one hundred years old.

There are thousands in our country who intend to bless mankind by gifts of benevolence. In the near future, when a little more wealth has been acquired, they are going to endow colleges and found libraries, museums and homes for the friendless. And they are sincere in their intentions. They fully decide that their memories shall be revered for their beneficent gifts. The real truth, however, is that, of these thousands of promising hearts, very few enjoy the golden days when benevolence is a pleasure to them. In the prime of life, when the powers of the mind are in full bloom, when eloquence, literature and art present their best productions, this is the time for works of benevolence and religion. Brother Wellons commenced to do things out of his meagre storehouse in youth, and it has grown on him with the years.

This aged man may not be so well fitted for the bustle and turmoil of active life, but this is not a reason why he should retire from the responsibilities and cares connected with the guidance of the world's movements. The faculty of wisdom is a diviner gift than the faculty of energetic action.

The oldest communities mold the character of the rest. The counsels of veteran statesmen and jurists are most operative in shaping our public institutions. The experience of this aged saint gives character and stability to the Christian world. The crowning virtue and glory of old age is an adornment of the Christian graces. Those who live with life's great end in view, never outlive their days. Their closing days suggest a going up into the mount of vision rather than a declining into the vale of death. Their end is peace.

If you would be of service, live long and be happy, go and do thou likewise.

S. L. BEOUGHER.

WHEN OPPORTUNITY SPELLS OBLIGATION.

By Rev. P. S. Sailer, *Brooklyn, N. Y.*

The sense of obligation grows upon me with each succeeding view of the general situation here in Greater New York, as viewed from the religious standpoint.

In Brooklyn, which was formerly called—and still is to some extent, though mistakenly—"The City of Churches," we have an appalling situation. Forty years ago, when this title was appropriate, there was a church ministering to Protestant people, for about every fifteen hundred of the total population. Today we have one to each 4,000 in round numbers. Certain sections would still give the impression that this borough is a well-churched community. On the Prospect Slope, near our beautiful Prospect Park, are six big, wealthy churches within four blocks of each other.

If you were to go into the office of the Federation Secretary, as I frequently do, you would find on the wall a map of Brooklyn, with various colored pins indicating the location of our Protestant churches, and the denomination to which they belong. Some sections, like the one mentioned above, show the pins standing pretty close together. In some instances, so close, their heads about touch. But in others, vast stretches of thickly populated territory without a church of any description. Within a mile and a half of where this is being written, is a section with at least 20,000—one pastor estimates it at 35,000—without a church.

This is perhaps the most flagrant instance of neglect, but many other sections approximate it, which is an evidence of the amazing blindness of the great denominations to seize a wonderful opportunity for God. As indicative of the actual situation, allow me to point out that during the past five years, only twenty-six churches have been organized in the neighboring boroughs of Brooklyn and Queens, on this side of the East River. In this territory there has been a growth conservatively estimated at 300,000 by the health bureau for the five year period. Thus it will be seen that only twenty-six churches have been organized to care for twenty-six communities of approximately 12,000 each. Think over the cities with which you are familiar, having a population of 12,000 each, and then pause and take account of the churches to be found in those cities.

But the objection is frequently offered that there are so many Roman Catholics and Jews in New York City, that probably there are quite enough Protestant Churches to supply the need. All right, let us look at it from that angle: The source of information from which the above figures have been gleaned, show a Roman Catholic population for the two boroughs named, of 618,783. Only 15,079 are listed as belonging to Jewish religious organizations. A footnote, however, reveals the fact that this indicates number of families. If we allow ten to a family, we would still have but 150,790. But even this does not represent all of the Jewish people to be found in these two boroughs, I am sure, because so many of our Jewish neighbors have broken altogether with religious organizations. We will therefore place their number as equal to the Roman Catholics, which gives them a joint population of 1,237,566 as against 1,572,171 who are nominally Protestant. With such a ratio to consider, we still have the amazing situation confronting us of at least twenty-six communities of more than six thousand Protestants in each, with but one church to minister to their crying needs.

For one to pray daily, "Thy Kingdom come, thy will be done in earth as in heaven," while before him lies this most challenging spectacle, is more than our people outside this great, throbbing metropolis can appreciate. If you of the Christian Church in other places could but have the experience for but one brief month, of realizing all of what I have been trying to make clear to you, you would become frantic at times at the apathy of a people more than a hundred thousand strong, who doze along with a panorama like this spread out before them, excusing inaction on the plea that "our people are too poor."

Dr. F. G. Coffin spoke a great truth at Binghamton, N. Y., during the session of the Metropolitan Convention there a few months ago, when he said in substance, "The measure of a people's ability to give, is not in the amount of their possessions, but in the measure of their will."

A man said in my presence the other day that he could not afford a radio outfit, as much as he desired to have one. "For," said he, "while we are facing such wonderful opportunities for Kingdom service, and meeting those opportunities with such reluctance to respond with glad service, and really generous giving, I must, to be true to my Lord, give at least a thousand dollars a year to Kingdom service." This man's salary, I happen to know, is $3,000 a year. He does not own an automobile, though he could do his work more efficiently if he had one. He does not own his own home, though he feels it would be economy to do so, if he could finance it in some way without compromising what he conceives to be Kingdom interests.

I know another man, who has given within a few years more than two hundred thousand dollars to Kingdom interests. He writes me—apologizing for delay in correspondence—that he cannot afford a secretary. A man who can give away a fifth of a million in three years or so, *can* afford a secretary as well as many people with much smaller income, if he is willing to take what he has good reason to feel belongs to God to do it. But this he refuses to do.

Would it not be well for us to put up standards of conduct for our observance that we have not been accustomed to, for at least a sufficient length of time to see what results might follow such a spirit of consecration? No one who reads these lines will feel justified in taking trust funds, labeled such, by any person or organization of persons, and spending for self-gratification monies so received. Why not practice the presence of God, as a very real personage, and talk with Him about the great trust he has reposed in us?

ROSEMONT AND BEREA.

Rosemont and Berea Churches were fortunate the week of February 14th to 19th, in having with them Miss Pattie Coghill, the Field Secretary of the Board of Religious Education of the Southern Christian Convention. Miss Coghill spoke at the Rosemont Church for three evenings, and at the Berea Church two evenings during the week, and held a number of individual conferences on the subject of religious education.

Her work with us, I feel sure, will result in great good, and all our people were delighted with her, and also with the splendid messages and the tactful and happy presentations of solutions to our Sunday School problems.

Personally, I would like to say that Miss Coghill is one of the most efficient field workers that I have ever had in any of my churches at any time. The Christian Church in general, and the Board of Religious Education in particular, are to be congratulated in securing from among our own young people, a field worker of such splendid accomplishments.

J. F. Morgan.

NOTICE.

If any of our churches in the Southern Convention are without pastors, I shall be pleased to furnish a list of available ministers with whom correspondence would be invited. I shall be glad to furnish this information as some of our willing and able pastors are ready to take work where needed. J. O. Atkinson,

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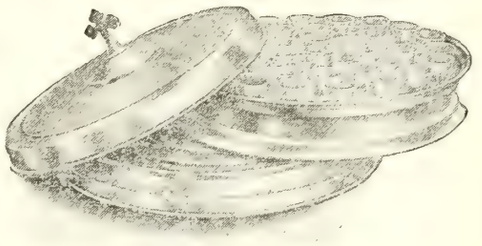

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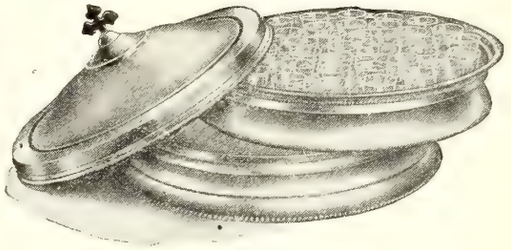

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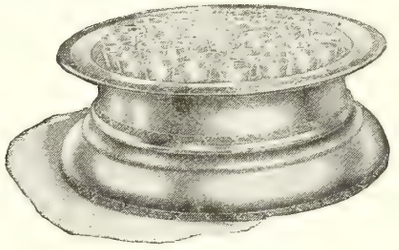

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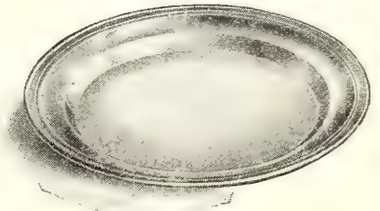

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

STEWARDSHIP PAGEANTS.

Recently the United Stewardship Council held one of its interdenominational institutes here in Dayton. One part of the program was the pageant, "The Dream that Came True." It was rendered by the Dayton Christian Endeavorers. It was so effective and helpful, that within two weeks fourteen churches requested the Endeavorers to repeat it in their churches. Pageants are a splendid way to teach stewardship. Are you availing yourself of the wealth of pageant material to help your church?

Rev. B. A. Hartley, pastor, North Manchester, Indiana, writes: "Last night was the third meeting of our Stewardship classes. There are eighty-four taking part in the reading course. The interest is fine and we are expecting great things along spiritual lines as the outcome of this study."

Thus in the third week a number equalling more than one-half of the church's enrolled membership is participating.

LEADERS.

When the leaders lead the people follow. When the pastor and official board study Christian Stewardship, the congregation will soon follow. When the pastor and church officers actually practice Stewardship principles, a goodly number of the membership will do so too. When pastor and those holding official church positions actually tithe, many church members will tithe. Where the leaders lead, the people in goodly numbers follow. Are you a pastor, a church official; are you actually practicing the principles of Christian Stewardship? The people follow where you lead.

FOREIGN MISSION PERIOD.

This is the time when every church and pastor should be stressing the importance of our foreign mission work. Happy may that person be who makes a worthy gift to our work across the seas. The church that does not possess the spirit and passion for missions to the uttermost parts cannot prosper permanently. No Christian can afford for his own sake, regardless of the need of the world, to fail in praying, giving, sacrificing for the missions in the lands of need. Your real interest will be shown by the proportion of your giving in the March offering. Our Christian Church foreign work needs your money and prayers most sorely.

1926 HANDBOOK.

The 1926 Handbook of the Christian Church its schedule of activities, is packed full of just such facts, data, information, as every pastor and church officer needs. It is full of helps for the churches. It is available upon request for any church officer. It is the most complete reference book of its kind yet issued by the Christian Church. It is different from the Christian Annual, which church officers should have too.

NEWSPAPERS AND MAGAZINES.

It is most reassuring to see how the great magazines and newspapers are writing on the important theme of Stewardship. Recently, while on a train we picked up a *Toledo Blade,* and our eyes fell on this editorial utterance: "The idea of Stewardship of money is one of the biggest ideas of which the human being is capable. When a man thinks of his money as having been put in his hands for the good of human kind, he has reached the highest level of common sense idealism of which any man is capable."

Have you seriously considered what your money has been put in your hands for?

FIX A GOAL.

There is great help, and advantage, in having a goal in mind, some high peak to reach in any undertaking. This is essential in any church task, if anything worth while is to be the result. We do not get far in any task by just going aimlessly about it. We need something to aim at if we mean to hit. This is self-evident.

In our offering for the Emergency Mission Fund, every pastor and every church should certainly fix in mind some definite amount to be secured in each congregation. The whole amount necessary is $25,000. Naturally in thinking of this total one thinks of an average of one dollar per member in all the churches. Now if we are to raise this amount, no church should fall below the average; many churches will have to go beyond it. So no church should have as its goal less than a total equal to its membership. By fixing a goal and praying for it and working for it, best results will follow.

Let no congregation just take the offering without first fixing in mind the amount to be raised.

J. O. A.

TO THE PASTORS AND PEOPLE OF THE WESTERN N. C. CONFERENCE.

At the annual session of the Western North Carolina Conference, in November, 1925, it was unanimously voted that March of the present year should be set apart in all our churches as Mission Month. As president of this conference, I write to call your attention to this important action of the conference, and to urge all to give this most worthy cause your hearty and undivided support.

In sending this message to the people of my conference, I am aware that many were not at the annual meeting of conference, and, for this reason, may not understand fully the meaning of Mission Month. Let me give you a word of explanation.

At the annual meeting of the Mission Board of the Southern Christian Convention in Suffolk, Virginia, last September, the Board faced a situation that it was unable to meet, namely, many urgent and worthy calls for aid from many of our home mission churches of the Convention were heard, and with no funds on hand or in sight with which to meet these calls, and besides these calls for aid from our home mission churches, was the imperative need of our foreign work, and with the same shortage of funds. In view of this distressing situation, the Board voted, asking that all our conferences of the Convention be asked to observe one month of the present conference year as Mission Month, during which each of the local churches should make an offering to a sepecial Emergency Fund of $25,000. Every conference in the Southern Christian Convention voted to co-operate in this great undertaking. And it is hoped that every local church, and every member of every local church, will fall heartily into line in this effort to do a great and a greatly needed service for our Church and the Kingdom of Christ.

But it is desired that Mission Month shall mean a great deal more than an effort to raise $25,000 as a special emergency fund to meet an immediate need. This, of course, we hope to do, but a great deal more. We hope to Make Mission Month a season of missionary teaching, missionary growth, and missionary intercession. This ought to be a time of seed-sowing among our people, as well as a time of gathering a financial harvest for present needs.

So, I come to you with this appeal and prayerfully urge all of our pastors, Sunday School superintendents and teachers, every one, to throw yourself into this undertaking with prayer, consecration, sacrifice and zeal. Let our good people of the Western Conference undertake to raise at least a dollar per member in this emergency campaign, at the same time giving ourselves to an intensive educational endeavor along missionary lines. Let us pray and then pay. Let us live and give for the sake of Christ. Let us each one resolve that the work of the Moster's Kingdom shall not be hindered or retarded by our failure to do what God is requiring at our hands.

Yours for the Kingdom of Christ,

G. O. LANKFORD, *President,*
Western N. C. Conference

EL HERMANO PANCHO.

REV. T. E. WHITE

(For nine years a missionary in Porto Rico)

I have been asked to tell the readers of THE CHRISTIAN MISSIONARY an experience which I had while I was in Porto Rico. The editor does not name the experience I am to tell. He perhaps thinks I spent enough time there to have had many. And he is quite right.

Now, I am puzzled more about the one I should select than I am about recounting it; for one does not have to live long in Porto Rico till he has a varied and full list—experiences of robbers, of fleas, mosquitoes and malaria; of beggars of every description, calling at your door and asking for alms; of times spent in humble dwellings of the poor, where barefoot men whose shirts are ready to be discarded because of rents, or perhpas no shirt at all, impress you in every barrio. Experiences with men of means whose hospitality may not be questioned or forgotten. Experiences of times of great drought when grass died and cattle suffered; and times of flood, when we were marooned for a day or two. Experiences that make the heart ache, and those that thrill with joy. There were, too, those deep, inner experiences which pen cannot describe, as we beheld the mountains in their ruggedness, covered in perpetual green, or vast stretches of low lands, where the sugar cane flourished; or by the seashore where the murmur of the waves was for me a constant song.

Out of the vast storehouse of memory, I select for you an experience which I had first with a stranger who afterwards became an acquaintance and friend, and finally a faithful brother in Jesus Christ. His real name was Francisco Ochello, but we all soon learned to call him simply *El Hermano Pancho.*

Now the sweetest and the bitterest experiences of life are not those of things, but of human beings. It was so with Hermano Pancho—save there was nothing in the experience we had with him that was bitter.

I well remember the first time I saw him. It was at the close of a service in Salinas, and he was standing on the outside near the door. He lingered as the crowd went away, and I offered him my hand and asked him to come again. He had, I thought, a very kind face, and there was in it a prophecy of a close and sweet relation.

At the next service I saw him again. This time he was leaning against the door. I invited him to come in and take a seat. He refused but remained all during the services at the door.

I sought where he lived and found that he was very poor. He lived with a woman but they were unmarried, and they had a girl about twelve years of age. He was illiterate, but not ignorant. He had been coming to the services with his daughter, who was then in our Sunday-school. And he had not gone inside because he had no shoes.

Commerce would receive a fatal blow if the influences of Christianity should cease. It put the first pair of shoes on Hermano Pancho's feet he ever had, and brought him close up in front in all our services. It did much more than that. It caused him to make the wrongs he had done right, or as far as he could make them so; for no wrong can be repaired that it will afterwards be as though it were never wrong. But he did the best he could. He married the woman with whom he had lived, and made his daughter a legitimate child. He joined the church and was baptized. He tried to learn to read that he might better know the Bible, but there were too many years behind him, and after he had tried so hard and failed, he said for him to learn to read it would be necessary for him to be born again. He memorized many passages of the Scriptures, was fervent in prayer and had a convincing testimony that everybody believed.

He was one we could depend upon to go with us on Sunday afternoons to villages near by where we held services. He never led a service, but he was always ready to help carry the little organ which we had to make the service more attractive. His presence always helped such a meeting.

I could easily recall unpleasant experiences in our work at Salinas. Sometimes it would be necessary to discipline a member, or it might be an expulsion. Often it would be a reproof for unfaithfulness, but I have no such unpleasant recollections about Hermano Pancho. He never forgot me, and I shall never forget him. Since I came away I have often written letters to some of the brethren there, and as often as I would write, I would send him a greeting, and when I received a letter from any of them, I always had a greeting from him. About two years ago I received the notice of his death and that he had remained faithful till the end.

From what I gather from the Revelation of St. John, I believe Heaven will be a great school where dark things will be made plain. There John learned what he did not know. And redeemed souls from under the altar had their questions answered. And so one of the sweetest experiences of my life was to have had a feeble part in the preparation of Hermano Pancho for the great university of Heaven.

Graham, N. C. *Christian Missionary.*

A MOUNTAIN YOUTH WHO WON OUT.

We must not decide that all the heroes are dead. There are yet left in the world those who are willing to face all odds, hardships, and difficulties for the sake of their Lord. The following is taken from the daily press, and reveals the character of a boy who did not stay down even though his desire was to serve the Lord in the very hardest place. The facts are worth nothing as we pass along.

Roy Price, a product of the mountains of Virginia and a shining example of the "boy who would not stay down," at last is on his way to China as a Methodist missionary.

His was a stormy, uphill fight from the little home in which he was born in Calloway, Franklin County, to the realization of his life dream. And now, as he is on his way to San Francisco to take ship for the Orient, he is happy. Happy, he says, because he has won his fight—a fight which sought only the dedication of his life to the uplift fraught with vicissitudes which more often threatened adversity and failure than success.

His story is the story of a boy's struggle and the final realization, after many bitter disappointments, of a cherished dream. Hindered many times, Roy Price probably would not be on his way to China now had it not been that at the recent session of the Virginia conference in Richmond, when that body was being told of threatened retrenchment and of slow missionary collections, the youth from the Virginia highlands arose in his seat and in a sort of eager but impassioned plea begged permission to go to the East and not to be kept away any longer. He told how, as a lad, he had offered his life to Christian service and how, through the succeeding years he had, step by step, met the necessary educational requirements and now was detained at home because the officials at the mission board in Nashville had no money to send him there.

Appeal Met Response

His appeal was simple, dramatic. The conference took fire and quickly raised the money on the conference floor. His support was assured by Broad Street Methodist Church of Richmond. In addition, the root spread and that morning there was started a movement which since has resulted in raising $100,000 in the Virginia conference for Methodist World Missions.

After attending grammar school in his little village of Calloway, and because the school only had seven grades, Roy graduated from the seventh grade four successive times, for he had no money to go off to a school that offered higher instruction.

Then it was that he wrote his first letter asking to be allowed to go to China as a missionary, but the prompt answer came back that he did not know enough to be a missionary. Then began his long, hard grind. Through the instrumentality of Dr. W. F. Tillett, dean of the school of registration at Vanderbilt, he was enabled to enter that university. Homesick and almost penniless, he nevertheless ran the gamut, firing furnaces, pressing clothes, anything to pay his tuition. After a year at Vanderbilt he secured a scholarship at Randolph-Macon, Ashland, Va., and there remained until he graduated in 1922 with an A.B. degree.

He again wrote the mission board telling it he was ready. But again he met disappointment. He first must have practical experience in preaching. So for a year and a half he filled small appointments in Virginia. Even then the mission board required a B. D. degree which, by dent of his indomnitable will, he obtained at Emory University, Atlanta. A request at this time to the board brought tidings that there were no funds for missionary work. Instead of taking the advice of friends, however, and accepting preaching appointment permanently, he made a last desperate plan to the Richmond conference.

And this time he won.

YOUR MONEY AND YOUR LIFE.

We shall bear in mind that it is not poverty, but riches that destroy nations and civilizations. In the light of this eternal fact the following items of value are set forth by the Christian Evangelist.

It is certain that we will hinder the world and not help it to happiness, goodness and truth unless we learn the true value of money. Are we doing this? There are those who think not. For example, Bishop Johnson, Episcopal, of Colorado, stirs us with the following accusing figures:

If Jack Dempsey receives half a million a year for skill in handling his fists; if Charlie Chaplin receives a quarter of a million for skill in manipulating his face; if Paderewski receives $100,000 a year for skill in playing a piano; if President Coolidge receives $75,000 a year for skill in running the Nation; if the Surgeon-General of the United States receives $15,000 a year for skill in treating the sick, and if the Chief Justice receives $12,000 for skill in dealing with the morals of the Nation and the Chaplain General receives $4,000 for skill in spiritual leadership, we get something of an estimate of values as expressed in the world's standard of values, which is money. If a Christian lady spends $10,000 a year in dress and $1,000 in charity, you get another cross section of values. If a Christian gentleman spends $100 a week at the club and puts $1 in the plate on Sunday, here, too, is a cash register of values.

What will become of people who spend money after such a fashion and for such ends? If all the people acted thus, we might expect the crash of the nation at any moment. But they do not do so. We must acknowledge this and rejoice when we remember the vast sums of money given for good causes.

MISSIONARY DEFICITS.

The following is from *The Raleigh News and Observer*, and shows that we Christians are not alone in our endeavor to raise Mission Funds nor are we by oursleves in the matter of debt on account of a following of receipts for the Lord's work.

Rev. M. T. Plyler, presiding elder of the Raleigh district and a member of the general baord of missions of the Southern Methodist Church, preached at the morning service at Edenton Street Church yesterday, on the present deficit in the board of missions of the M. E. Church, South.

"The condition confronting our board of missions confronts every board in Protestantism in America except the Northern Presbyterian Church," he said. "Although there has been collected $21,000,000 in cash on Centenary pledges, much of that subscribed has not been paid. And because of the launching of new enterprises, the board now faces a debt of $1,200,000. To help meet this deficit a special offering of $1,000,000 has been asked for. Of this amount $250,000 is to be raised by the Sunday school and Epworth Leagues of our church. The remaining $750,000 is to be raised by special offerings in the various churches of Southern Methodism.

"But why all this expenditure, and why this great outlay," asked Mr. Plyler. "It is a big job to undertake to make this world Christian. Our choicest and finest young men and women are coming out of our colleges saying, 'Here we are ready to go out to the ends of the earth.' What is the objective? Some think it is a project to Westernize the East, or to propagate our own denomination. We do not think the time is ever coming that this world is giong to be all Roman Catholic, or Methodist, or Baptist, or any other denomination. No, we want to make the world Christian, to give Christ to the world. We are interested in making known Him who hung on the Cross and of whom the Scribes and Pharisees said, 'He saved others; Himself He cannot save.'"

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson XI.—March 14, 1926.

"LAST WORDS OF JESUS WITH HIS DISCIPLES."

Golden Text: *"I am the way, and the truth, and the life."*—John 14: 6.

Lesson: John chapters 14-17.

Devotional Reading: Isaiah 40: 1-8.

We cherish the last words of our loved ones. We may forget all the other things mother has told us, but we never forget the last message she gave us as we knelt by her bed-side, and with our eyes blinded with tears, and with our hearts almost breaking, she spoke to us for the last time. It is in like manner with any of our loved ones. It is not strange, then, that we have such a full account of Jesus' words to His disciples, as recorded in these three chapters of John's gospel, for they were His last words to His intimate circle of friends and loved ones. It mattered not that there was no stenographer there to take them down as they were spoken. They burned their way into the hearts and minds of the disciples in such an indelible way that they have been preserved for us even unto this day. In spite of the fact that nearly twenty centuries have passed since the Master spoke these words, they still have a tremendous appeal and power. As I sat alone in the quiet of my study this morning and read and re-read them, there came a tug at my heart and an appeal to my life that testified that as the Master once said, "The words that I speak unto you, they are spirit and they are life." When one reads such passages of scripture as this, if he be even half-honest and sincere, he needs no words to tell him that the Bible is the Word of God. Here are words that even though heaven and earth should pass away, they shall not pass away.

"Let not your heart be troubled." The Master was speaking to men who had cause to be troubled in heart. For was not their Lord and Master, their Friend and Saviour, to be taken from them! Was it not plainly to be seen that the end had come, and had come in such a way that hope had been blotted out. How dare He tell them not to be troubled in the face of this hard and and inexplicable fact! "Let not your heart be troubled," said the Master, "believe in God and believe in me." Ah, there is the secret of the thing. Direct your faith to the living God and to Jesus Christ. Trust in Him. Cast all your care upon Him, for He careth for you. In nothing be anxious, but by a bold and living faith, trust in Him and the peace of God which passeth all understanding shall guard your minds and hearts in Christ Jesus. And just as Christ spoke peace to troubled hearts that night, He can and does speak peace to troubled hearts and anxious lives today.

The Master then gives a little insight into the heavenly home. Men had beeen speculating about heaven for a long time, and they were still spinning their theories about it. The Master does not give a blue-print of heaven; He simply tells us heaven is in the Father's house or mansions. And He says that God is there and that He will be there. He says, too, that there will be a place there for His followers. This may seem like all too little, but it is enough. What matters it whether there be gates of pearl and streets of gold if heaven is a place where we can have fellowship with God and with Christ and with one another. No matter how grand heaven may be from any other standpoint, it would not be heaven for those who have been redeemed by the love of God through Christ unless Christ be there. No matter how meagre it might be from any other standpoint, it would be heaven if God and Christ were there.

But how are we to reach this abiding place, this house not made with hands, eternal in the heavens? Christ is the Way, no man cometh unto the Father except through Him—Christ is the truth; He not only taught the truth; He is the truth—He is the life; for in Him was light, and that light was the life of men. He who gives himself to Christ and who follows Christ to the end will not only be granted an entrance into heaven, but will in some small measure at least be prepared for heaven.

"Lord show us the Father, and it sufficeth us," said Philip. Here is expressed the heart hunger of the men of all time. If only they could see God; if only they could know what He was like; if only they could come to know Him at first hand! And here is the answer for all time: "He that hath seen me, hath seen the Father." We may find God in nature, in history, and in His word, yea we find Him even in human life, but we find Him revealed once and for all in a full revalation in Jesus Christ. The men of Jesus' day, that is those who came to know Him intimately, felt that in Him God moved among men. The men of succeeding generations have felt the same thing. Ever since Jesus Christ walked among men, men have felt that God was like Christ even as Christ was like God. And what Jesus did in the flesh for the men of His day, He does through His spirit for the men of our day. If we would see God, we must look to Jesus Christ. Christ's works, no less than His words, bear testimony to this central fact in Christianity that God was in Christ.

"Greater works than these shall ye do." How can these things be? How dare the Master assert that His followers should do greater works than He did? "Because," said He, "I go to my Father." Through the operation of His spirit on the hearts and through the lives of His followers, they are teaching and preaching and healing in a far greater way than the Master ever could have done. Luke says, The things which Jesus began both to do and to teach." We have caught up the Master's unfinished work and in a larger, ever increasingly larger way, we are carrying it on.

"Whatscever ye shall ask in my name, that will I do." On the face of it, it seems like a daring promise. If we ask anything, shall we get it? Hardly. If we ask anything in *His name,* that is if we ask in *His spirit,* we shall have it. But the Master goes farther. We are to have these things only to the end that the Father might be glorified in the Son. That involves a great deal, for as Dr. Meyer says, "Be sure that it is impossible to seek the glory of God consistently with selfish aims."

"If ye love me ye will keep my commandments." The man who keeps God's commandments because he fears hell-fire, does not have the filial spirit at all. Only he who keeps God's commandments because he loves God, is a true son of God. For the Christian, at least, the main deterrent from sin should not be the fear of the penalty of sin, but the fact that he knows that sin breaks the Father's heart. Love is the fulfilling of the law. And if a man loves God he will want and try to keep God's law.

"And I will pray the Father, and He shall give you another Comforter, that he may be with you forever." As Dr. Newman used to say the Comforter or the Paraclete, as the Greek word is, is "one called to your side." Just as the presence of a tried and trusted and true friend at one's side is a very present help in trouble, just so does the Comforter, the gift of the Father, stand by all those in trouble who will open their lives to His ministry of comfort and consolation. He abideth true. He sticketh closer than a brother.

Teaching Points.

1. Faith in God is an antidote against a troubled heart in time of trouble.
2. Belief in Christ is belief in God.
3. Heaven is a home in the Father's house.
4. Fellowship with God and Christ, and with loved ones, makes heaven heaven.
5. The reward of righteousness is life eternal.
6. The Christian walks by faith, not by sight.
7. He who has vital fellowship with Christ has life eternal.
8. Christ has answered once and for all man's quest for God.
9. God was in Christ.
10. God may be in the midst of men and they may not know it.
11. The words and works of Jesus Christ bear witness that He was in the Father, and that the Father was in Him.
12. Christ's disciples multiply His dominion.
13. It is legitimate to ask for things in prayer.
14. No prayer uttered in the Master's spirit or name is unanswered.
15. Our works should be to the glory of God.
16. The test of a man's love to God is to be found in the way he keeps God's commandments.
17. God is able to comfort those in need of comfort.
18. The things of God are revealed only to those whose hearts are open unto God.
19. The words of Jesus are spirit and life.

CHRISTIAN ENDEAVOR.

March 14, 1926.

Topic: "How Overcome the Spirit of Anger and Revenge?"

Scripture: Matt. 5: 21-26; Rom. 12: 14-21.

Leader's Talk.

There are several different kinds of anger. One may arise from personal or selfish feeling, and is not justifiable; the other may arise because one's sense of justice is offended, and it, too, may not be justifiable. Someone has said that anger is human, but not Christ-like.

Perhaps the best way to overcome the spirit of anger is to reason out for one's self the folly of it and to determine never to let it get the best of one. Some of our strongest and most famous men have had bad tempers, but they did not become famous until they learned at least a certain kind of control of themselves.

The old saying, "Think twice before speaking," may often avoid anger on one's part as well as on the part of others. "A soft answer turneth away wrath," while hard words only make more trouble.

Overcoming Revenge.

It is not Christ-like to hold malice in one's heart against another. Christ said, "Love your neighbor as yourself." Paul said to the Romans,

(Continued on page 11.)

Christian Orphanage

Dear Friends:

The Woman's Missionary Society of the Wake Chapel Christian Church sent to the Christian Orphanage last week two boxes containing seventeen chickens, enough to give the children in both buildings a splendid chicken dinner for Sunday. It certainly was kind and thoughtful of these good women to make one hundred and ten children happy. We have often thought how easy it would be for the good women in our country churches especially, to help us in this way. Sixteen ladies in any church, furnishing one hen each and shipping them to us, no one would miss the hen, but how happy it would make our little children. Then you would get so much happiness out of the giving. What Church or society will be the next to make us happy?

Uncle Wellons sent us five dollars on our new building this week. We appreciate this donation as much as any contribution we have received on this fund. Coming from Uncle Wellons, a man more than one hundred years of age, makes us happy indeed.

Easter dresses for little girls, ages from four to thirteen years. Easter suits for little boys, ages from three to eight years. Ladies' Aid Societies, Missionary Societies, and friends, if you will help us we will be happy; if you forget us we will be sorry.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 4, 1926.

Amount brought forward		$ 2,347.29
North Carolina and Virginia Conference:		
Citizens' Class, Elon College	$ 2.91	
Ingram	3.00	
Shallow Ford	1.87	
Salem Chapel	1.06	
Reidsville	8.79	
		17.63
Western North Carolina Conference:		
Pleasant Ridge	$ 3.10	
Burlington	82.03	
		85.13
Eastern North Carolina Conference:		
Liberty (Vance)	$ 6.01	
Plymouth, Jan. and Feb.	10.72	
Oak Level	1.67	
Bethel (W)	2.40	
Damascus	1.00	
		21.80
Alabama Conference:		
Wadley		1.62
Georgia and Alabama Conference:		
Hill Side, Dec., Jan. and Feb.	6.00	
Bethany	1.40	
		7.40
Valley Virginia Conference:		
Antioch		4.74
Special Offerings:		
C. D. Johnston, guardian	$ 60.00	
A friend, Durham	15.00	
A. W. Parrish, on support of children	20.00	
New Building Fund:		
Mrs. J. M. Turner	$ 1.00	
Jewell Hatch, Burlington	40.00	
Happy home Church:		
Mrs. Arthur Powell	5.00	
Mrs. G. H. Richmond	5.00	
Miss Irene Stephens	4.50	
J. A. Williams S. S. Class Franklin, Va.	2.00	
Mrs. W. E. Jones, Franklin	5.00	
Rev. J. W. Wellons	5.00	
Christian Light Church:		
S. H. Ausley	5.00	
W. C. Carrell	5.00	
E. C. Blanchard	5.00	
Class No. 25, First Church Greensboro	10.00	
		92.50
Total for week		$ 325.50
Grand total		$ 2,673.11

MAN'S WICKEDNESS.

It is a most wonderful thought to consider the greatness of the one Eternal God, as so compared with the weakness of the apostate and most depraved man.

God is a Supreme Being and a Supreme of all supremes. God in His infinite wisdom and patient gentleness and long-suffering to us-ward, still allows men the privilege to choose whom they will serve.

In the beginning God placed man in that position, and though His wrath has bee repeatedly kindled against man for his disobedience, and though his rash judgment has fallen upon man from time to time; and His promise to destroy all wicked doers stands prominent upon the pages of His word.

And yet man continues his wicked devices, his wrathful thought, his acts of prejudice, and voluntarily to disobey God for the pleasures of sin for a season. In his word He tells us that His Spirit shall not always strive with man. And though that statement finds many places for its special application, and yet it is applied to all sinners at any age of their career.

The opportunity for man to repent of his sins and clothe himself with the garment of salvation, is fleeting before his fâce and is visible to each individual. The world is hurrying on to pleasure seeking of every emaginable kind. It is on the continual go, both day and night, speeding toward eternity. That was the case with the Antedeluvians. It was even so with the Sodomites, and a rain of water and a rain of fire ended the great clamor of disobedience.

What the old world needs now is something to remind man of his depraved, frail and lost condition. Places of worldly amusement and the ease with which they may be entered into, has obstructed the view and crowded out the thought of death and judgment.

I could preach to you for hours of the importance of the hour, which would include, conclude and embrace the various angles of sin, as contrasted with that of righteousness; and of the pangs of hell compared to the blissful abode of the righteous; but for time and space, I close.

Let us remember that one thing is an absolute certainty: That it is not our mortality that brings us to God; but it is our spiritual devotion and obedience to Him in the spirit of meekness, submission and truth.

May the reader seek for himself and herself, immediate friendship with God. Da it through the spilt blood of our Lord and Saviour Jesus Christ. If there be anything to which the writer hereof can help you in finding peace with God and a hope of salvation; please be assured that he stands ready to serve you. If you are a friend to this vile world, you are an alien to God. If you are at peace with God, then you abhor that which the world adores.

J. S. WILSON.

Bailey, N. C.

A bill was recently introduced in the Senate of Virginia, which, if passed, would have thrown Sunday wide open for every form of commercialized sport. It was felt that this was not only bad in itself, but that it would be an opening wedge for many other violations of the sanctity of the Lord's Day. The bill was, however referred to the committee on General Laws of the Senate, and after a careful hearing on the part of the committee, it was decided not even to report the bill back to the Senate. This was done by unanimous vote of the committee.

CHRISTIAN ENDEAVOR.

(Continued from page 10.)

"Love your enemies; do good to them that spitefully use you." Paul was human and he knew what ill treatment was. If he could "overcome evil with good," it is not too much for us to do today. The law today deals harshly with the revengeful spirit. Premeditated crimes are considered the worst.

Questions to be Answered in the Meeting.

1. What was Christ's attitude toward anger? Revenge?
2. What should be the example of church folk in regard to anger and revenge?
3. Can love and goodwill overcome the spirit of anger and revenge?
4. Discuss anger and revenge in relation to business life.
5. Would getting revenge for a wrong ever bring justice?

Subject for Debate: "Resolved that Anger is Never Justifiable."

Children are an heritage of the LORD —*Ps. 127: 3.*

And thou shalt teach them diligently. —*Deut. 6:7.*

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16 But Je'sus called them *unto him,* and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

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THE MIGHTY POWER OF PRAYER.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

REFUGE IN TROUBLE.

Text: *"Behold (he) (a King) shall reign in righteousness . . . and (he) (a man) shall be as a hiding place from the wind and a cover from the temptest."*—Isa. 32:1-5.

"A shadow of a great rock in a weary land."—Isa. 32:3.

"Thou hast been a strength to the poor, to the needy in destress, a refuge from the storm, a shade from the heat."—Isa. 25.4.

"A shelter for me and a tower from the enemy."—Ps. 61:3.

Max Muller said, "The whole world seems to be ordered for the sole purpose of furthering the religion of the Redeemer. Even winds, tempests, dry places and weary lands lead us to Christ."

Are we Christian enough that annoyances, interruptions, disappointments, misfortunes, failures, losses, adversities, any or all of which come upon us like a storm, are but tests of faith and opportunities for finding Jesus in His secret place.

He is our brother, born for days of adversity, and a refuge from the winds and storms and tempests. Sometimes these experiences are nothing but a cloud on the horizon, but they shut out our vision and it is hard to see God, but when they have passed, we rise among the hopeless ruins to reconstruct all that is laid waste. It is then we need Him. If thou wilt stand before the storm with the faith of Elijah, when it is over, thou shalt also hear the "still small voice."

Prayer.—Our Father, we have many dry places. O satisfy our soul's longings. Turn thou all our desires toward Thee and hold Thou us up and protect us when the storm comes. There are others whom we may help. In Thy mercy make us merciful as servants of Thine. In Christ's name we ask it. Amen.

TUESDAY.

GOD NEAR US

Text: *"He is not far from each one of us."*—Acts 17:24-28.

Countless thousands are asking, "where is God?" It has been so throughout all time. No wonder, for there is no doubt that to countless thousands He is very remote and vague.

A little boy asked, "Dad, how can God be in Boston and New York both the same time?" Dad said, "Son it is this way:" he pinched the boy on the arm, "are you there?" "Yes." He pinched him on the other arm, "are you there?" "Yes," and then on the leg, "are you there?" "Yes." And then tapped him on the head, "are you there?" "Yes?" "Well, how can you be in so many places at the same time?"

God dwells in the inner silence of the soul as near us as our conscience—as our very thought and He seems far away only because we forget Him.

Let us practice the presence of God and see how much richer our lives will be. "Will the fish say, "where is the water," or the bird, "where is the air?" and yet we say, "where is God?"

Prayer.—Our Father, we are Thy offspring, and a part of Thyself. Make us to realize that we may be all that and that Thy life is this life and we are Thine. Amen.

WEDNESDAY.

STRENGTH TO WALK.

Text: *"They shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."*—Isaiah 40:31.

"They that wait for Jehovah shall renew their strength" to do all these things. While flying and running are useful, the most useful of all is just walking. This we have all to do, and much more of it than of the others. An American critic says of the poet Shelley, "He discovered how to fly, but nobody taught him how to walk."

There are Christians like this. They have ecstasies of feeling, flights of glory. They have spurts and dashes of running. But when it comes to steady walking in the Christian life—doing small duties and tasks and doing them faithfully and well—they do not stand the test. They faint in the every-day practice of walking. The way is hard and their feet grow sore. They limp and halt and break down. They lack endurance and perserverance. Mounting up with wings is only occasional, and running is not expected all the time. Walking in the Christian life, steady-going progress, is the demand of every day.

It is comparatively easy to leap up for the doing of some new and unusual thing. It is not hard to rush after some attractive duty. But to do the same thing day after day for Christ's sake, to keep on doing common duty gloriously, it is this that counts!

REV. EDGAR WHITAKER WORK.

Prayer.—Our Father, teach us how to "pray and pray and peg away" at our tasks for Thee. Help us to stay with Thee and refresh Thou us for the hard pressures of the way. For the hourly burdens. For the returning tasks and for common duties. In Christ's name we ask it. Amen.

THRSDAY.

ACCEPTABLE SERVICE.

Text: *"She hath done what she could."*—Mark 14:3-9.

Paul said, "I beseech you brethren, for the Lord Jesus Christ's sake—that ye strive together with me in your prayer, that my service may be accepted of the saints." — Romans 15:30-33.

All service is not acceptable. There is a service which is selfish. Parents know it who have children who will not receive their suggestions and advice. Teachers know it whose pupils will not receive their instructions. There seem to be saints who have not learned true and acceptable service.

Reversely, some folks are willing to be served, but are unwilling to receive service of others. In the case of the woman, Jesus received of her. He expects us to be on the receiving end sometimes. One of the best means of winning and enemy sometimes is to let him do something for you. By doing so we make him happy. Then too, God is trying to give us something: spiritual power, sweet temper, happy desposition, patient love, fruitful opportunities, etc. Have we been accepting these?

Prayer.—Our Father, we come to Thee, and would walk with Thee, our hand in Thine, and have the assurance of Thy love and forgiveness. Where we fail, help us. Where we fall, lift us up. Where we are weak, make us strong. In Christ's name we ask it. Amen.

FRIDAY.

HEARERS AND DOERS

Text: *"He that looketh into the perfect law—and so continueth, being not a hearer that forgeteth, but a doer that worketh, this man shall be blessed in his doing."*—(R. V.)—Jas. 1:25-27.

Their great realities of religion are in works. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." "He that willeth to do my will shall know." There is emphasis upon the will be the real force is upon "do."

At the close of a church service a little boy said, "Is the sermon done?" "No, my boy," said his father, "It is finished, but it is for us to do it."

Prayer.—Our Father, may we adore Thee so that we will do for Thee what Thou desireth of us. In Christ's name. Amen.

SATURDAY.

THE GREAT EXEMPLARS OF FAITH

"The time will fail me if I tell of . . . the prophets."—(R. V.)—Hebrews 11:32-38.

If we would learn to do something new, we say, "Show us." It is easier for us to do if we have seen the doing, than if we merely have the abstract directions. The past has been enriched with those who have put ideals into conduct. Some have shown patience in waiting. Whatever the pressure, they did nothing unseemly to avoid distress or trouble. They sat with the right, though it meant long waiting. Reading the story of their lives, we are encouraged in the like patience.

We are summoned to some task that seems too great for us. But we read of a loyal one, without resources, who was called to do the seemingly impossible. He did not shrink, but plunged into his task. Out of impending failure came success. So we too resolve not to regard the odds, when we are summoned, but to obey and trust the Power to Whom there are no odds.

Through the ages there are multitudes who have lived the virtues. A chair and a book make them our companions. Their nobility and strength lift us. Let the empty and the sainted be banished from our reading, and let us commune with those who will arouse us to the best. Their lives were lived and written for our encouragement, for our perfecting. Therefore let us lay aside the distractions, and the weights, and run with confidence our race.

J. H. MILLS.

Prayer (by one of the parents).—"If the day shall have within its pages any story of disappointment, make us brave, O loving God, to rise above it. Whatever the volume of the day shall record, may it close with a prayer of praise for sins forgiven and hope for a better day tomorrow. In Jesus' Name we ask it. Amen."

SUNDAY.

PLANNING WITHOUT GOD

"For that ye ought to say, if the Lord will, we shall live, and do this, or that."—James 4:13-17.

So strong is the throb of life, and so constant are the times and the seasons, that nothing seems more natural than that we should plan for a year, or even ten years ahead. And why not? It is those that look farthest ahead that win success. "Let us go into this city, and

(Continued on page 13.)

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

My Dear Kiddies:

Your Editor sends regrets that she was unable to take care of the Korner last week. She is still on the sick list, and I om writing you this little note and sending you a *Youth's Companion* story, which I know you will like.

Won't you be glad when the warm spring days come and this awful "Flu" is gone? Sick people enjoy letters, so how about writing to your editor while she is at home. Here are two letters that she received last month. We all like to be remembered, and she would like to know how many valentines you got and all about it. Mine were rather unusual, a grand box of chocolate cherries and a lovely, frosted Angel Food cake, besides some real cards.

Yours with love,
MRS. T. A. MOFFITT.

Dear Miss Moffitt:

I am a little girl ten years old. I am in the fifth grade, and my teacher is Miss Katie Brown. My music teacher is Miss Mary Currin. We take THE CHRISTIAN SUN. I am a member of Liberty Church. I have only one brother. My mother and father are both living.

Well, I must close, so "Good by Kiddies."

ELEANOT NEWTON.

Henderson, N. C.

Dear Miss Moffitt:

I will write you a few lines today. I am a little girl ten years of age, and am in fourth grade. My school teacher is Mrs. Ed. Dean, and she is a very sweet lady. We take THE CHRISTIAN SUN, and I enjoy reading it very much. I am a member of Liberty (Vance) Christian Church.

With best wishes to all the Kiddies, lovingly,

MARY NELLE EANES.

Henderson, N. C.

WHEN THE LITTLE BEAR PLAYED WITH THE PIGS.

BY FRANCES M. FOX.

Seven small wild pigs came to play in the woods. Little Bear liked them, but he knew his mother would not. They were rude and had bad manners.

"I wish I could play with you," Little Bear told them.

The pigs said, "Do not tell your mother. She will never know."

Little Bear played rough games with the pigs every day for a week and did not tell his mother.

Then Auntie Brown Bear came to dinner.

When Little Bear saw her he was glad. He squealed for joy, like a pig! "Quee-al, quee-al!"

"I brought you a cake of maple sugar," then said Auntie Brown Bear.

Little Bear made a grab for the sugar. He ate the sugar all up so fast Auntie Brown Bear opened her mouth wide!

"You have been playing in the mud!" then said Father Bear.

Little Bear made a queer little grunt like a pig and bobbed his head. "Yep, this way!" he told Father Bear.

He then put his nose on the floor, bumped it along, bump, bump, and said:

"Root—root—root!"

Auntie Brown Bear shook her head. All she could say was:

"Dear me, dear me!"

Then Mother Bear told them:

"Little Bear has been playing with the pigs!"

"How do you know?" asked Little Bear.

"Mothers always know," said she. "You act like a pig, you look like one. Now you may go and live with the pigs if you wish. You cannot play with pigs and live at home!"

Little Bear did not wish to live with pigs. He did not play with them again. He took a bath before dinner and was polite.—*Youth's Companion.*

THE MAN IN THE MOON.

Oh, the Man-in-the-Moon is a sailor bold,
A sailor-man old and wise;
And he steers his beautiful craft of gold
Through billowy cloudy skies.

He pilots his bark the long night through
And glides between planet and star,
And he knows where the current runs swift and true
And just where the cloud-rocks are.

Yo-ho! for the Man-in-the-Moon so bold.
He's a mariner old and wise
Who pilots his precious bark of gold
Through the blue and silver skies.

"I GAVE THEM MYSELF.

Said a mother to me one day: "When my children were young, I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to read to them, to teach them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge in many things I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times.

"I have my reward now. My sons are ministers of the gospel; my grown-up daughter is a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge self, besides going about my Master's business wherever He has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do."—*Life and Faith.*

THE OPEN MIND.

"I would not close or lock
My door against the knock
Of truth and love and light,
With lanterns in the night,
Those friendly spirits three
Who want to visit me.

"I would not close my eye
To rose or tree or sky,
Nor yet my ear refuse
Where ecstacies suffuse
The voices of the birds
Beyond the reach of words.

"My windows open wide
To take in all outside
Vibrations from on high,
That bring my spirit nigh
To God who speaks to me
Of what is best to be."

—*A. M. Corwin.*

FAMILY ALTAR.

(Continued from page 12.)

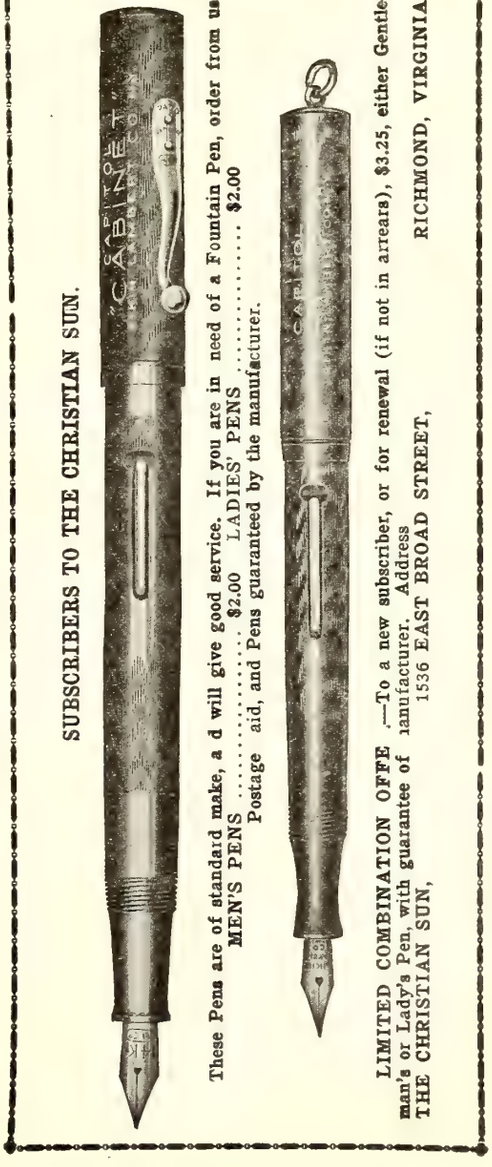
spend a year there, and trade and get gain." Ye ought to say, "If the Lord will . . ."

But it is not our planning ahead that God would discourage, but planning without Him. Such planning makes us worldly. Think in terms of the great contingency. A pebble may change the course of a river; how much more the will of God the stream of life. Christ is the Lord of life; if the Lord wills it, we shall live. Let us consult Him how we shall use the life He so graciously gives, but which may in a moment be cut short. He is the Lord of our time and energy; He has a plan for today and tomorrow.

Let us make plans, but hold them as tentative only, waiting for the revelation of His will. Then we will not chafe over disappointments. We shall do this, or that, as He decides. Even life itself is not to be held tenaciously; whether we live or die, we are still the Lord's. So shall we remember that the aim of life is not to serve self, but Him. May our wills be so subordinate to His, that we may say, "I have but one passion in life; it is He. It is He."

REV. D. RAYMOND TAGGART.

Prayer (by one of the parents).—Asking that we and our children may learn to acknowledge the Divine rulership in all htings, and to realize that if we reverently submit to His guidance, He will lead us in a safe path.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THE FAITH OF A CHILD.

One cold winter morning Mr. B— was sitting at his work near a good fire in a comfortable, pleasant room. From time to time he stopped to look at the falling snow; and, while thanking God for his own well-being, thought of the thousands of poor trembling with cold and hunger. All at once the thought of a widow who had lately come to the village crossed his mind. He position was unknown to him; he only knew she had seen better days. He could not get rid of the thought of her. He rose, walked up and down his room, and again took his pen, but in vain: the widow occupied his mind in spite of himself; he wondered whether she was really in need, perhaps suffering from cold and hunger. He resolved to do the only thing that could quiet him—he went to the village to see for himself her condition.

Across a thick snow he soon reached the house inhabited by the widow; stopping a moment before the door, he heard a child's voice saying the Lord's Prayer. The child repeated it many times, pronouncing with a special emphasis and touching fervor the words, "Give us this day our daily bread." Mr. B— listened, and was certain the Lord had sent him there.

Thanks to the snow which covered the ground, his approach had not been heard. Softly lifting the latch, he saw a little boy of five years kneeling before a chair near the empty grate. His little hands were joined, and his pale face raised to heaven with an expression of earnest entreaty. He rose in a minute or two, and the visitor entered. The child appeared surprised, but not frightened. In reply to the kind questions of the stranger, he said that his mother was ill. Mr. B— then took him on his knee, and asked him what he had been doing. "Oh, sir," he replied, "you know in our prayer it says, 'Give us this day our daily bread,' and as we have no bread, I have been asking God to give us some." Mr. B— soon left the house, and going to a neighboring shop, bought bread and some other provisions.

Returning to the widow's, he found the little boy still before the grate, as if waiting for God to answer his prayer. As soon as he saw the bread, he ran to his benefactor, and putting his hand on the loaf, said: "That comes from our Father: how quick He has been in sending it! I am going quick to tell mama." Mr. B— left the house, and on his way, ordered some coal to be sent to the widow.

Returning to his own room, he took up his work with an unaccustomed facility; for even in the small things of life, God honors them who honor Him. In the evening he returned to the little house, and how changed all was. A fire blazed on the hearth, near which the mother and child were enjoying their evening meal. As soon as Mr. B— appeared, the little boy ran to him, took him by the hands, and joyfully said: "Mamma, here is the gentleman that God sent with the bread." Mr. B— soon discovered that the widow loved the Lord and trusted in Him. Weak, ill, and without support, living in a lonely house, her only resource had been prayer and confidence in God: but that morning she was well-nigh in dispair. "And now," she said, "God has given me far more than I asked or thought. Ah, sir, after what has just occurred, it seems impossible that I can ever again doubt the goodness of the Lord."—Selected.

What promise is given to those who trust in God?—Psalm 37: 3-5.

The South's prosperity has helped education. About $125,000,000 for the construction of new school buildings has been spent in the last 12 years in the states served by the Southern Railway System.

It is good citizenship to be prosperous

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OBITUARIES.

SHOWALTER.

Thomas H. Showalter, one of the deacons at Antioch, departed this life January 22, 1926, at the age of 75 years, 10 months and 26 days. Brother Showalter was well and favorably known throughout the Virginia Valley Central Conference, having been a frequent attendant at the sessions of the conference for a number of years, and often serving on important committees. He will be greatly missed in the conference and in Antioch Church, where his presence, counsel, and service have always been highly regarded. He was a loyal and faithful member at Antioch for about sixty years. He is survived by his widow, five sons and three daughters. The funeral services were held at St. John's Lutheran Church, near the home, January 24, 1926. We greatly miss these old soldiers of the cross as the grim reaper, death, snatches them out of the service.

A. W. ANDES.

DEPUTY.

Charles Theodore Deputy, little son of Mr. and Mrs. Isaac Deputy, was born March 28, 1919, and died February 8, 1926, aged 6 years, 10 months, and 10 days. Surviving, besides the parents, are one brother and one sister. Funeral services were held at the home near Hinton, Va., February 10, 1926, and burial made at Spader's Lutheran Church. May God's blessings be upon those bereaved and broken hearted.

A. W. ANDES.

MACON.

Amos Harry Macon was born May 6, 1880, and died January 28, 1926, aged 45 years, 8 months and 22 days. He was married to Della Moffitt, December 21, 1905. To this union were born three children: Mrs. Cleveland Burgess, Nellie Louise and James Russell. He united with Shiloh Christian Church about fifteen years ago and remained faithful until death. Besides widow and three childre, he leaves to mourn their loss, one grandchild, three brothers, four sisters and a host of friends. Fumeral services by the writer. D. R. MOFFITT.

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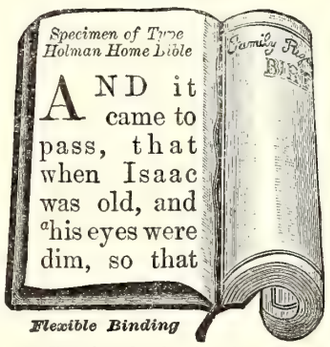
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SAUNDERS.

Mrs. Alice Saunders, wife of J. A. Saunders, was born May 17, 1862, and died at the home of her daughter, Mrs. J. H. Bowden, November 29, 1925, aged 62 years, 6 months and 13 days. Besides her husband, she leaves seven children, Mrs. S. H. Butler, Norfolk, Va., Mrs. J. H. Bowden, Windsor, Va., Mrs. Ruth Parsons, Wilmington, Del., E. L. Saunders, W. E. Saunders, J. H. Saunders, Jr., and W. H. Saunders, all of Norfolk, Va., and one brother, W. J. Duke, Suffolk, Va.

The funeral service was conducted in Antioch Christian Church, where she had been a member for many years. Interment was in the church cemetery.

W. D. HARWARD.

THOMPSON.

Eliza Jane Murray was born April 13, 1854, and departed this life January 23, 1926. On October 7, 1879, she was united in marriage to James H. Thompson. To this union were born six children, three of whom survive. Besides these, she leaves an aged husband, one sister, one half-sister and one half-brother, four grand children and a host of other relatives and friends to mourn their loss.

In early girlhood she professed faith in Christ and united with the Presbyterian Church, and remained a faithful and consistent member through life. She was laid to rest in Rock Creek cemetery. Services were conducted by the writer, assisted by Rev. J. A. Burgess, pastor of Rock Creek M. P. Church. May the Lord comfort the bereaved ones.

H. E. CRUTCHFIELD.

MARRIAGES

PASCHALL-GILLIAM.

A wedding of widespread interest was solemnized at the home of the writer at Elon College, N. C., on Thursday evening, January 7, 1926, at 7:30 o'clock, when Miss Fannie Paschall, daughter of Mr. and Mrs. W. A. Paschall of Altamahaw, became the bride of Mr. Carl H. Gilliam, also of Altamahaw. The ring ceremony of the Christian Church was used. Miss Annie Paschall, sister of the bride, who presided at the piano, rendered an informal musical program. To the first strains of the bridal chorus from Lohengrin, the bride and groom entered un-attended.

May heaven's blessings attend their wedded pathway. J. F. APPLE.

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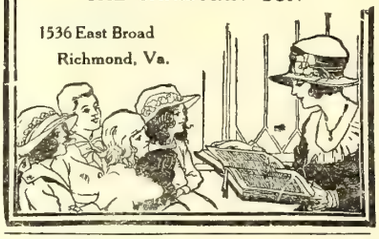

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, MARCH 11, 1926. NUMBER 10.

THE SUN'S OBSERVATORY

Mrs N T. Farmer 1-1

By Rev. S. M. Lynam.

To Be Praised.—

It is claimed by the authorities that thirty-two per cent of the money spent in New York State is spent for educational purposes. If this claim is true, it is to be commended. It is not spent on schools alone, but on other forms of educational work as well.

What Gasoline Brought In.—

The forty-four States which have a tax on gasoline, collected more than 150 million dollars from that source in 1925. It is estimated that the tax will exceed two hundred million for 1926. The four states which do not have a gasoline tax are: New York, Illinois, Massachusetts and New Jersey.

An Indication of Wealth.—

The export and import trade of the United States amounted to more than nine billion dollars for 1925. The value of the exports from this to foreign countries was $4,908,743,259. The total value of the imports coming from foreign countries to this, was $4,224,224,962. This gave the United States a favorable balance of nearly 685 million dollars, for the year.

Offers Egypt Ten Million Dollars.—

John D. Rockefeller, Jr., has offered the Egyptian Government ten million dollars with which to build a museum for the housing of the relics of the Pharaohs. It is also planned that there should be an archæological institute in the museum. In a land where so much has been discovered, such a museum should prove of great value to the rest of the world, and particularly to the science of archæology.

Make Church Advertising Possible.—

Sixty-seven business houses of Washington, D. C., have provided funds by which every church in that city may insert a notice of its services in a Saturday morning newspaper. The display will fill one page, and is given in the same philanthropic spirit which supports hospitals, schools, and other constructive enterprises. This is a commendable movement and one which other business men in other cities and small towns may well emulate.

A Bequest for Peace.—

Sir Henry Lunn has bequeathed his large fortune to the cause of peace in the church and among the nations. He has established the Sir Henry Lunn Trust Fund, which on March 31st will come into possession of half of the fortune. The remainder will go into a private trust for the members of the family, and as they die the trust fund will receive their part. This experiment will be of interest. It will certainly provide capital for whatever work may be undertaken in behalf of peace among the nations and the churches. It may bring a great blessing to the world so torn by division.

Some Life Insurance Figures.—

More life insurance policies were sold in the United States in 1925 than ever before in a single year. The total of these policies amounted to more than fifteen and one-half billion dollars. The total amount of insurance now in force in this country is more than thirty-two billion dollars. Men are taking advantage of this method of providing for their families in case of death or serious accident. This amount of insurance in force should prevent much of the suffering so common among us, and should place many widows and orphans beyond the grimness of dire need.

Mission Church Self-Supporting.—

The First United Brethren Church of Ponce, P. R., has become self-supporting. It is the second Protestant church on the island to become financially able to care for itself. Other congregations are in sight of that goal, however, and it is sighted as proof of the power of the spiritual impulse. The United Brethren church is only twenty-five years old. When mission churches cease to need financial support from the home land, it is a matter for great rejoicing, and gives hope to struggle a while longer until the work has grown strong, and it in turn may send forth missionaries to aid in the extension of the Kingdom.

Within Thirty Years.—

For the past five years the population of Japan has had an average increase of three-quarters of a million each year. At that rate, within the next thirty years, the population of Japan will pass the one hundred million mark, and will be as large as ours is now. For many this fact will be cause for alarm, but Japan is offering a great field for service. It may be the greatest possible service which we could render, to Christianize Japan and save the world from an aspiring power, should Japan ever aspire. Knowing this, it ought not to take so much appealing from our mission boards to bring us to the giving for missions during this month.

Mexico Clashes with Church.—

The situation in Mexico in regard to the Roman Catholic Church is growing constantly more tense. There is a provision in the Mexican Constitution requiring all ministers of religion to be native born. The government has given notice, however, that it will not be enforced with severity unless missionaries and priests break the law. The government believes that the Roman church is a hot bed of reaction and opposition to the progressive social program of the Calles administration. Ten priests have been deported and eight others are said to be held for deportation, while the police seek still others. A number of schools and asylums conducted by Catholic orders have been closed, and five churches in Mexico City, where the deported priests served, have been also closed.

A Hopeful Sign.—

On his way to Charleston, S. C., on the last night of the old year, Dr. Mercer P. Logan, Dean of the Du Boise Missionary Training School, an Episcopal institution, was awakened in his berth by a pullman porter who asked him to come to the smoker to conduct a new year service for a group of travelling men gathered there. The minister put on his overcoat and went to meet the impromptu congregation. He found a Baptist, a Congregationalist, a Disciple, a Methodist, a Roman Catholic, and an Episcopalian. Dr. Logan read a psalm and led an appropriate prayer, and now Dr. Logan believes that men have more religion than they are given credit for. Certainly it is that such instances along the way give us more faith in our fellows, and make us hope and work with greater zeal.

More Wealth Indicators.—

It is a frequent boast of Americans that ours is the richest country in the world. An indication of the truth of that boast appears in the announcement by the *American Banker* that at the beginning of 1926, the one hundred largest banks of the country had a grand total of nearly sixteen billion dollars in deposits. Thirty of these one hundred banks are in New York City, eleven are in Chicago, nine in San Francisco, seven in Philadelphia, six in Boston, five each in Detroit and Los Angeles, four in Pittsburgh, three each in St. Louis, Cleveland and Buffalo, two each in Minneapolis, New Orleans and Providence, and one each in Kansas City, Mo., St. Paul, Baltimore, Milwaukee, Savannah, Newark, Oakland, and Jacksonville. The total capital stock of the one hundred banks amounts to more than three-quarters of a billion dollars, and their surplus and undivided profits fund is more than a billion. These facts lay upon this country of ours a tremendous obligation which to shirk is sure to bring us sorrow. They indicate, too, the great centers of wealth, but there are many other banks with a total capital as large as these one hundred, and the owners of so much wealth should give to those in need. Where much is given, much is expected. We have received much, are we to give as liberally? This Mission Month will tell so far as the Christian Church is concerned.

NOTES-PERSONALS

It is to be hoped that pastors will not be contented with "just taking a collection" during Mission Month for the Emergency Fund. With zeal and consecrated wisdom it is hoped all pastors will take a real offering for this most needy and meritorious cause.

The Sun's Editor enjoyed the services at Newport News Christian Church on Sunday P. M., February 28th. Rev. B. J. Earp is zealous in a good cause and the Lord is blessing his labors. The church still feels and enjoys the influence of the great revival there last summer led by Rev. H. C. Caviness.

Here are figures that tell a story of permanent growth and progress in our Waverly, Va., Sunday School: "The records show that January, 1925, leads January, 1924, by 120 in attendance, and that January, 1926, leads 1925 by 122. Each month during the year, except one, shows an increase over the corresponding month."

The Sun's Editor was with Rev. J. G. Truitt at First Church, Norfolk, Sunday, February 28th. A great work, constructive, solid, and of large proportions, is going on in this church. Under the superb leadership of Brother E. H. Everton, superintendent, a wide awake and growing Sunday School is doing things, and the consecrated energy of Brother Truitt is manifest in every department of the church.

Had The Christian Sun been in every home of our Southern Christian Convention, the matter that has appeared in this paper the past six or eight weeks would have so stirred our people that the treasuries of the Church would have been running over with mission funds. But this is not to be the last call. Why not prepare the people? What will you do about it? The church paper must be put in the homes.

In the person of Rev. H. C. Caviness, Cary, N. C., the Christian Churches of the North Carolina Conference have a real evangelist of great power and unusual, consecrated ability. The churches should keep him busy in evangelistic work—his chosen field, and one to which he was elected also by the last session of the North Carolina Conference. Later in the year, all of his time will be taken, but it seems a pity that we put all of our evangelistic campaigns off till one season of the year.

New Lebanon is one of our strong and wide-awake rural churches in Rockingham County, N. C. Brother J. W. Knight is the beloved and consecrated pastor. Envelopes were distributed to, and an offering for the Emergency Mission Fund was made by, those present at the service the first Sunday in March. The offering of $47.35 is to be added to by the offering upon the return of the remainder of the envelopes the first Sunday in April. Brother Knight and his good people are deeply interested in missions.

A meeting of the Christian Endeavor Union of the Eastern North Carolina Conference was held at Wake Chapel, February 22d to 28th. An inviting program was prepared, and Miss Ruth Johnson writes that the meeting was a success. Our young people are willing and anxious to do things in the name of the King, if they may but find the way, where, and how, to do it. Many of our churches are putting on programs of activity, and the Christian Endeavor Society is an institution through which much of this virile life finds expression.

Rev. R. A. Whitten, Reidsville, N. C., is bringing things to pass with his church and Sunday school. A beautiful, spacious, eight-room parsonage has recently been built, by the diligence and zealous energy of Brother Whitten and his faithful co-workers; and a sure-enough, wide-awake Sunday School, under the superintendency of Brother Mitchell, is in evidence in all good works of the church. It was a joy to be in their services Sunday morning, March 7th. During Mission Month, an offering for missions is taken every Sunday in the School, and envelopes are distributed to those who have not had them for the church and school offerings the last Sunday in March.

Rev. C. E. Newman, pastor, jointly with his church secretary at Virgilina, Va., sent out a personal letter to the membership of his church on February 19th, urging all members not only to take an envelope, but to be present, and place the same with the offering on the plate when the offering is taken the second Sunday in March for the Emergency Fund. The splendid letter to his members closes with this plea. "Let us pray, sacrifice and contribute together on that day the largest cash offering for the greatest cause in the history of our church, so that the blessings of God may be upon us as never before." If all pastors will reach not only those present, but those absent, for an offering to Missions during Mission Month, our Emergency Fund of $25,000 will be raised in full.

One of our very devoted and capable workers, in her Missionary Society, is Mrs. B. E. White, Waverly, Va., superintendent of the Waverly-Wakefield District. While her letter is personal, it has significance and interest for Sun readers, and we quote: "I just feel like the people of our church are waking up on the subject of missions. Our Woman's Society has had a long, hard pull. For years we struggled along with ten members. Today we have twenty-five, all good. We had a special mission program at our last meeting. About forty were present, and I think much good resulted. As superintendent of Waverly District, I have been in touch through all the year, either by visiting or through correspondence, with all the secretaries in our district, and just know our Spring Rally at Burton's Grove will show our district very interested. I think there is no work a person can undertake that brings more pleasure than missionary work. I am expecting to organize a Woman's Society at Centerville next Sunday, and crave your prayers, that I may say just what our Master would have me say that the work may be a success." The Society at Waverly, with which Sister White is identified, took a deep interest in and made a valuable contribution to the success of Mission Month in their church. There is no more hopeful sign for the future of our work than the increasing and consecrated effort and energy that the women of our churches are putting forth to keep alive their Missionary Societies.

Rev. O. D. Poythress, South Norfolk, Va., writes interestingly of two real events in his church recently: "Our Church looks better and better every day. All the windows are in place now, practically all the trimmings are completed, they are putting down the floors as fast as they can and the painters are now putting on the second coat of paint. If we can only get our heating man here and begin to install our heating plant, within the next six weeks certainly, we will be able to have our opening. Only wish you could have been here last night to attend a business meeting of our newly organized Young People's Society of Progressive Christian Endeavorers, or, as they call it, the Young People's Progressive Christian Endeavor Society. They very enthusiastically voted to purchase at once a Pipe Organ, to be installed and ready for our opening service, just whenever that takes place, if it is within the next thirty days. Believe me, these are some young people we have down here at South Norfolk; in fact, I tell them all the members of our church are young folks. We had good services here on Sunday; fine congregations. We had a missionary program Sunday night, presented by the Junior, Young People's, and Senior C. E. Societies. Everybody enjoyed it." When the church is completed, it will be second, in Eastern Virginia, to Christian Temple only, and will certainly be a credit, not only to the people of South Norfolk, but to the Christians.

"EXCEPT."

A good many excepts, several notable ones, occur in the Bible, two of the most distinctly missionary being "How can I except some man should guide me" and "Except your brother be with you." Are we conscious and mindful of our responsibility for the salvation of others? Are we making the scriptures known? It being "the power of God unto salvation" is it not obligatory upon Christian people to unfold and impart the Word to those who know it not? Knowing ourselves the gospel message dare we withhold it from others? "How shall they believe in Him of whom they have not heard?" Millions, far and near, cannot discern nor understand for themselves, nor even read. On this account deserts and famines of spiritual need are calling from everywhere to every true Christian disciple. These arid, neglected places may be found in the path of daily duty—as we go from Jerusalem to Gaza or from Egypt to Canaan, so to speak; or at a definite post in some distant land; or, perchance, right at our door. The chariot of opportunity is passing our way daily. Failing to get aboard; failing in ministry, according to our gift, to those in spiritual affliction, soon some of us may have to hear the words, "Inasmuch as ye *did it not.*

Writing some song verses a good many years ago these lines came to me:

"Home and rest and heaven, Jesus face to see,
He's gone to make all things ready for you and me."

Then the complacency of my thought was arrested. God was speaking, seeking to enlarge and ennoble my understanding of His spirit and of His purpose in sending His Son into a cruel, sinful world to be the Savior of *all* men. Hearing God's voice I listened oh, so closely, so prayerfully, and this is what He said: "Ye shall not see my face except your brother be with you," from which I learned a never-to-be-forgotten lesson, viz.: that in no sense is any human being a preferred subject for the Kingdom and that only as we respond, according to ability, to the temporal and spiritual need of others, is our own salvation assured.

Ofttimes when we wait in His presence God disturbs our attitude of self-satisfaction by turning our thought away from so much of heaven to a little more of earth where there is so much to be done before we shall be fitted for the home and rest and heaven about which we are wont to sing. Thus by His great love and mercy God would save us from *ourselves.* There is no foe like the one within. When we have overcome self we will have overcome the world.

Mrs. J. J. Lincoln.

THE SECURITY OF BELIEVERS.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust." "He shall cover thee with His feathers, and under his wings shalt thou trust:" That word trust means in the Scripture, to have confidence in, to lean on, to take refuge. In reading the Psalms it makes the promises to the righteous mean more if we keep this in mind.

"The name of the Lord is a strong tower; the righteous runneth into it, and is safe." "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long." Safe are they who abide under the shadow of the Almighty. Safe are they who take refuge under His wings.

Oh, the boundless, unfathomable promises of safety by day and by night, which are given us in His word, "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Have you made Him your dwelling place? They come to Him pleading His promises, remembering always our crucified and risen Lord is now at His right hand pleading for all who have believed on His name. Our God is a God of truth. He cannot deny Himself. Heaven and earth will pass away before one word of His will fail.

So by day let us abide under the shadow of the Almighty, and by night let us take refuge under His wings. "Then when thou liest down thou shalt not be afraid: yea, thou shalt lie down and thy sleep shall be sweet," for underneath are the everlasting arms, above is the shadow of His wing, and as the "mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever." If you are not one of His own, will you not make your calling and election sure this day by taking His beloved Son, who died upon Calvary for all, as your Savior and Redeemer!

MINNIE LOHR,
Mt. Vernon, O.

SPECIAL NOTICE.

To Missionary Societies of the Eastern Virginia Christian Conference.

The District Spring Missionary Rallies will be held as follows:

Franklin District—Mrs J. A. Williams, superintendent, Windsor, March 30th.

Waverly District—Mrs. B. E. White, superintendent, Burton's Grove, March 31st.

Nansemond and Gates District—Mrs. H. S. Hardcastle, superintendent, Cypress Chapel, April 1st.

Norfolk District—Mrs. J. E. Cartwright, superintendent, First Church, Portsmouth, April 2d.

These Rallies were a great success last year. Why not make them a real source of help and inspiration again this year?

Dr. J. O. Atkinson, Rev. H. S. Hardcastle, and Rev. J. G. Truitt, will be present at each session with messages of importance and interest.

Each superintendent is urged to have a good representation from all the churches of her district.

MRS. L. W. STAGG,
Norfolk, Va. *Secretary.*

NOTICE.

Beginning the first of May, Rev. H. Jennings Fleming will be available for evangelistic work for the summer months. He will be glad to serve in that capacity. Those desiring his services will please address him at Richfield, N. C.

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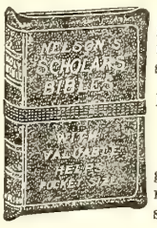

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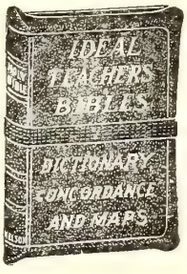

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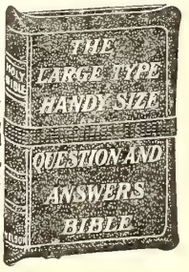

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THE CHRISTIAN SUN

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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A VISION OF THE CHRIST.

There is no need as emphatic and pronounced today as a vision of the real Christ. The eyes of the world have been so visioned with war and butchery, and so intent upon material development, gain, and prosperity, that there has been little disposition or inclination to vision the Christ. We seem to have lost a consciousness of His presence, personality and power. In brief, we seem not to be striving to visualize the man of Galilee, the Son of God. A serious and striking attempt to visualize Him has recently been made by Rev. E. Stanley Jones, a missionary in India. Dr. Jones sees Christ walking on the way of the India road, sympathizing with India's burdens, problems and poverty. He has caught a vision of the Christ as few men have in our day, and the thousands of India are taking note of this man that he has been with Christ. It is a wonderful message he is carrying to sin cursed India, because he seems to have caught a very distinct vision of the Christ.

A vision of the Son of God, or of God the Father, always reveals opportunity, duty, and prayer. When Jacob slept and dreamed, he saw a ladder sent up from earth to heaven. At the upper end of the ladder he saw God standing. It was in the light of this vision of God that Jacob realized the character of the house of God, an awful responsibility of the presence and power of God, and his own duty to all his earnings and expenditures. Up to this time Jacob hadn't thought much about the welfare of others or his relationship to his kindred, or even to his earnings and prosperity. It was the vision of God standing at the top of the ladder that revealed to Jacob his opportunity, his obligation, and his duty.

In his sermon Sunday morning, March 7th, Dr. C. H. Rowland of the First Christian Church, Greensboro, carried home to the hearts of his congregation this thought in a very great and convincing manner. The Greensboro *Daily News* of March 8th, quoted him as saying:

"There is a mistaken idea that the vision of the needy is a missionary vision. This vision of the needy is not going to save the world unless we have seen Christ. The vision of numbers has deceived us. More people are connected with the church than ever before in its history and yet the church has never struggled under such debts. We have thought equipment would suffice. We have more great buildings, and the plans are for greater ones, yet the world is not reached. We have trusted to education and culture, but now know that these do not meet the needs. There is more wealth, larger gifts, greater benevolence, but with all this, there are hundreds of qualified workers ready to go and there is not money to send them.

"Isaiah had a real missionary vision when he saw the Lord. Paul had one when a man stood by. It is not a vision of the needy nor one of things but of a person. All missionaries have their vision when they see the Lord. It is a vision of love, for 'God so loved that he gave.' It is a vision of humility, 'He was rejected and spat upon.' It is a vision of the conqueror. 'This day shalt thou be with me in Paradise.' When we see him in his beauty it begets a desire to be like him. To be like Him is to be missionary."

Dr. Rowland is eminently correct. For if the gospel is carried to those who have it not, it will be not for our sakes, merely, or for their sakes, but for Christ's sake. We may trace our other efforts, and our other gifts even in benovolence, charity, and church, to some selfish motive, and get some reward, through expression of gratitude or appreciation, from those whom we have thus helped by charity, and benevolence. But when we put our money on the altar, or our sacrificial service, to send or to carry the gospel to foreign lands, we never expect any reward or expression of gratitude, nor any honor or appreciation from any one this side of heaven. We do this for Christ's sake, because we have a vision of Him, of His command to us, and of His love for all the world. We may not be able to love all classes, and kinds, and colors of all races, tongues and climes; but our Saviour was able, and God does love all peoples every where. And if we have a vision of the Christ as Dr. Rowland has so well pointed out, we shall do the Missionary deed, and undertake the Missionary task. It is this vision of God, and of His Christ, that the world so much needs today. Wealth is increasing, mansions and palaces and great material gains are being piled up on every hand. But the world does not grow happier, better or more contented because of these. Christ alone can bring peace, and contentment to this troubled, torn world, and only those who get a vision of Him can truly say with Paul, "I have learned in whatsoever state I am to be content."

If our Mission Month, and the emphasis our pulpits are now trying to place on Missions, does not bring a great vision of the Christ to our churches, we have missed the mark and the prize of the high calling for which we are striving.

A real, true vision of the Christ will reveal to us our responsibility, our duty, our obligation and our privilege of Mission Month.

J. O. A.

CHILD LIFE IN PORTO RICO.

When we Christians in Mission Month give to the Emergency Mission Fund, we are making direct contributions to the relief of child-life in Porto Rico, having been doing so now for nearly twenty five years. We have four missionaries there now and want to keep them there and do more than we are doing, because the need is great and the opportunity for real Christian service there is great.

A writer in the *Missionary Review of the World* for March, throws some light on conditions of child life in Porto Rico that is now timely and interesting:

"After four hundred years of the Spanish regime in Porto Rico, ninety-seven per cent of the people of that island were illiterate. Twenty-one years of the American regime reduced this to sixty-five per cent. The government, the missions, and Masonic orders are realizing the need and increasing the schools. The poverty of the people is a drawback. For example, one of the teachers found that the children could work only an hour or two in the morning before they became listless. Members of the American Protestant Episcopal congregation in San Juan provided, as an experiment, the simplest meal in the middle of the morning, oatmeal and milk, or bread and cocoa. They were going to try it for three months and judge the effect, but at the end of a month the children were found to have gained in weight from that simple fare, and the teacher reported an incredible improvement in their work. One small boy begged to come to school on Saturday. 'Do you like school so much?' 'No,' he said, honestly, 'but I want my breakfast.' The missionary found that in this child's home there were nine children, and all the food they had in a day was coffee and a banana or a sweet potato."

J. O. A.

HOW MUCH OF THE MONEY GOES THERE?

A good friend writes to learn how much of the money raised for foreign missions actually goes to the foreign work—reaches the object for which it was contributed. The enquirer wishes a quick and certain answer "because it is very important. Some are saying they would give to foreign missions, but so little of the money reaches the foreign field that they refuse to give."

Now in the first place our enquiring friend is just mistaken as to the "importance" of the question. Those who raised that question and put it to our friend do not care anything at all about the answer. They may think they do, but they are mistaken. It is just one of the age old excuses for not making an offering, an excuse that has been in vogue, we presume, ever since the days of Ananias and Sapphira. Those who make the excuse just deceive themselves and ease their conscience in that way.

How much of the price that we pay for a hat goes into the pocket of the laborer who made the hat? Now did the answer to that question ever prevent one who wanted to buy a hat from doing so? How much of the money that we pay for life insurance goes into the pocket of the agent and the office? Does the answer to that question prevent one from taking out life insurance? How much of the money one pays for a Ford goes into the pocket of the workmen that built the Ford, and how much into Henry's pocket? Does the answer to that question keep one from buying a Ford? Nay, verily. It is the price that prevents us, if we are prevented, and not where the price goes after we have made the purchase.

Then there is a second consideration. Those who handle mission money and church funds are, as a rule, among the most reliable and trustworthy people we know. The churches would not keep them employed long if they were not. To say that we will not give to foreign missions because such small fraction of that given reaches

that to which it is given is to question the integrity, the varacity and the honesty of those whom the church has selected to handle such funds.

Then a third consideration, and the answer to our enquirer is, All that is given to foreign missions goes to the object for which it was given. Those who handle the funds do not take them in a bag and carry them across the seas and pay them all over to the missionaries. But they do that which is far better, more economical and more helpful. They work with the missionaries, counsel with them, plan and pray and pull and push and advise and economise in every possible way to make the meagre funds contributed go just as far, and accomplish just as much as possible.

We might as well say that we will not ride on trains because the railway company indulges the extravagance of having a conductor to take up tickets and carry out the schedule, as to say we will not give to foreign missions because so little of the money given goes into the pockets of the workers on the field.

It is all just an age old, easy, silly excuse—made only by those who want an excuse for not obeying their Lord's command, "Go ye into all the world and preach the gospel to every creature."

No wonder our Lord preached a great sermon in denunciation of the excuse makers (See Luke 14: 16-24). And no wonder He said in that sermon (verse 21) that the master was angry. Those who made such excuses know better, but they talk to deceive both themselves and others.

J. O. A.

"THE PATHS THAT LEAD TO GOD."

This is the suggestive and promising title of a book which more than fulfills its promise.

Dr. Wilbur Fisk Tillett, Dean Emeritus of the Theological Faculty and Professor of Christian Doctrine in Vanderbilt University, is the author of this perfectly wonderful book, the second and revised edition of which has recently come from the press.

Anyone who has ever heard Dr. Tillett on the convention floor of the Federal Council of Churches, can easily appreciate the unique contribution any book from his pen would be.

Dr. Tillet's training has fitted him in a peculiar way to write this masterful volume. He received his theological education and M. A. degree at Princeton, the honorary degrees of S. T. D. from Northwestern University, D. D. from Wesleyan University, LL. D. from Southwestern University. Dr. Tillett has been a professor in the department of Philosophy of Religion at Vanderbilt University for more than thirty years.

His latest book, "The Paths that Lead to God," is the fruitage of a life-time of study, observation and experience. For the pastor who has had the benefit of a Seminary training, this book will be a scurce of delight and satisfaction by reason of the clear style of the author and the comprehensive summary and restatement of the principles involved in the Philosophy of Religion.

For the pastor who has not had the benefit of a Seminary course, the book will prove a veritable messenger from God, by reason of the clear cut and easily understood presentation of the great themes with which every religious leader ought to be acquainted.

The volume is a breath of fresh air in the stifled atmosphere of the present theological controversy, for it demonstrates that man does not have to assume the role of either a Modernist or a Fundamentalist in order to be heard, but that the truth will always have a hearing. Hence the book will be welcomed by that large group of religious leaders who refuse to be labeled as either "Modernists" or "Fundamentalists," but who want to be known as "Christians only."

The book is literally filled with food thought for the minister who gives time and study to his sermon preparation.

Chapter one, the introduction, bears the heading, "A Knowledge of God—Man's Greatest Need"; chapter two, "The God We Seek"; chapter three, "Religion and Religions as Related to God"; chapter four, "Through Nature to God"; chapter five, "Through Science to God"; chapter six, "Evolution and God"; chapter seven, "Through Man to God"; chapter eight, "Through Philosophy to God"; chapter nine, "Through Reason to God"; chapter ten, "Through the Bible to God"; chapter eleven, "The Progressive Revelation of God in the Scriptures"; chapter twelve, "The Divine Inspiration of the Scriptures"; chapter thirteen, "Miracles in Modern Apologetics"; chapter fourteen, "The Prophets as Interpreters and Revealers of God"; chapter fifteen, "Through Christ to God"; chapter sixteen, "Through the Church to God"; chapter seventeen, "Through the Creeds to God"; chapter eighteen, "Through Doubt to Faith"; chapter nineteen, "Through Experience to God"; chapter twenty, "Through Suffering and Death to God."

Any one of these twenty illuminating chapters is well worth the price of the book, which sells for $3.00 net. The volume has 581 pages of most interesting and helpful reading. It is published by George H. Doran Co., New York, and can be secured from any book store.

This brief statement from the introduction to the chapter on "Through Experience to God," illustrates the wholesome and challenging spirit of the author: "The only knowledge of God that is saving and satisfying is that obtained in and through a personal experience. The intellectual experience of God finds expression in creeds; a heart experience of God expresses itself in love and other emotions; a volitional experience of God expresses itself in obedience and deeds. To know God by experience involves all of these."

The volume will be an asset to any pastor's library.

R. C. H.

HIS FIRST SERMON.

The Sun's Editor has just read with glowing heart and amazing joy, Rev. E. Stanley Jones' marvelous book, "The Christ of the Indian Road." Without comment we give Dr. Jones' account of his first sermon:

"When I was called to the ministry, I had a vague notion that I was to be God's lawyer—I was to argue his case for him and put it up brilliantly. When I told my pastor of my call he surprised me and thoroughly frightened me by asking me to preach my first sermon on a certain Sunday night. I prepared very thoroughly, for I was anxious to make a good impression and argue his case acceptably. There was a large crowd there full of expectancy, for they wished the young man well.

"I began on rather a high key. I had not gone a half dozen sentences when I used a word I had never used before (nor have I used it since!)—'indifferentism.' When I used that word I saw a college girl in the audience put down her head and smile. It so upset me that when I came back down to the thread of my discourse, it was gone—absolutely. I do not know how I stood there, rubbing my hands, hoping that something would come back. It seemed an age. Finally I blurted out: 'Friends, I am sorry, but I have forgotten my sermon!' I started down the steps leading from the pulpit in shame and confusion. This was the beginning of my ministry, I thought—a tragic failure. As I was about to leave the pulpit a voice seemed to say to me, 'Haven't I done anything for you?'

"'Yes,' I replied. 'You have done everything for me.'

"'Well,' answered the voice, 'could you tell that?'

"'Yes, I suppose I could,' I eagerly replied.

"So instead of going to my seat, I came around in front of the pulpit below (I felt very lowly by this time and was persuaded I did not belong up there) and said: 'Friends, I see I cannot preach, but I love Jesus Christ. You know what my life was here in this community—that of a wild, reckless young man—and you know what it now is. You know he has made life new for me, and though I cannot preach I am determined to love and serve him.'

"At the close, a lad came up and said: 'Stanley, I wish I could find what you have found.' He did find it then and there. He is a member of that Church now—a fine Christian man.

"No one congratulated me on that sermon that night, but after the sting of it had passed away, I have been congratulating myself ever since. The Lord let me down with a terrible thump, but I got the lesson never to be forgotten: In my ministry I was to be, not God's lawyer, but his witness. That would mean that there would have to be a living communion with Christ so that there would always be something to pass on. Since that day, I have tried to witness before high and low what Christ has been to an unworthy life.

"The students of a Hindu college asked me to come and speak to them at the college, and they suggested the topic: 'Tell Your Own Personal Religious Experience.' Always, on the last night of every series, I tell my personal experience. They forget many, if not most, of my arguments, but they bring up this matter of experience again and again. It grips."

J. O. A.

A PASTOR'S QUESTION ANSWERED.

One of our pastors wrote The Sun's Editor last week enquiring as to how many missionaries our Christian Church has sent to the foreign field and how many it now had on the field. The answer was given, but the number is painful to contemplate and is not repeated here. But this pastor asked another question which we did not answer because at the time we did not have the facts. That other question, which we are now prepared to answer, was this, "How many Missionaries has the Moody Bible Institute sent out?" The answer to this question is found on page 222 of the *Missionary Review of the World,* as follows: "The Moody Bible Institute has sent more than 1,300 students as missionaries into foreign fields alone, since it was organized. Last year it sent out sixty. There are now at work in thirty-seven (foreign) mission fields 959 of its graduates."

Think of it—more foreign missionaries by far went out last year from this one institute than have gone out from all the institutions and churches of our Christian forces in the last one hundred years. Is it not time we Christians were putting on a program of missions, and evangelization worthy of the great principles we have and teach?

J. O. A.

"If you have injured another, you will never again know abiding joy in their presence till you straighten it up, as it is the very nature of the soul to hate those we have wronged. Self-condemnation forces the feeling upon men as God's call to heart unity and oneness."—*Exchange.*

CONTRIBUTIONS

SUFFOLK LETTER.

There is too much said in these days about dress, automobiles, joy-rides, young people, and the laxity of this age. In everything, the extremes are discussed, in ordinary conversation, as the rule. Extremes meet and make the average; and extremes of different ages make an average; and that average in one generation is determined by the dominant thought and life of that generation. No doubt a fair comparison of the social, industrial, and religious life of many generations would show an increasing gain for the good, and an increasing gain for the evil; but the sum total comparison would, undoubtedly, show that the good is gaining over the bad, and that humanity is growing better.

Those who make up their judgment out of their own experience or one generation, are liable to err, as no one generation determines anything on a world-scale. Again, individuals who believe and lament the evils of their generation only are liable to draw wrong conclusions because they are growing in grace. As Christians grow better, the same lines of human conduct that once were overlooked by them, appear worse than they did when they were young. It is a difficult thing to grow in grace without growing pessemistic. Ignorance always looks worse to those who are educated; poverty looks worse to the rich; uncleanness looks worse to the clean; dishonesty looks worse to the honest; irreligion looks worse to the religious; the backward Christian looks worse to the advanced Christian. Progress is made by criticism. Flattery pleases the self-satisfied.

The Press is responsible for much of the alarm felt in these days for the young. The Press publishes the evils in bold type and the good in minion. In other words, the Press carries more of the evil than of the good. The bad is *news;* there is so much of the good that it cannot be printed. The holes in the road are noticed more than miles of smooth surface. The ills of life count more than the health of life; in fact health is realized most in sickness; and fortune is appreciated most in misfortune.

If the world is getting worse, Christianity is a failure. Jesus came to save the world, and *He will.* It may take ages, it may witness great evils that will, for the time, crucify the good; but *He will win.* Evil comes to the light more than ever before in the history of man; and it may be that the Press is helping to call the attention of the church to the evils of the times, unconsciously, to provoke Christian men and women to the condemnation of evil. It may be helping rather than encouraging wrong. God can "make the wrath of man to praise Him."

Every age has its fashions; but fashions control only for the time. The fashions of this age may be only a link in the chain of fashions from Eden till nineteen twenty-six. But "the fashion of this world passeth away." Fashions are like storms. They come and go. Storms seem to do much damage, but they created the weather bureau, the life-saving stations and service, and the life-preservers. The world moves on after Jesus Christ, and He will lead the world into the safe Harbor. W. W. STALEY.

ELON LETTER.

One of our good brethren is quoted as being opposed to so much union propaganda. Why not merge with some other denomination and quit? he is reported as asking.

When a man and woman marry, do they cease to exist? When Christ prayed for the one-ness of His followers, did He desire their obliteration?

The Christian Church has never felt that way about it, and our great and ultimate aim from the beginning has been to consumate the union of all Christ's followers. Perhaps it would be stating the whole truth to say that we had from the beginning two great, ultimate purposes. The first related to religious liberty and the second to Christian union.

For more than a hundred years, we have stood for religious liberty, till today that principle is all but universally accepted. Our movement has been the leaven that has brought this happy situation to pass. There has never been a heresy trial in the Christian Church and it is inconceivable that there should ever be. The liberty of conscience, or the right of private judgment, which we ascribe to all Christ's followers, definitely disposes of that matter. So long as a professing Christian exhibits Christian character, or vital piety in his daily life, his membership and fellowship in the Christian Church is unquestioned. The Christian world outside our Brotherhood has looked on dubiously to see how our liberty would work. It has worked, and increasingly other denominations have come to adopt our attitude. The Christian world today tacitly accepts our cardinal principle of religious liberty.

It may take us another century to bring Christian Union to pass. Already we see signs of progress in that direction. Leaders in other folds are declaiming for Christian union. Eventually it must come, and when it does come, the Christian Church will not have quit. Rather she will have entered upon a larger life and a nobler service.

Of this we may be sure: Christ will not permit a church that undertakes to answer His prayer for the union of His followers to suffer. He declared that the world would never accept Him as sent by His Father till His followers should unite. Christian Union is therefore the central concern for us today. When we neglect it for less weighty matters, we but delay the winning of the world to Christ. We need denominational disarmament as some one has said, and we need it primarily. Let the Christian Church lead in this important matter. W. A. HARPER.

GIVING OR PAYING?

Giving is God's plan of making us like himself. It is his divine plan of transforming character. When once this truth grips us, it will change our whole attitude of life. Giving will become one of our pleasures and it will lose its distastefulness. Why are there so many calls for worthy purposes, the church, missions, education, the orphan, the starving? Of course one reason is that of the need; but a greater reason is because of *our* need. We need to give, whether our church needs our giving or not. When we complain of the many calls that come to us, all worthy calls, we reveal that we do not yet understand God's plan of making us Godlike. Rather, let us thank God for every worthy call that comes to us. We may not be able to give to every call or as much as we would like to many of them, but let us not complain at any worthy cause. Giving is not for God's sake; it is for our sakes.

"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine."

"If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof."

"The silver is mine, and the gold is mine, saith the Lord of hosts."

"The earth is the Lord's and the fullness thereof."

Frequent giving and generous giving help to cultivate the grace of giving. I must give because I need to give.

Our gifts are made to God, not to persons or causes. One does not give to his pastor, or to his church treasurer or to the trustees. When we put our offering on the plate in our church services each week, we are not giving to the men who pass the plate, nor to the minister or the officials. We are making our gifts to God. It is just as though it were the pierced hand of Christ himself receiving our gift. All this giving is to be an act of worship. Too often it has never added anything of spirituality to our lives. It has been merely paying our church bills. We have not made it a beautiful act of worship and let it enrich our lives. We have been losers because we have not realized what Paul tried to teach us in "Upon the first day of the week let each of you." The weekly gift at church by each one of us, young and old, husband and wife, is a weekly reminder of God's ownership and of our Stewardship. That is to link up our weekly work and earning with our prayers, praises, and hymns. WARREN H. DENISON.

THE MEMBER'S TASK.

(*A Plea for Personal Evangelism.*)

BY DR. S. D. DAUGHERTY.

The following article which appeared recently in *The Lutheran,* was written by a friend who is a past-master in the art of soul winning. Dr. Daugherty has been wonderfully used of God in building a large number of strong and influential churches. The secret of his great work has been his zeal in Evangelism and his ability to inspire the laity to win their friends to Christ. Dr. Daugherty is Secretary of Evangelism in the United Lutheran Church. We appreciate his courtesy in permitting us to give his message to our people.
ROY C. HELFENSTEIN.

"The Member's Task" in the program of evangelistic effort takes us back to the very beginning and heart of this matter. For too long a time the Church has been depending upon special evangelists, the few soul-thirsty pastors and Bible school teachers, or perhaps the pious parent, to point out the way of salvation to the unsaved. It is high time that the rank and file of church members be brought to realize that the Lord is depending upon them to do their part in this God-given task.

Jesus, in lining up men to help Him in this work of evangelism, which he would soon turn over to them and to those who, through them, would become His disciples, called some plain fishermen, a money changer and a few others. On an occasion when He had a big evangelistic campaign to put over in a very short time, He put His hands on seventy men and sent them out two by two before His face to the cities and places to which He would come. In all He had but one outstanding man of culture and of religious stock—Saul of Tarsus—and he was called after our Lord's ascension.

On the day of Pentecost, Peter assured the bewildered crowd and the critical Jews that the witnessing in many tongues on the occasion was but the fulfillment of the prophecy of Joel that the Spirit of God would be poured out upon all flesh and that their sons and their daughters would be the evangelists in all nations.

Strange as it may seem, the church members have been wont to turn over this most holy task, namely, that of "winning souls," to the pastors,

special evangelists, and other employed workers. The great need of this and all ages is that the church members—the priesthood of believers, male and female—should take their places in the home, in the Bible school, and in the community, as witnesses for the salvation of the unsaved about them. It is the blessed task which the Lord Jesus confers upon His spirit-born disciples.

Facing the Obligation.

Perhaps the whom, the how, the where, and the when, are the out-standing difficulties in the way of many church members in meeting the responsibility of this task of evangelism. To whom can I go with the evangel? How can I tell the story? Where can I do this and when is the proper time to do it?

The whom includes any and all persons who are unsaved and for whose salvation the Holy Spirit may use you as a real church member. As parents, your supreme task is to be the evangelists of the Lord in helping your children to a conscious realization of their present salvation. Parents should be so zealous of this holy task that they will not permit even their pastor to do this. Surely those who have been used of God in giving physical birth with all its burdens and joys, should covet most earnestly the task of co-laborship with God in the spiritual birth of their children. Mr. Dwight L. Moody, the great evangelist, said: "I would not allow anyone other than myself the privilege of showing my children the way of salvation." The writer did the same. This should be the task of every teacher in the Bible school, if parents are not doing their duty in this matter. Is there a greater task and a sweeter joy for you, as teacher, than that of laboring with God in the matter of their new birth? Are you satisfied to be a teacher of the truth and not covet the privilege of witnessing to the power of that truth in giving life and freedom from condemnation of sin? All members of the church have a like task to perform for the salvation of the unbelieving anywhere and everywhere. There are but two classes of people in the sight of God—the believing sinner, who has the gift of eternal life, and the unbelieving sinner, who shall not see life, but has the wrath of God upon him and is eternally lost, unless he is led to receive Jesus Christ as the One sent of God to him.

How to be used of God in this holy task is a matter of vital importance. Christian parents are often perplexed by *"the how"* of leading their children to a conscious realization of salvation, which is the only and all-satisfying condition coveted by them. The ordinary means of grace, such as baptism, instruction in the Scriptures at home, in the Sunday School, and in the public services of the church, along with prayer, have been used, but the real receiving of Jesus (John 1: 12), the realization of the new birth (John 3: 5), the all-sufficient ground of saving grace (John 3: 14-15), and the assurance of a present salvation (John 3: 36 and John 5: 34) alone will meet the full soul-cravings of a consciously redeemed mother or father.

This should be equally true of the consecrated teacher in the Bible school, and no less true of any Christian who would do personal work among his fellows as partners in business, laborers in the same occupation, comrades in a club or neighbors on the same street. This should be true of all God's handmaidens in their varied relations in every-day life. The ardent missionary laboring for the salvation of womanhood in the far-away land should have an equal concern in the positive salvation of womanhood at home. This yearning for the spiritual life of others should begin in the family circle and find its fullest joy in touching the individuals of the entire community.

But we are still confronted by *how* shall the member's task in real evangelistic effort be "put over." Since this is the work of God, and the Holy Scriptures reveal not only His will to save men but the Lord Jesus Christ as the Saviour, it is the duty of all who would be soul-winners to use the Word of God freely and fully in doing this work. The Holy Spirit is ever ready to honor the proper use of the Word in quickening the soul to a consciousness of sin and then to a saving faith. The *how* may best be realized when you take your Bible, or a copy of the Gospel of St. John for example, and have your child, your pupil, your business associate, your friend, your companion, or your neighbor sit down with you and with the Scriptures in his or her hands, read such passages from the Word as you may wisely suggest, until the Holy Spirit has shown the way of salvation therein. It may be done after this fashion:

A father who has been used of the Lord in winning souls was dealing with his own daughter when she was in her tenth year. She began by reading John 1: 12, and had read perhaps ten or twelve other portions of the Word when, to the great joy of the parent, she said: "Daddy, I know I am saved." The father replied: "These are the sweetest words that ever fell from your lips on daddy's ears. But how do you know that you are saved, daughter?" She immediately read John 3: 36, the first part of the verse, "He that believeth on the Son has everlasting life—" "But how do you understand it?" was asked of her. She replied, "Why, daddy, it says that if I believe on Jesus as my Saviour that I have everlasting life, and, daddy, I believe God." Then the father asked, "When do you receive or have everlasting life?" To this she answered, "I have it now." "But how do you know?" the parent evangelist continued. "Why daddy," she said, "God says that if I believe on Jesus I have everlasting life and that I have it now, and, daddy, I believe God."

This may be the experience, not only of the parents and Sunday School teachers, but of all soul-winners. It requires faith, knowledge of the Word of God, and courage, in leading others to Christ. A teacher was recently asked: "Are you leading the members of your teen-age class in the Sunday School to salvation by faith in Jesus Christ?" The reply was, "Oh, I could never do that." She was assured that she could do so and that that should be the aim of her teaching to those who had not already declared their faith in Him, and that it would bring great joy to her own soul as a teacher evangelist.

The Lord is needing fishers of men (personal evangelists) quite as much now as in the days of His public ministry. He is ready to take the average man as He did then and make him a winner of souls. Parents, Sunday School teachers, and members of the Church in general, must respond to His call and do the work of an evangelist wherever opportunity presents itself or wherever opportunity can be made.

"The where" to perform the task of an evangelist may be answered—*"Anywhere."* In the home, if at all possible. The environment is the most favorable there.

The when may be answered—*"Anytime,* so that it is not too late." Take advantage of the childhood opportunity in the home, in the Sunday School class or whenever you are led of the Spirit to deal with any soul. "Today is the day of salvation." It is dangerous to wait for a better opportunity when the Spirit bids you draw near to show the way to an unregenerated person.

We will be glad to send a sample copy of THE SUN to your friend who does not now subscribe.

NOTICE.

If any of our churches in the Southern Convention are without pastors, I shall be pleased to furnish a list of available ministers with whom correspondence would be invited. I shall be glad to furnish this information as some of our willing and able pastors are ready to take work where needed. J. O. ATKINSON,

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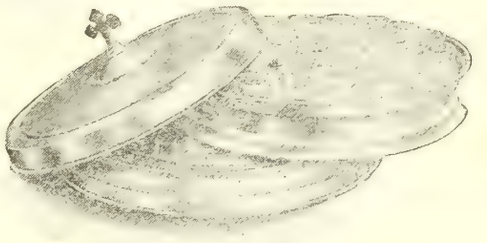

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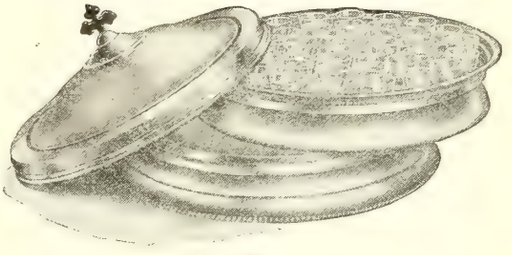

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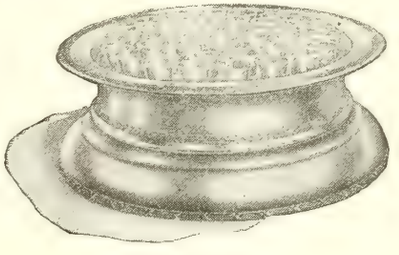

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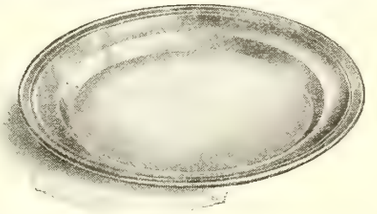

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

CO-OPERATION *and* LOYALTY

Through February and March the churches of our Southern Convention are raising an Emergency Mission Fund. In the *Christian Sun* of February 11th the editor, Dr. J. O. Atkinson, says, "Every active pastor in the Southern Christian Convention has planned to observe Mission Month during either February or March. There is co-operation and loyalty." That is the spirit that wins. Every active pastor co-operating. What a work will be accomplished when throughout our whole brotherhood the spirit of loyalty and co-operation prevails. What steps forward will be taken when every active pastor and church heartily co-operates with the work of his conference. What a note of victory will be heard when all our conferences actually co-operate with the plans and programs of their Regional Convention; and better still will we be able to go forward when all our Regional Conventions unitedly carry out the plans, program and work of our General Convention. There is a steady growing spirit of co-operation and loyalty by our churches and pastors for all the enterprises of our work and we thank God for it. That is the way it ought to be. We should get behind our General Convention plans unitedly, behind our colleges, missions, literature, officials, all our agencies. In our church they are not handed down from some person or boards. The plans and programs in our Christian Church are worked out by the General Convention. All our officials are chosen by said convention. All such programs are placed in the hands of definite boards and executives to carry out what the Convention itself votes. In our church all matters of importance come up from the people. Plans and programs are theirs. Board and officials are agencies and annually they give account to the General Board, which is the Convention itself *ad interim,* and then every quadrennial year they give an account of their stewardship to the Convention itself. There should be hearty, loyal co-operation and ready spirit to yield local and individual plans to the general plans. Our people are doing more of it. It is necessary in baseball, basketball, football, the games of life. It is necessary for co-operation in the home between husband, wife, children, if the home is to be happy and successful. It is necessary in a school, in state, in church. The more we can learn to co-operate as pastors and churches in all the blue prints and outlines worked out by our General Convention the better will our individual churches prosper as well as the whole work of our Christian Church. We can never get very far when church and pastor will not co-operate with the officials and plans of the conference. Our work will not go forward when your conference is a law unto itself and will not work in unison with the plans of your regional convention. The work will always limp and halt when a regional convention does not loyally co-operate with the General Convention. It is splendid that we are coming to a day, not far ahead we hope, when we shall not be saying, "Everybody is out of step but me." It is great to work together.

I believe in the Christian Church, its history, principles, future;

I believe in its people, their faith, loyalty, generosity;

I believe in its institutions, departments of work, agencies;

I believe in the men and women who stand in its places of leadership, their faithfulness, ability, devotion, economy, sacrificial spirit;

I believe in our oncoming young men and women.

Because I believe thus I give my heart, prayers, money, service, loyal co-operation to the plans and work of the Christian Church, its men and agencies.

Loyalty and co-operation will go a long ways in making our Christian Church fulfill her mission in the world.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR FEBRUARY.

Wakefield, Va., $2.17; Henderson, N. C., $5.33; Richmond, Va., $1.92; Antioch, Zuni, Va., $5.00; Timber Ridge, High View, W. Va., $1.25; Rosemont, South Norfolk, Va., $14.05; Winchester, Va., $4.07; Franklinton, N. C., $10.00; South Norfolk, Va., $18.50; Berea (Nans), Driver, Va., $6.45; Linville, Harrisonburg, Va., $3.68; Salem Chapel, Walnut Cove, N. C., $1.00; Shallow Ford, Burlington, N. C., $1.83; Raleigh, N. C., $2.50; Ocean View, Va., $1.70; Suffolk, Va., $12.50; Franklin, Va., $20.00; Richland, Ga., $1.00; Happy Home, Ruffin, N. C., $1.00; Ether, N. C., $4.12; Bethlehem (Nans) Suffolk, Va., $1.67; Bethlehem, Timberville, Va., $3.15; Leaksville, Luray, Va., $ .95; First Church Greensboro, N. C., $21.73; Antioch, Harrisonburg, Va., $3.09; First Church, Norfolk, Va., $5.12; Liberty, N. C., $1.87; South Norfolk, Va., $24.66; Dendron, Va., $15.72; Providence Memorial, Graham, N. C., $5.10; Burlington, N. C., $82.03.

Total S. S. Collections for month of February, $205.53.

While we are profoundly grateful to the schools named above for their liberal offering and to the other schools which contribute monthly to Missions, it is noted with regret that there are quite a few schools in the Southern Christian Convention not yet sufficiently interested in enlarging the Kingdom and building up schools and churches elsewhere to make a monthly contribution. It is devoutly hoped that many of our schools not already doing so will vote for and send us one offering a month for this most worthy and needy work of the Kingdom during the year of our Lord, 1926.

J. O. ATKINSON,
Mission Secretary.

FEBRUARY COLLECTIONS FOR MISSIONS.

Feb. 2	Miss Mary D. Atkinson, Mt. Airy, N. C.	$ 5.00
Feb. 3	Miss Mettie Sutton, Burlington, N. C.	5.00
Feb. 3	Class No. 10, Suffolk, Va.	5.00
Feb. 10	First Church, Richmond, Va.	118.00
Feb. 16	Mr. and Mrs. J. C. Atkinson, Jr., Boston Mass.	5.00
Feb. 17	Mrs. W. H. Speight, Sunbury, N. C.	1.00
Feb. 23	Rev. P. S. Sailer, Brooklyn, N. Y.	2.00
Feb. 23	Rev. and Mrs. J. F. Apple, Elon College, N. C.	10.00
Feb. 23	Liberty Spring, Holland, Va.	57.25
Feb. 24	Dr. J. W. Wellons, Masonic Home, Greensboro	5.00
Feb. 24	Ivor Church, Ivor, Va.	15.68
Feb. 24	A friend	1.00
		$229.93
Feb. 27	Total Emergency Fund Feb.	$229.93
Feb. 27	Total Reg. S. S.	205.53
Feb. 27	Total Special from S. S.	82.03
Feb. 27	Total Rocky Ford Building Fund	12.75
Feb. 27	Total Collections on Pledges	110.00
	Total Collection for February	$640.24
	Amount of Check sent to R. W. Malone, Treasurer	$640.24

J. O. ATKINSON, *Secretary.*
Elon College, N. C.

COME AND SEE.

AN APPRECIATION

(Read before the Woman's Society, Suffolk, Va., Fourteenth Anniversary, February 8th, 1926.)

In two very recent Sunday School lessons we have used and emphasized the expression, "Come and See." The subject of one lesson was, "Five Men Believe On Jesus." It was the story of John and two of his disciples who standing by, looked upon Jesus as he walked. John said, "Behold the Lamb of God." The two disciples heard Him speak and they followed Jesus. When Jesus turned and saw them following He said unto them, "What seek ye?" They said unto Him, "Rabbi, where dwellest thou?" He said unto them, "Come and see." They came and saw where He dwelt and abode with Him.

When Andrew had found Simon and Jesus had found Philip, Philip found Nathaniel and said unto him, "We have found Him of whom the prophets did write, Jesus of Nazareth, son of Joseph." Nathaniel said, "Can there any good thing come out of Nazareth?" Philip said, "Come and see."

Another subject was Jesus and the Samaritan Woman. When the woman at the well was convinced that Jesus was the Messiah she left her waterpot and went her way into the city and said to the men, "Come, see a man that told me all things that ever I did. Is not this the Christ?"

The minutes of the Eastern Virginia Conference of November, 1911, will bear the record of appointing a committee to nominate officers for a Woman's Board for the purpose of organizing Woman's Home and Foreign Missionary Societies in the bounds of the Eastern Virginia Christian Conference. This committee consisted of Mrs. C. H. Rowland, Miss Margaret Brickhouse, and Mrs. W. H. Dick. They had their first meeting in the Suffolk Christian Church, December, 1911, for the purpose of drawing up a constitution. While they were meeting in Dr. Staley's study the Christian Missionary Association was in session in the main auditorium of the church. Mrs. Rowland said when the two meetings had adjourned one of the Suffolk ladies came to her and said, "We are ready to line up and go to work." Another lady of this church inquired of the committee of their plans and seemed very anxious. Both of these ladies have from its organization until

now been valuable members, and their personal influence has gone far in helping the work.

The first separate sessions apart from our Conference was held in the Suffolk Christian Church. Mrs. Dick and Miss Brickhouse remained with the work only a short while but Mrs. Rowland worked faithfully for thirteen years. In February, 1912, eight different Societies were organized, the Suffolk Society being one of them. I am sorry I do not know how they came in number. We had a probable forty chances in our Conference to have Woman's Societies and it has taken us fourteen years to get twenty-five of these organized. In addition to these we have about sixty Young People's Willing Workers' and Cradle Roll Societies. Our Treasurer's report for the quarter just ending December 31, 1926, shows every Woman's Society reporting and all societies together sent the amount of $1,123.12. This is remarkable for our first quarter, the best in the history of our work.

My sudden removal to Asheville, N. C., January, 1912, and the very busy life while there actually caused me to keep very little in touch with you during the first three years of your growth as a Conference. Upon my return to Virginia in February, 1915, I was asked to complete the term of your Conference Treasurer, Miss Bessie Norfleet, one of your own members, who had passed away.

Records will show that your Society has been a leader in all lines of our work. The Young Peoples, Willing Workers and Cradle Roll Societies, which are children of your Woman's Societies, have proven themselves strong and vigorous. I am sure you led off in having Mission Study Classes. Now almost every society in our Conference has fallen in line with the plan and we could scarcely have a Conference program complete if we did not give a portion of time to discuss our Study Books. No feature of our last fall meeting was more to be enjoyed than the reports given by our delegates to Chambersburg and Northfield concerning the current study books.

During my ten years as Treasurer you sent more Life Memberships than all other societies together. Ever since I have known of the work you have sent money regularly for the support of Sunday Schools in Japan. You have each year clothed an orphan and all this in addition to following the mapped out program of our Conference Board. When we started our District Rallies or One Day Schools of Missions you helped us start off our work and have continued to have a most enthusiastic meeting. You have furnished very valuable, faithful members for our Conference Board and have filled important places on our program. This year for the first time we tried our Standard of Excellence. Your own Cradle Roll Society received the banner in that Department. Your Woman's Society is the largest in the Conference and sends the largest contributions both to dues and specials. This year our Conference total was $6,300, and your societies sent more than one-fifth of this amount. I have worked long enough to know that it is not always the ones who are able who give large sums but I can imagine that in the large amounts your church gave some people had to work hard or sacrifice.

During my ten years as Treasurer and one as President your officers and societies have given me splendid support. You have been an inspiration and a wonder both at the same time. Do you wonder why I wanted to accept your very kind invitation sent me by Mrs. Duke.

I really wanted to come and see. Come and see a Woman's Society that could do the things you people have done in these years of organized effort. I wanted to "Come and See" and get from you some inspiration and enthusiasm, some ideas and ideals. I wanted to "Come and See" the band of woman who would undertake a six hundred dollar special over and above other obligations when most of our churches would swoon away if given that task. I wanted to "Come and See" the women who, having selected the task of caring for certain Sunday Schools in Japan, stuck to that task for fourteen years and are still sticking. I wanted to "Come and See" the ones who, when they said they would cloth an orphan, did it every year consistently. I wanted to "Come and See" the people who honored their members who passed away with Life Memberships that costs something.

I wanted to "Come and See" the Society that furnished leaders who carried Missionary messages over in their Sunday Schools. I wanted to "Come and See" a Society that sponsored a Young People's organization that undertook tasks that yours undertake. I am convinced that a big challenge awakes a like response and fear that most of us do not challenge our Young People with things large enough. I wanted to "Come and See" a society that was big enough and liberal enough to lead in the Conference and be a great help and inspiration to all other societies.

I wanted to "Come and See" a society that could be counted upon to increase its activities in all lines ten per cent according to the plan of the Conference. Finally, I wanted to "Come and See" a society that had put its efforts and influence whole heartedly into the work to make the Woman's Home and Foreign Missionary Conference of Eastern Virginia one of the most active and worth while organizations of the Southern Christian Convention.

MRS. M. L. BRYANT.

ENDURANCE AND MISSIONS.

DEAR EDITOR:

All along the pathway of life there are springs from which we drink, that not only quench our thirst, but strengthen us for the journey as well. Sometimes the pathway leads oe'r barren deserts, hot sands, rugged mountain paths, and beneath a scorching sun.

Frequently the traveler becomes faint, and often gives up in the race, or journey of life, while others, whose purpose is well grounded can see the goal in view, even through the obstacles over which they must pass if they reach the desired haven. Paul was a splendid illustration of such a character. He said "this one thing I do, forgetting those things which are behind, I press forward," and if we would sip the juice of Nectar, we must be willing to also forget the things that hinder, and press more firmly the unknown path, the dangers of which will appear less when we have come nearer them, the giants will only prove to be shadows seen from a distance that loom up like ghosts of fearful proportions, that fright the faint hearted and cause them to despair. The battle is not alway to the strong, but more often to him who is willing to *"Endure."*

While "Endurance" is a necessary factor in the race of life, it is by no means all that composes the successful soldier. When the call was issued by the Commander in Chief of the American Army, in the interest of the protection of our homes, our property, and our lives marking the entrance of our Nation in that great conflict, "The World War," which seemed inevitable, there was a responsive chord within the breast of the manhood of our people that quickened into action when the call to arms was broadcasted. Our noble young men presented themselves at the altar of our Country as a patriotic duty. While we appreciate the response given to the call, we must remember that "That call," "That response" meant more than a patriotic duty, however noble this act might have been. I know of nothing more honorable, nor would I be pleased to think of my comrades being less willing to protect the land of the free and the home of the brave, than to exemplify that great quality of which I now mention, *self denial.* As our boys marched from the camps, as they boarded the ships, as they said "good-bye" to those at home, it meant self-denial. It meant the sacrifice of ambition, of comfort, of home, of life itself, if need be, upon the altar of a Christian Nation trying to establish that peace that the angels sang of that starlight night so long ago, "Peace on earth, good will to men."

Today we are on the eve of responding to a call, in this instance not one to arms, where men engage in battle, where the fields become crimson with the blood of their fellow men, but the call for us today is that of our Mission Secretary, the man whom we have delighted to honor and place at the steering wheel of our Missionary affairs in this great Southern Christian Convention. He it is through much prayer and effort issues the call. He is helpless unless the ranks be filled with soldiers possessed with endurance qualities, as well as the Spirit of Him who said, "He that will, come after me, let him deny himself and take up his cross and follow me." The call is not man made, but God given. The Command of the Master when He said "Go" included all. Not one will be exempt, and all can have a part on the battle we now fight for the restoration of lost souls.

Mission Month is at hand. Many will pass the time without much serious thought regarding the outcome, others will intercede with the Father, and prove heroes in Self-denial; and when the end of the journey is reached will hear the sweet music in the voice of our Lord saying, "Inasmuch as ye did unto the least of these my brethren, ye did it unto me. Enter into the joys of thy Lord."

Would I could find words to stress the need of the hour, or language to express the greatness of the task. Could I but lift the veil and expose to view souls groping in darkness that will be doomed to eternal misery and go over the precipice of eternal darkness, and whose blood may be required at our hands, unless we respond in making Mission Month, a month of prayer for extending the Kingdom, and practice every opportunity to deny ourselves and place every penny we can upon the altar, dedicating it as we do so with our continued prayers.

Jesus said on one occasion, "Think not there are yet four months till the harvest. Life up your eyes, the fields are white." With only one life to give, with so short a time to help, and with a shameful memory of how little we have done in the past, may you and I be willing to do our very best to make Mission Month the greatest effort in the history of our Church, making the hearts of those who carry the responsibilities of this sacred duty glad, and not only this, but I believe we can ring the bells of Heaven with our prayers, and when we have brought all the tithes into the storehouse of the Lord, our barns will be filled with plenty and our presses will burst out with new wine.

R. A. WHITTEN,
Reidsville, N. C.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention, at Leaksville Church, near Luray, Va., May 12, 13, 14, 1926.

Alabama Sunday School and Christian Endeavor Convention, Rock Stand Church, May 29, 30, 1926.

Georgia and Alabama Sunday School and Christian Endeavor Convention, North Highlands Church, Columbus, Ga., May 29, 30, 1926.

Eastern North Carolina Sunday School and Christian Endeavor Convention, place unsettled, on July 13, 14, 15, 1926.

Western North Carolina Sunday School and Christian Endeavor Convention, at Ramseur, N. C., Date not decided upon.

Eastern Virginia Sunday School and Christian Endeavor Convention, Waverly, Va., June 20, 21, 1926.

North Carolina and Virginia Sunday School and Christian Endeavor Convention, Lynchburg, Va., date not yet decided.

Elon Summer School of Christian Education, Elon College, N. C. July 26 to August 4, 1926.

Bethlehem Summer School of Christian Education, Wadley, Ala., August 8 to 15, 1926.

(*For information about any of the above, write to* Pattie Coghill, *Field Secretary, Henderson, N. C.*)

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson X.—March 21, 1926.

"JESUS DIES AND RISES FROM THE DEAD."

Golden Text: *"Therefore doth the Father love me, because I lay down my life, that I may take it again."*—John 10: 17.

Lesson: 18: 1-20: 23.

Devotional Reading: Psalm 16: 5-11.

Time: Midnight, Thursday, April 6, Friday, April 7, and Sunday, April 9, A. D. 30.

Place: The house of Annas, the Hall of the Sanhedrin, Pilate's judgment hall, Calvary or Golgotha, and the tomb near the Damascus Gate outside the northern wall of Jerusalem.

In a last minute effort to cover the Gospel of John in a single quarter, the "powers that be" in the Sunday School lesson world, have tried to crowd into the space of one lesson, material that would well fill three at the very least.

After very minutely describing the happenings in the upper room at Jerusalem, John tells us that Jesus went to the Garden of Gethsemane, and His disciples with Him. John omits the account of Christ's agony in the garden. Amos R. Wells says: "Doubtless his tender love could not bear to record it. Perhaps also, he was ashamed to record his own drowsiness, a fault which he shared with Peter and James. Nevertheless, from our Saviour's agony . . . came to the world its most striking lesson in prayer. 'Not my will, but thine be done' has ever since been our model of the spirit in which all petitions are to be laid before the throne of God's grace."

Not long were they to remain in the garden alone, for soon came Judas with his traitor's kiss, and Jesus, ever thinking of his own, went to meet the soldiers saying, "I am he (whom ye seek); if therefore ye seek me let these go their way: that the word might be fulfilled which he spake, Of those whom thou gavest me, I lost not one."

Following quickly upon His arrest in the garden came the trials of Jesus. There were four in all. "The ecclesiastical trial began before Annas, who was the father-in-law of Caiaphas, the high priest, at the headquarters of Annas' party. This was illegal—as though the trial of some reformer in New York should be begun in Tammany Hall."—*Robert E. Speer.*

Finally after the Jews had beaten and abused Jesus, the Roman governor was sought, for he alone could pass a sentence of death. Here we have a story of shirked responsibility. Pilate, finding that Jesus came from Galilee, gladly sent him to Herod for trial, thinking thus to escape responsibility. But God does not allow us so easily to escape, nor did He in the case of Pilate, for the dissolute Herod, though he saw that Christ was innocent, sent him back to Pilate for trial. O, what a glorious opportunity that was—if Pilate could only have seen. He made a weak protest against doing an innocent man to death—he might have been "good" had he not been tempted—"but the man worth while is the man who can smile (and still be a man) when everything goes dead wrong.". He yielded to the tempter—the mob.

And here again John's loving heart seems unable to dwell upon Christ's suffering, for he omits all details of the trip to Golgotha, and briefly sums up the story with, "when they had crucified him."

Here begins the printed part of the lesson, in which we are told of the parting of His garments by the soldiers, "that the scripture might be fulfilled, which saith, They parted my garments among them and upon my vesture did they cast lots." Throughout the entire New Testament this golden thread of evidence runs. "These things therefore the soldiers did."

But if the soldiers were there, there were also some of His friends still faithful, for John was there, and "there were standing by the cross of Jesus his mother, and his mother's sister (the mother of James and John), Mary the wife of Clopas (and mother of the other James, known as the less), and Mary Magdalene. "Thank God," says Dr. J. H. Jowett, "for the mothers who cling to us in the hour of our shame, who stick to the sinking ship, who befriend the lost cause, who stand near our cross when everybody else has fled! I am grateful that our Lord, in the hour of His passion, could look upon a little company of faithful women."

And when Jesus looked and saw His mother there methinks He forgot His pain in sorrow for her. Fain would he call her mother, yet he durst not less He bring His shame upon Her. So we hear Him say, "Woman (woman glorified), behold thy son." And then turning to the beloved disciple, He gives him the charge to be a son to her in His stead.

One must read in the other Gospels the other happenings while Jesus was on the cross, for here we find the brief summary: "He said, It is finished, and gave up the ghost."

There is a pretty story here. Two men who had not professed Jesus while he lived, men of wealth and station, went to the Roman governor and begged the body of Jesus. Too late (?) had they repented—no not too late, for Jesus was to live again. These two men came and gave to the body of Christ what his disciples could not give. Nicodemus gave rich spices and Joseph the tomb that he had had made for himself. The last touch is one of tender love.

And now the scene changes. Where was seeming defeat is victory. The third day is come, and the tomb is empty. The Lord is risen. And the record of His first appearance is a proof of its authenticity. No false writer would have had the risen Lord appear first to a woman. It would have been to Peter, to James, or to John, or perhaps to Pilate but never to a woman. "This signal honor to Mary Magdalene, so appropriate in our eyes, must have seemed strange indeed to early Christians. No false historian would have dreamed of inventing it."

Later in the day Christ did appear to Peter and then to the disciples on the way to Emmaus. And on "that day"—the day of days in John's life he appeared to the ten disciples. It was a great day in the history of the disciples—in the history of the world—it was the first Easter Sunday.

Some Questions to Think About.

1. How does John's account of the betrayal, trial and death of Christ compare with the other Gospels.
2. Of what crime was Jesus accused before the Sanhedrin?
3. Of what was He accused before Pilate.
4. What do you think of Pilate?
5. Why did Pilate deliver Jesus to be crucified?
6. What does Paul give as the reason for Jesus' death? (I. Cor. 15: 3.)

CHRISTIAN ENDEAVOR.

Sunday, March 21, 1926.

"JESUS AND CROSS-BEARING."

Topic: "What Does Jesus Mean by Cross-Bearing."

Scripture References: Matt. 16: 21-28; Jno. 10: 11-16.

In Jesus' day cross-bearing meant death. Jesus bore the cross of death, that we might live. Today cross-bearing means living for others. In Jesus' day it meant "putting one's head in the lion's mouth." In our day it means daring to do right, whatever the cost.

Cross-bearing means the doing of hard things, things we would rather not do. Sometimes it means facing physical death, sometimes, self-crucifiction, death to worldly pleasures. It means thinking of others more than ourselves. It means saving others at our own loss.

Suggestive Thoughts.

To bear the cross first of all calls for self-denial. We cannot indulge ourselves and follow Christ who lived for others.

A bad disposition is not a cross to be borne, but a disease to ge got rid of, an enemy to be conquered.

The idea of the cross has almost gone out of modern life. We strive for success and efficiency, not for service and sacrifice.

Jesus endured the cross. There are things we must endure. These are our daily crosses.

To Think About.

What crosses have we to bear?
Why should we bear crosses at all?
What is the reward of cross-bearing.

"They that can take the cross cheerfully on their backs will find it just such a burden as wings to a bird or sails to a ship."—*Salter.*

Christian Orphanage

Dear Friends:

We get lots of real joy in climbing from one rung in the ladder to the one above. We made quite an effort this week to get up on the third rung in the ladder, but when we counted up our income for the week we found we still lacked a few dollars of getting there, and while we stopped to catch our breath, hoping and praying that some kind hand would give us a push, we went to the post office to get our mail, and received a letter from our kind friends, Mr. and Mrs. Chas. Cook Howell, who live down in the "Sunny South" State of Florida, containing a check for $500.00. Oh, what a push it gave us. It pushed us clear above the third rung in the ladder and on toward the fourth. Isn't that fine? It filled our hearts with joy, and we walked much faster going back to our office to get this in our report for this week. It gave us a new encouragement, a greater determination to still do more for the "little orphans" and give them a chance in life. It is a worthy work and should receive the kindest consideration from all our churches, Sunday Schools and friends. Such good friends as our Brother Howell and his kind wife make our burdens lighter and our work more cheerful.

Our beautiful new building will be completed about the first of April, and we will need six thousand dollars to meet bills at that time. Let us pay cash for it. We started this building on faith, and God has blessed us all along the way and we have met every payment up to this date.

The following has been sent in since our last report:

The Women's Missionary Society of Beulah Christian Church, Ala., Three new quilts, one pair pillow cases and one dress.

Mrs. D. I. Stephenson, Route 3, Raleigh, N. C., Two pair of pillow cases, two vests and two towels.

Dr. J. B. Walker and Walter Sellars, Sixty bathing suits for the little children.

Ladies of Liberty Christian Church, one quilt.

Mrs. W. A. Newman, Henderson, N. C., One dozen stockings for boys.

Bethlehem (E. Va.) Ladies' Aid Society, Forty-four quarts of canned goods, preserves, pickles and fruit.

Mrs. Julia Holt, Chapel Hill, N. C., Three quilts, four sheets, and nine towels.

Miss Bettie Stephenson, Atlanta, Ga., Clothing.

Mrs. Mattie Davis Bowden, Windsor, Va., One dress, underwear and stockings.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 11, 1926.

Amount brought forward		$ 2,655.26
North Carolina and Virginia Conference:		
Bethlehem (N. C.)	$ 2.53	
First Church, Greensboro	22.58	
Pleasant Ridge	.64	
United Christian (Jan.-Feb.)	16.83	
		42.58
Western North Carolina Conference:		
Shady Grove	$ 1.00	
Pleasant Hill	5.32	
		6.32
Eastern North Carolina Conference:		
Christian Light	$ 8.91	
Morrisville	2.00	
Henderson	5.59	
		16.50
Eastern Virginia Conference:		
First Church, Richmond	$ 5.10	
Waverly, Jan.-Feb.	10.00	
Holland	10.00	
		25.10
Georgia and Alabama Conference:		
North Highlands	$ 1.08	
Kite	2.40	
		3.48
Alabama Conference:		
Pisgah		1.27
Special Offerings:		
Mr. and Mrs. C. C. Howell, Jacksonville, Fla.	$500.00	
E. M. Davenport, support of children	37.50	
E. M. Davenport, for clothing	7.40	
C. D. Johnston, guardian	60.00	
W. W. Brown	15.00	
W. A. Rascoe	15.00	
Mrs. Bessie Jordan, for rent	25.00	
Boone Bible Class, Sanford	15.00	
A friend, Durham, N. C.	15.00	
		689.90
New Building Fund:		
Leaksville Christian Church	$ 10.00	
Friendship Class, Leaksville Ch.	5.00	
Pleasant Ridge Church	43.00	
		58.00
Total for week		$ 843.15
Grand total		$ 3,498.41

DEFENDING YOUTH.

The Virginian-Pilot, Daily, Norfolk Va., in its issue of March 1st carried under a double column headline the following extracts from a sermon by Dr. L. E. Smith:

"Hip flask toters" are in the minority among the youth of today and the percentage of drinking college students is very small, declared the Rev. L. E. Smith, minister of the Christian Temple, last night during the course of a sermon on "Save Our Youth," which denied widespread accusations of immorality against the modern young generation.

The trouble with most of the criticism which has been raised against the youth of this country for the past five years is that it usually has consisted of "blanket denunciations," not taking into account the thousands to whom the criticisms do not apply, Dr. Smith said.

"It is true that there are some who are unclean," he said, "but by far the larger number are chaste in their habits and clean in their living. Together with others, I resent wholesale denunciation of youth and desire to vigorously defend the pure and virtuous of our community, country and church."

BLAMES IT ON WETS

Propaganda to the effect that there is universal drinking among the youth of today, Dr. Smith declared, is a trick of the "wets" who have encouraged drinking by asserting that whisky can be had on every corner and inciting contempt of the prohibition law by attacking its constitutionality and enforcement methods.

"And now the wets have become over anxious for the youth of today," he said, "and are turned evangelistic in their pleadings. Their instrument of salvation is a recipe for light wines and beers and their law of redemption is the law legalizing the sale of intoxicating liquors. Who ever heard of intoxicants saving the morals and the characters of anybody? They have been the instruments of hell in spreading sin and shame and want and death."

Dr. Smith declared that young people are not naturally corrupt in their living but are naturally religious and that the expansion of the mind and a yearning after God is evident in youth as at no other age.

The minister concluded his sermon by urging the youth of his church and congregation to form for themselves what he would call, "The Young People's League of Loyalty."

ARTICLES OF LEAGUE

"This league," he said, "should consist of the following Articles of Faith: A belief in God, Christ, the Bible, the Church, our country, ourselves, and that our parents believe in us."

"The Articles of Declaration," he said, "should consist of assertions to uphold the laws of the country and defend its honor, defend ourselves from the onslaughts of this age, refusal to give to any person or organization or legislature the right to defame the youth of this age, and the declaration that we are not skeptics, we are not immoral, we do not drink.

"And then there should be the articles of request," the minister concluded, "to-wit: 'We ask all persons, regardless of class, color, sex or persuasion to consistently refrain from any and all blanket denunciations of the youth of today. We ask all newspapers, magazines and periodicals please to refrain from any further publication of statements derogatory to the youth of this present age."

Children are an heritage of the LORD —*Ps. 127:3.*

And thou shalt teach them diligently. —*Deut. 6:7.*

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

THE MIGHTY POWER OF PRAYER.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY

"RADIANT LOVE"

Text: *"Love suffereth long and is kind."*—I Cor. 13:4-8.

"Let your light so shine before men that they may see your good works."—Matt. 5:16.

The most memorable thing said about any one is that "he was thoughtful and kind." Some one has said that Francis Willard was the living embodiment of the 13th chapter of First Corinthians.

What humanity needs is not only love but love that is kind,—radiates in generous service. It is this that sends us rushing to the bedside of the sick and the dying, to care for the needy and distressed, sustains the temper of the home, fires the zeal of Sunday school teachers and sends the missionary to foreign lands. This was Christ's great passion.

Prayer.—Our Father, we pray for that love that is life's crowning virtue, and that the loving kindness of our Saviour may lead us into paths of service that will make our lives blessings to others. In His name we ask it. Amen.

TUESDAY.

THE POWER OF HIS PRESENCE.

"My presence shall go with thee.—Exodus 33:14.

One of the severest tasks of history is laid upon Moses. Amid dangers and trials indescribble, he is to undertake to lead a long enslaved and semibarbarous people to their promised home. They will turn to idolatry; they will rebel; they will fall into the vices of the heathen surrounding nations; they will try the soul of their leader to the last extreme. This critical situation Moses is now facing; he is ready to sink under it. His only hope of bearing it is by the Divine Presence going with him. And so he utters the fervent prayer that Jehovah go with him, or that he must abandon the task. And then he receives the gracious answer: "My Presence shall go with thee."

We all need the Divine Presence for guidance. We are as sheep who require a shepherd. We cannot see even what the next step will bring upon us. Difficulties and dangers unseen lurk in our path. We know not when some unlooked for temptation will assail us. "Strong in the Lord, and in the power of His might," is the Christian's only bulwark.

Again the Divine Presence is required to incite us to duty. God has a purpose, a task, a calling for every Christian. And it is only when we realize God in our lives that we are moved to put on the whole armor of duty.

The Divine Presence fills us with a sense of comfort. Who can fear when God is our Help and Shield, our Defence, our Peace, our Calm, our Comfort?

Finally, the Divine Presence fills the Christian with "fulness of joy." As the rising sun decks the world with life and splendor, so when the Christian in his experience, in prayer, in the sanctuary, or in life's battles, realizes that God is looking upon him in love, his soul shines with a radiance and leaps with a joy unspeakable.

—REV. JUNIUS B. REMENSNYDER.

Prayer.—Our Father, rough and stormy is the way we have to travel, lighten our loads, solve our problems, shine along the way, open up the path as we go, and make us a blessing. In His name we ask it. Amen.

WEDNESDAY.

LOOKING FOR SOMETHING EASIER.

Text: *"Because the haven was not commodious."*—Acts 27:12-15.

"There is a section of our land that has become famous as a healthful country, being blest with a geneal climate and endowed with great natural beauty. Even visitors from abroad visit this place and stint not its praise. Yet this happened. On visiting there a few years ago, we found two large vans at the station unloading crated furniture for shipment by rail. The man who was leaving the neighborhood was moving to a place some hundred miles distant. He had been informed that the section to which he was going was most attractive, healthful, beautiful and of genial climate. In response to questions, he said he did not know that the place he was leaving was accredited with these same desirable qualities."

How like us! Restless and anything for a change. Lack of stability; lack of self-control, the captain of Paul's ship was safe where he was, but he thought he would be better off somewhere else and he was shipwrecked.

Prayer.—Our Father, in all matters may we not forget to seek Thy counsel. Forbid that we shall be quick to take the counsel of the soft south winds of the world. So guide us that the many troubles that arise may be averted. Help us to bring all our troubles to Thee in prayer and say, "What a friend we have in Jesus." In Christ's name. Amen.

THURSDAY.

THE ECLIPSE OF FAITH.

Text: *"I have prayed for Thee that Thy Faith fail not."*—Luke 22:31, 32.

We all know what happens when there is an eclipse of the sun and even so small a thing as a cloud may hide it from us.

Humanly speaking Peter had some reason to have his faith darkened! There was the shadow of self, the shadow of blasted hopes, disappointment, failure, the crucified Lord; There are lots of other things that make us wonder if God is real and faithful.

It is related that Diogenes once was asked by a friend, "What can I do for you?" He replied, "Stand out of my light." The forces that are unfriendly to religion do not so easily stand aside but we can avoid the shadows by self-renunciation ("If any man come after me let him deny himself"); and we can surrender self and daily "present our bodies wholly acceptable unto God," and we can pray. Prayer and resolute effort removes many obscuring facts and forces.

Prayer.—Our Father, help us this day to so dedicate our lives to Thee that faith may be unbounded. Give us a Christian conscience that enables us to grow mightily and our earnest prayers may be heard at the throne of grace. Amen.

FRIDAY.

WALKING BY THE LIGHT OF OUR OWN FIRE.

Text: *"Walk in the light of your fire and in the sparks that ye have kindled."* — Isaiah 50:10-11.

When man and God came together in Christ Jesus, like the positive and negative poles of electricity, it produces a spark. This spark is divine love in man. It regenerates and fires the soul to the noble and the true, goes out and is kind, saves souls and transforms society. Have we that experience? or has our spiritual spark plug gone dead? Sometimes we lose our vital connection and we fall back into spiritual lethargy. The fire has not been kept burning—the incense has not been kept burning there. Let us heed Isaiah's admonition, "Walk in the light of your fire."

Prayer.—Our Father, may our faith grow stronger with the years, and our hearts cling closer to the Christ, whatever temptations may assail us. Amen.

SATURDAY.

"THE BITTER WITH THE SWEET."

Text: *"To every man according to his several ability."*—Matt. 25:14-18.

The boy and girl who goes to college in preparation for life's work and is constantly choosing that which is easy and pleasant and avoiding that which is hard and distasteful can hardly be said to be aquiring an efficient preparation for life and living. The person who goes through life in the same fashion misses the true values of life. Life is "good soldiers," able to "endure hardship." It is taking up the cross, or there is no crown. If we would reign we must suffer. The athlete trains until he acquires thorough achievement of himself as an athlete, and it is a hard road, but without it he cannot win. Neither can the Christian. Christianity is the "overcoming" life, and to overcome is its challenge.

Prayer.—Our Father, we pray that we may learn to make the best use of our abilities with which Thou has endowed us. We know that we shall be accountable and we wish to render a good report. In Christ's name. Amen.

SUNDAY.

DARK THREADS IN THE PATTERN

Text: *"Now we see through a glass, darkly; but then face to face."*—I Cor. 13:9-13.

One reason why suffering seems so terrible to us is because we see through a glass darkly, not discerning the purpose that it is to serve. If our suffering shall serve to make us humble and sympathetic, if it shall make us prayerful, if it shall lead us nearer to our God—who will not say that after all, it is a good thing for our souls? A well-known verse says:

"Not till the loom is silent
And the shuttles cease to fly,
Shall God unroll the canvas
And explain the reason why,
The dark threads are as needful
In the weaver's skilful hand,
As the threads of gold and silver
In the pattern He has planned."

Which is but to say that our life is like the pattern of a wonderful design. There are bright threads in the pattern, threads of silver and gold, the threads of our happiness and earthly joy. Then there are dark threads, the threads of sorrow, of pain and suffering. These have their place as well as the others, because, by reason of contrast with the dark, the bright thread stands out with greater beauty. Some day we shall see the pattern in its entirety, and when we do, we shall know that God is wiser and kinder than we, and that even in our suffering, He was but planning that which should work out for a greater good in the end.

—REV. GERHARD E. LENSKI.

Prayer.—(by one of the parents) that we may have faith in God, Who doeth all things well, and Who knows all our needs and will supply them.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

To the Children.—

We regret that your Editor's sickness prevents her from being able to perform the duties of her office, and, with you we are sure, wish her a speedy recovery.

MANAGING EDITOR.

A NEW GAME.

Percy Saunders had come up to Perryville to spend a week. He had been there just twelve hours, having come the night before, and he had already been classified and pigeonholed by the Goodrich twins, his country cousins, whom he was visiting. He couldn't climb a tree; he could not swim; he threw a ball like a girl; the delights of using a sling were unknown to him; and—he had to go to bed at half-past seven! As he was a year older than the twins, who were eight, this last was too much.

After breakfast, the three boys went out to the barn, where the twins ran up the ladders and walked the narrow crossbeams thirty feet above the ground as unconcernedly as if they were on the ground.

Percy caught his breath. "Oh, I wish I could do that! I'd love to do all those things, but mamma won't let me because it makes me dizzy."

"Oh, it's easy. See me fly." And Albert took a flying leap of fifteen feet into the hay, followed by his brother.

Then they compared muscles, and found that Percy's were "awful flabby." Their own were like iron. But showing off soon palled on all three of the boys, and they began to wonder what they could play.

"I made up a game the other day," said Percy in the slow, sober tones that had struck the twins as so curious. They chattered as fast and as shrilly as monkeys themselves, in spite of their mother's hourly protestations.

"Did you?" said Albert.

"Out of your own head?" said Herbert.

"Oh, it's easy. I often make 'em up," said Percy, delighted to have made an impression on these athletic boys, who could do so many things which he could not do, although he was so much older.

"Tell us how you play it," said the twins together, eager for some kind of new something.

"Well, it's a kind of Tag. I'll be it, and will start to run after you just the same as I would in tag."

As he spoke, the twins, who had been lying in the barn, jumped to their feet and ran out of the barn.

"Hold on," said Percy. "I must tell you something about it first. As I run after you I holler out a letter of the alphabet, like C, and then if you think of an animal whose name begins with C, and shout it, I can't tag you; but if you don't shout, then I tag you, and you're it, and must run after the others and holler out a letter. It must be some animal; or, if you choose, you can call out flowers. But it must be either animals or countries or fruits; you mustn't mix 'em up in the same game. Now start, and I'll follow."

"I hope he says the same letter again, because I've got a fine animal all ready," said Herbert to Albert.

The boys had not run fifty feet before they found that, whatever else Percy could do, he certainly could run. He was almost upon Herbert before he shouted, and then he yelled "C" as before.

Herbert waited until Percy reached out his hand to tag, and then he shouted "Seal."

"Tag!" said Percy with a burst of laughter.

"That's not fair," said Herbert, "I said 'seal' before you touched me."

"But seal doesn't begin with a C; it begins with an S," said Percy, soberly.

"How about sealing? Isn't that c-e-i-l-i-n-g?" retorted Herbert.

"The plaster one is, but hunting the animal isn't," said Percy with authority.

"He's right, Bert," said Al, who had run up. "You're it."

"Very well," said Bert, "Ready?"

And the two fled before him. He pursued Percy, who ran fleetly out into the road. After a long chase, Percy stubbed his toe, and Herbert gained enough on him to call out "G."

"Gnu," yelled Percy. But with a derisive laugh, Herbert closed on him and tagged him.

"I didn't say N; I said G."

"And I said gnu—g-n-u," said Percy, simply.

"Say, a fellow needn't ever get caught if he spells that way," said Bert angrily. "G-p-o-n-y—pony. That's easy." But Al came up and declared that Percy was right.

They played the game for over an hour. Sometimes even Percy did not think fast enough to avoid being it, and after a while they gave variety to the game by changing to flowers; and there they rather got the best of Percy, who was not familiar with as many varieties as the country boys were. Bert made many laughable mistakes in spelling, and Al gave "phlox" as an F flower.

At last when they grew tired of the sport, they all went up in the hay loft together. The twins helped Percy up the ladder, and they tumbled into the hay.

"You're all right," said Al. "You can run fine, and that's a splendid game."

"And you can spell fine," said Bert.

"I'd rather be able to climb a tree like you fellows than spell any word I ever saw," said Percy, modestly.

"Come on out then, and we'll teach you," said the twins in unison.—*St. Nicholas.*

"WHY?"

When Peggy and Rose were little girls, they had the "why?" habit. When father or mother told them to do anything, they would invariably say, "Why?" Father often said, "Soldiers never ask why; they obey without asking the reason."

One day mother said, "It's such a nice, sunshiny afternoon, let's take our lunch and go in the woods." Peggy and rose were so overjoyed that they forgot to ask "Why?"

They made little, tiny, thin sandwiches and rolled them up in waxed paper, tucked these with some fluffy sponge cakes in a basket, and started.

It was only a little way to the woods, and Peggy and Rose hopped and skipped merrily over the road, while father and mother walked behind; and presently they turned into the cool shade of the chestnut grove. Just beyond the woods was a high bank, along which was a railroad track; and Peggy said, "May we go and see if any trains are coming?"

Trains always had a great fascination for the little girls, so father and mother said yes, and they all went farther on and sat on a rock in the field, where they could see the train if it went by.

Presently Rose said, Father, I see something moving on the bank, close by the track. What is it?"

And Peggy said: "Look, there are five, six, seven little animals there!"

Sure enough, there was a big, fat woodchuck and a family of little baby woodchucks, and they were running up and down the bank and up over the tracks.

"Probably some of the cars drop grain, and they are hunting for it," said father.

Suddenly the mother woodchuck sat up alertly and made a queer little noise. Instantly every baby woodchuck flew to her, and together they disappeared into their hole.

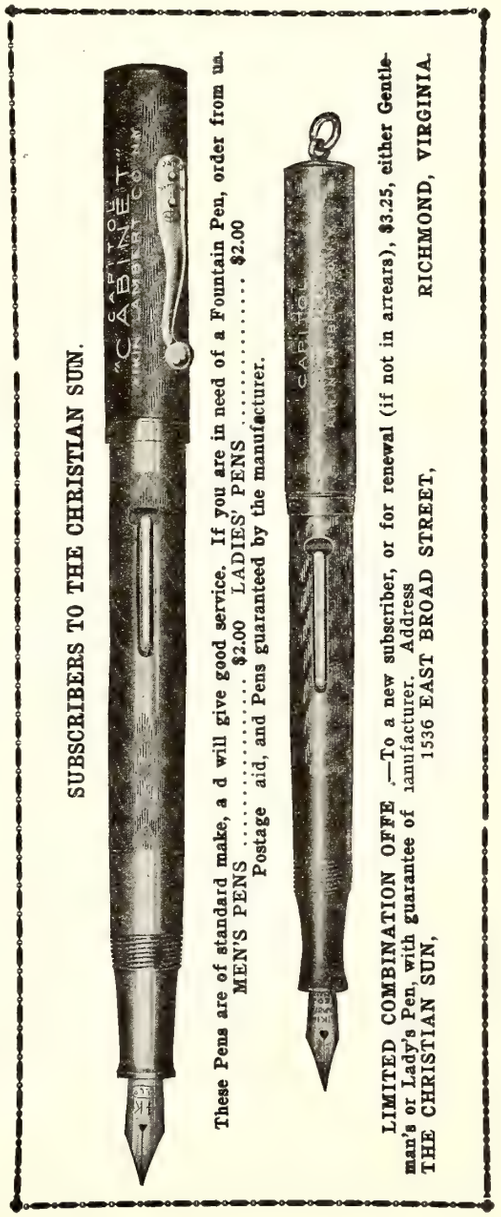
"Why," said Peggy and Rose together, "why did they do that?"

Father was silent. Not a sound was heard for several seconds; then away off in the distance an engine screeched, then a rumble was heard, nearer and nearer, and a train rushed over the track. After it was gone, and everything was quiet, father said, "Did either of you hear one of those little wood chucks ask why they must go in when their mother called?"

And do you know that Peggy and Rose never asked "Why?" foolishly again!—*Youth's Companion.*

"There are battles in life we only can fight,
And victories, too, to win;
And Somebody Else cannot take our place
When we shall have "entered in."
But if Somebody Else has done his work
While we for ease have striven,
'Twill only be fair if the blessed reward
To Somebody Else is given."

—*Selected.*



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MARRIAGES

GUYNN-MEREDITH.

Mr. George Guynn and Miss Emmaline Meredith were united in marriage on Sunday, February 14th, at the home of the bride, near Elk Spur. The ceremony was performed by the writer. They will make their home at Mt. Airy, N. C. Their many friends wish them much success and happiness.

M. T. SORRELL.

WHY MISSIONS?

When Christianity was first preached, our ancestors were wild men of the woods. They were as degraded as the non-Christian peoples of today. The gospel was carried to them by foreign missionaries, and those who did that risked their lives in the attempt. Many of them sealed their testimony with their blood. We are the fruit of Christian missions. By just so much as we prize our blessings are we bound to give the word of life to others who are in need. One might speak also of the reflex influence of missions. He might show how the church and the soul that takes part in this enterprise is richly blessed of God. He that sows bountifully reaps also bountifully. The Lord honors those that honor him.

We have the positive command of our risen Lord, "Go ye therefore." That command has never been revoked. The duty of making Christ known to all nations rests upon the church till he comes in power and glory to gather his redeemed to himself. This is the one work that he is most anxious to accomplish. And just in so far as we are loyal to him we will share in his gracious purpose and in his efforts, to the end that he may see of the travail of his soul and be satisfied.—World Call.

"Look on all His gifts around thee,
Gifts that make it joy to live;
Best of all, O regal kindness!
He has given thee power to give."

OBITUARIES.

THOMAS J. HASKINS.

The passing of Brother Thomas J. Haskins of Palmer Springs, Va., removed from the community and Mt. Auburn Christian Church a man of extraordinary qualities and high Christian character. Brother Haskins was born June 28, 1839, and died February 14, 1926, at the ripe age of eighty-six years, four months, and sixteen days. He was born and reared in Mecklenburg County, Va., where he spent his entire life in useful service to his fellowmen. He was public spirited, possessing the highest conceptions of the obligations resting upon him as a citizen, husband, father, and a Christian gentleman.

He served four years as a faithful soldier in the Confederate Army, with a record second to none in the service. He battled with faith and courage to overcome the difficulties which surrounded the survivors of that struggle. He fought in the front ranks of those who sought to rehabilitate a devastated country and reestablish its institutions—a leader in the civil and religious life of his community for over a half century.

In early life he identified himself with the Christian Church at Mt. Auburn, probably influenced by his marriage to Miss Helen Read, at the early age of twenty-one, whose father, William H. Read, Esq., was long prominent as a member and officer of Mt. Auburn Christian Church in the years immediately preceding and following the Civil war.

He was educated at Hall's private Academy, then located near the present site of Mt. Auburn Church, a well-known institution in its day. He was a man of fine intelligence, independent habits of thought, and high moral character, a true Christian gentleman, loyal and enthusiastic churchman, loved and respected by all, an untiring Sunday School worker, teacher or superintendent most of his life, and a deacon of his church for over fifty years. He served frequently as delegate to his church conferences and conventions, and rendered valuable service on important committees in these organizations.

To the end of his life, he showed a

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keen interest in what was transpiring about him. He greatly desired to see yet more of that which held him firmly—the kind of progress resulting from honest effort both in a material and spiritual sense—yet he realized for some time before the end, that his day was spent, and he was ready to go when the summons came and fell on sleep as quietly as a child in the vigor of health.

Not long before the end came, his pastor visited him, read several passages from devotional portions of the Scriptures which he enjoyed greatly, and with his hand clasped in that of his pastor, united in prayer and fellowship which was a benediction to both.

The funeral services were conducted from Mt. Auburn Church by Rev. Charles L. Read of the M. E. Church, by special request of several years standing, assisted by Dr. P. H. Fleming and Dr. W. C. Wicker, of the Christian Church. The services were largely attended by friends from far and near, the floral designs were beautiful and abundant, the service was simple and appropriate, and his body was placed beside that of the companion of his youth, in Mt. Auburn Cemetery, beneath a mound covered with flowers, to await the resurrection morn.

W. C. W.

THOMPSON.

Died at her home, Haw River, N. C., Mrs. Frank Thompson, February 27, 1926, aged 69 years. She had been an invalid for seven years and suffered much; but bore her affliction with much patience. During the time I have known her, I never heard her utter one word of complaint. She always seemed hopeful and cheerful.

She was a member of the Haw River Christian Church and delighted in its services when she was able to attend. Her husband, one son and two daughters survive her.

The funeral services were conducted from the church of which she was a member by the writer; and her body was laid to rest in Linwood Cemetery, Graham, N. C. The large attendance at the services and the beautiful floral designs attested the esteem in which she was held.

Sweet be her sleep till Jesus bids her arise on the resurrection morning.

P. H. FLEMING.

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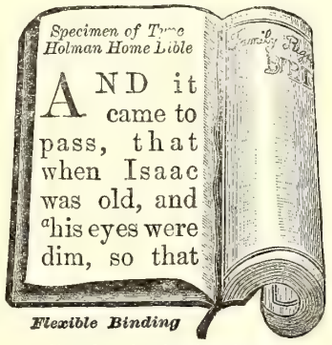

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HILL.

A. A. Hill departed this life from his home in Rockingham County, N. C., on Saturday, February 20, 1926, at the age of 76 years, 10 months, and 20 days.

He was born in Virginia, but at the age of 27, he moved to North Carolina and spent 39 years at the present home site.

He was married to Miss Martha J. Smith, February 2, 1876, having passed their golden wedding anniversary a few days before his death. To this union were born eight children, five of whom are living, Mrs Ida Gillie, and Raleigh, George, Roy and Arthur Hill, all of Ruffin, N. C., except Arthur, who lives at Highland Springs, Va.

Brother Hill was a successful and industrious farmer, a splendid neighbor, and a peaceful citizen. He will be greatly missed.

He professed Christ as his Saviour in middle life and joined Happy Home Christian Church, to which he was devoted and loyal until his earthly pilgrimage ceased. He had been in declining health for several months when he fell asleep in Jesus peacefully.

He leaves to mourn their lot, a devoted wife, one sister, five children, thirteen grandchildren and two great-grandchildren, besides a host of friends.

Funeral services were held at his home church, conducted by his pastor, in the presence of a large congregation, a token of the high esteem in which Brother Hill was held. Interment was made in the church cemetery. "Peace to his ashes."

May our Lord comfort the sorrowing ones.

L. L. WYRICK.

DUNLAP.

Cornelius Dunlap was born July 17, 1851, and died February 22, 1926, aged seventy-four years, seven months and five days. He was married to Mary Elizabeth Stutts, November 18, 1880, and to this union were born ten children, seven of whom are living. Besides these, he leaves his wife and twelve grandchildren to mourn their loss.

He joined Christian Union Baptist Church in early life. Four years ago the writer had the privilege of taking him in at Needham's Grove Christian Church, where he was a faithful member.

He was laid to rest in the cemetery at his old home to await the call of our Lord. May the good Lord bless his family.

W. J. EDWARDS.

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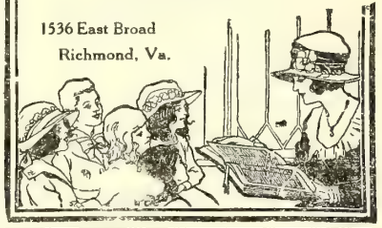

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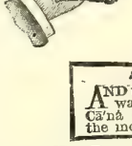

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, MARCH 18, 1926. NUMBER 11.

THE SUN'S OBSERVATORY

Mrs N T Farmer 1-1

By Rev. S. M. Lynam.

A Typewriter Scandal.—

Echoes of the typewriter scandal precipitated when it was discovered that most of the typewriters used by the British government are American made. Though the Prince of Wales owns six American made portables, both he and the Duke of York felt compelled to speak in praise of British made machines. When asked what so many American made typewriters were used for, Mr. Ronald McNeill, the Financial Secretary of the Treasury, replied blandly, for typewriting. The British people feel that the government should use British made machines, which evidently they do not find so good as American made.

John R. Mott in Japan.—

During a brief stop over in Japan on his way to Australia, John R. Mott, world traveller, world organizer, and Christian statesman, was lavished with ave's and vale's, and crowds clattered to hear him on his few appearances in Japan. He was given the freedom of cities and upon him was bestowed the freedom of the empire. This is what Christianity may mean to the Far East, if it is taken by men like Mott, who typify the best that is in it. We should go softly as missionaries, remembering that the faiths of the east are as precious to them that hold them as are our faiths to us. We should take to them to whom we go, the good, the Christ, not the bad of our churches. It is a task for the church, but one which we should undertake gladly, but humbly, going for in prayer, in money, and in person, in the spirit of our Lord, who came not to destroy but to fulfill, or fill full, that which man already had secured of truth.

Sane Education.—

Prof. Lawrence P. Smith of Wellesley College, gave each of his students in a course in the financial organs of society, twenty-five thousand dollars each to go and speculate or invest in stocks and bonds or corporate securities on any stock exchange, or curb market in the country, from February 21st to May 1st. He gave them twenty-five thousand dollars each, theoretically, and up to date the profits have been $14,000, while the losses have been $660. Some of them had a great time in the recent upset in Wall Street financial circles. The course seems to be popular, particularly with the parents, who hail it as a sane method of education to teach women what to do with money, and how to take care of it for herself. It is certainly a practically applied one, and one which women all over the country genuinely need. The greatest profits in the course so far go to Helen Levine, New Rochelle, New York. She has made three thousand dollars.

Proposes Books.—

Dr. E. Burns Martin, who has become well known because of his recommendations for the reading of his congregation, has now sent out a list of books for Lenten reading. He is pastor of the Park Avenue Methodist Church, Kenosha, Wis. He would have us read twelve books during the Lenten season, and it seems to us that the books suggested could not but be helpful, so we pass the list along. They cover much ground, and their titles, which follow, are provocative of thought: "The Story of Jesus," compiled from the Gospels by Dr. Thomas W. Graham, of Oberlin College; "The Influence of Christ in Modern Life," by Newell Dwight Hillis; "There They Crucified Him," by John A. Hutton; "The Life and the Way," a collection of sacred poetry; "Pro Vita Monastica," by Henry Dwight Sedgewick; "Why I am a Christian," by Dr. Frank Crane; "The Christian Belief in Immortality," by J. H. Snowden; "The Healing Shadow," by W. A. Quayle; "The Meaning of God," by Harris F. Rall; "Faith and Success," by Basil King; "Seven Days with God," by Abraham Ribhany; and one of the standard lives of Christ. Dr. Martin recommends, "The Days of His Flesh."

Celebrates Eighty-fifth Birthday.—

Justice Oliver Wendell Holmes of the Supreme Court of the United States celebrated his eighty-fifth birthday recently. He is still hale and hearty at that age, and though he has been a member of the court for twenty-three years, he is still considered one of its most brilliant and liberal members. He was appointed to the bench by President Roosevelt in 1902, when the president was only forty-four. Justice Holmes had at that time been a member of the Massachusetts Supreme Court for twenty years, and was sixty-one, having been born in 1841. He graduated from Harvard in 1861, and served for four years in the Cival War, being thrice wounded. He then edited the *American Law Review,* taught law at Harvard University, and wrote a number of warks on law. Justice Holmes received much from his ancestors, all of whom were brilliant and tallented men and women, contributing much to New England history. His father lived to be eighty-five years and thirty-nine days old, so the venerable justice is not yet so old as his father, but nearly so. He is the oldest member of the Supreme Court, however, none of the others having yet reached seventy. Justice Brandeis is sixty-nine, and Chief Justice Taft is sixty-eight.

A New Sort of Teacher.—

Harvard has recently named the first incumbent in the new chair of the Charles Eliot Chair of Poetry. This chair was established by C. C. Stillman, Manhattan, and an alumnus of the institution. The gift specified that the teacher should be internationally known, and that the latch string of his study should hang on the outside for students who desire tutoring and informal conversation. Harvard has named George Gilbert Aime Murray, who satisfies the requirements. He is Regius Professor of Greek at Oxford University. This new chair resembles the Creative Parts Fellowship at the University of Michigan, which has been filled successively by Robert Frost, Robert Bridges, and Jesse Lynch Williams. With this announcement of good news from Harvard comes also some bad news. Albert Bushnell Hart, since 1910, Eaton Professor of Government, and a member of the Harvard faculty since 1883, is retiring to devote his age, he is now seventy-one, to writing and editing. Mr. Hart has already done much of this. He has written in almost every field of American history. His best known editorial venture was the American Nation in twenty-eight volumes, though he has written and edited a score of text books and sources on American history. He is planning after June 1st to devote himself to South America, Australia, and Theodore Roosevelt. Harvard will call him Emeritus.

Sabbath and Sunday.—

The Committee of the District of Columbia has been holding hearings on the Lankford bill proposed by the Lord's Day Alliance to make Washington the model Sabbath observance city in America. The bill would close all stores and theatres, baseball parks, and prevent all work not absolutely necessary on Sunday. The bill is being strongly advocated by many, while others are opposing it just as strongly. Heber Herbert Votaw, of the Seventh Day Adventist Church, one time missionary in Burma, appeared against the bill. He pointed out that a careful reading of the bill revealed it as religious legislation, and declared that religious legislation always led to persecution. Congressman John Sosnowski of Michigan, appeared against the bill, pointing out that it was the business of the ministers, not the law, to keep people in church, and if they couldn't do it they ought to resign. The supporters of the bill used the usual arguments in support of Sunday Blue-Laws. Notable among the supporters was Dr. Sam Small, who has spoken in eighty-five per cent of the counties of the country. does not think the business organizations can be trusted in a matter of morals. He believes that the people have a right to one day of quiet. The advocates of the bill were reported as shocked to find some of the committee smoking when they entered the hearing room. The Lankford bill is exciting much discussion in Washington circles.

NOTES-PERSONALS

Rev. J. G. Truitt, pastor of First Church, Norfolk, is a happy man. He has a right to be. Following immediately his fine work and good offering of Mission Month, he and his church, with Rev. Jas. H. Lightbourne of Holland, Va., leading in the work, put on an evangelistic campaign that resulted in forty-four accessions to his church in one day. His letter on page 14 rings with joy and victory.

Bro. Dennis F. Parsons, who is attending the University of Chicago, writes: "For some cause this has been put off and has been neglected, but to make amends for such I am sending you money order for four dollars to pay for this year and next. I enjoy reading THE SUN very much." We thank Brother Parsons, and hope that he will take time to tell us of the work he is doing in Chicago.

N. T. Baxter of Glenville, Ga., writes that Brother A. R. Flowers is meeting with great success in his work among the Free Will Baptists in South Georgia. He is lecturing on "The Fellowship of All Christians," and was invited to Georgia by Rev. J. A. Blanton, president of the South Georgia Association. During the latter part of February, he delivered a series of lectures at Hazlehurst, Ga., and according to Mr. C. C. Quinn, the church clerk of Satilla F. W. Baptist Church, he was graciously received.

Rev M. F. Allen of the United Christian Church, Lynchburg, Va., sends THE SUN paragraphs from a recent sermon on missions. In reading these paragraphs one naturally hungers for the whole sermon. "Our $25,000.00 Fatted Calf," must have been a very thought-provoking sermon, and such of it as is presented on page 7 makes very interesting reading. Brother Allen hopes and expects, so he writes, the largest offering for missions that his church has yet made for any "out side" effort or endeavor. He is working faithfully to this end.

We are passing along our heartiest congratulations to our good friend Charlie Newton Johnson of Fuquay Springs, N. C., and our very best wishes to our equally good friend, formerly Mrs. S. V. Holt, of Moncure, N. C., now Mrs. Charlie Newton Johnson. The happy event, making the twain one, occurred at Raleigh, N. C., Wednesday, March 10th. Mrs. Johnson used to be one of the much esteemed matrons at our Christian Orphanage and is a deeply interested worker in all Christian enterprises. She will prove a valuable asset to our Wake Chapel Church and community. Brother Johnson is the efficient and wide-awake superintendent of our Wake Chapel Sunday School.

Rev. G. O. Lankford, D. D., is working faithfully and effectually during Mission Month on a most constructive program in our Burlington Church. The Mission Secretary was with him at the Sunday School and preaching services on Sunday, 14th. The people were talking missions, and the pastor was thinking and praying and planning in terms of missions. Our Burlington Church is missionary in vision and in giving, and may be counted upon to do its part well. The offering is to be taken the last Sunday of the month, but a missionary program is on every Sunday of the month. It was a joy to be with this interesting and active congregation in their worship last Sunday.

Rev. O. L. Gilliam, pastor of Oxford Methodist Church and secretary of the Suffolk Ministerial Union, in writing of the fifteen day Evangelistic Campaign which just closed in Suffolk, says: "The meeting has been a great blessing to our town. There will be about five hundred accessions to the churches here as a result of it. In addition to this, there were quite a large number who in the meeting reconsecrated themselves to the service of the Lord." Brother Gilliam adds that he takes pleasure in recommending Dr. Culpepper, the evangelist, and Mr. Robinson, his assistant, as sane and earnest workers for Christ. Dr. Staley writes at length of this meeting in his Suffolk Letter this week. Other cities might well follow the example of Suffolk.

In Washington, very recently appeared the first issue of *The United States Daily*. Its slogan is "All the facts, no opinions." It has no editorial page. It is supposed to give all the happenings of the Federal Government every day. Among its founders are many of the best known men and women of American life, some of whom are: David Lawrence, the publisher, himself an extraordinary man; Owen D. Young, Mrs. Medill McCormick, Otto H. Kahn, Edward W. Bok, Robert Lansing, Albert Lasker, John W. Weeks, Bernard M. Barouch, James W. Gerard, E. T. Meredith, Julius Rosenwald, C. Bascom Slemp, Mary Roberts Rhinehart, E. M. House, Clarence H. MacKay, John W. Davis.

Rev. Stanley C. Harrell, Durham, N. C., is certainly working along intelligent lines, and we think in a most effectual manner, in his plans for Mission Month. Besides preaching on missions and having a missionary program every Sunday of the month, he is to put on the every member canvass, beginning Sunday, 21st, having divided his entire membership into groups, and having a canvasser for each group so that every individual in the Church may not only have an envelope, but be solicited for an offering. One class of the Sunday School has volunteered to set its goal to give $100.00 the day the offering is taken. Such well-planned efforts always result in good things for the Kingdom. The Mission Secretary enjoyed the service with Brother Harrell and his good people, Sunday evening, March 14th. Durham may be counted upon to do its part in Mission Month.

Miss Harriett E. Cooley, of Havre de Grace, Md., writes that the Pre-Easter Services being held there are meeting with great success, and mentions especially one service. She says: "On this past Wednesday evening, we were delighted to have with us Dr. Roy Helfenstein, of Dover, Del. Dr Helfenstein gave us a splendid sermon, but before his sermon he gave a very impressive talk to the congregation. It is just two years ago this month, since Dr. Helfenstein came to us by request and told us what the Christian Church stood for. From this our church was established. He congratulated Mr. Sutcliffe and all the parish on what we have accomplished in the past two years. He was much pleased with our church, and his talk was most encouraging. He spoke in such nice terms of our minister, and we like *him* and feel that Mr. Sutcliffe deserves much credit for having such a splendid church. After the sermon, we had a most impressive consecration meeting by the dim light of the electric Cross. All felt much benefitted by this meeting and hope that Dr. Helfenstein can visit us again." Miss Cooley writes that their much loved pastor is now giving them a series of sermons from the Revelation of St. John, which are proving most inspiring and helpful.

MISSION MONTH—AN APPEAL TO THE CHURCHES.

This is mission month in our Conference, and I trust that every pastor and member are doing their very best for the Kingdom's interest. All of us pastors need to face the fact that we are key men. The attitude of the pastor will, to a great extent, decide the actions of the members. When pastor and people are agreed as touching the matter of missions they can claim the victory. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

Our Conference voted in the last session to make this Mission Month, and to do our part in the Emergency Missionary Offering. This is an Emergency Call, and our part is $55,000. This would be large for one Church, but for thirty-six churches it is not large. Think, pray, plan and expect big things. Let every one decide to do his part regardless of what others may do. When we have raised this emergency fund it will mean more than simply meeting the needs of the present hour. "The liberal soul shall be made fat."

The appeal in this emergency call is for Jesus' sake, or it ought not to be made. Pastors, Superintendents, Teachers, members, old and young, rich and poor my appeal is to each of you to do your part for Jesus' sake. It is the Lord's work and we cannot fail Him. The Lord is depending upon us.

C. H. ROWLAND, *President.*
N. C. and Va. Conference.

NOTICE.

The Woman's Missionary Conference, composed of the Franklin-Vance-Warren District, belonging to the E. N. C. Conference, will have its "District Rally" at Liberty (Vance) Saturday, April 3rd. A special effort has been made to secure a good report from each Church.

We urge that all churches send a full delegation of interested workers, that will help make the day a success. All pastors serving these churches are especially invited to attend this Rally. A good program has been prepared and several speakers are expected to be present. The outstanding speaker for the day will be Mrs. M. L. Bryant, President of the Eastern Virginia Conference. Then our Mission Secretary, Dr. Atkinson, will be present. He is prepared to fill and thrill one with inspiration for greater service.

Any one desiring intertainment over-night will please write the undersigned. We will be very glad to have you. Let us strive to make Romans 12:1-2, a living reality, then our desire will be to carry out His great commission, "Go ye," Mark 16:15. Pray that our women may work to make this our best year, and that it be spent in sacrificial service for Jesus, Our Saviour.

A big "Welcome" awaits one and all, at Liberty (Vance) April 3rd.

MISS MARGARETE ALSTON,
District President.
MRS. R. J. NEWTON,
Secretary W. M. S. Liberty.
R. 1, Henderson, N. C.

Shortly before Columbus discovered America, it is stated that sugar sold for $2.75 a pound in London.

"It is disastrous to any man whose outlook is narrower than the world."

"The happy heart is likely to do a good deal of singing."

COMMUNION WINE.

One of our Church members came to me last night at Church and asked me how I made the wine we used for communion purpose. I told her how I did it. She said, "Well, that is only juice. Now the reason I asked you, some person said he would join the Church, but his objection was that we did not use wine in our comunion service." I told her it was the unformented wine, and it looked thick like blood, more like the emblem we were representing than anything else, and that it was only used as an emblem.

Now if we take common sense and good judgment, I believe we can reason out that Jesus never made fermented wine. On one occasion, at a marriage feast, much wine was used. We see no account of Jesus or the guests getting drunk. They had wine presses in those days, and it was wine when it came from the press. Now Paul said something about taking a little wine for the stomach's sake. If fruit is good for the stomach, then the wine, or juice, as we might call it, is good for the stomach. Is that not reasonable? Read the twenty-third chapter of Proverbs. There are different kinds of wine, and its causes. If you have ever had a drunkard in your home you know the effects of it. It causes all kinds of sorrow, it effects the eyes, it upsets the stomach, and its after effect is very, very bad. Often the man will be so sorry for the things he said, and did while drinking, and weep and beg forgivness of his dear ones.

What a small thing it is to serve God, considering His wonderful love and care for us. It pays in this life, giving us a good conscience, and we have a Father always to look to, and to guide us through the most difficult problems.

Don't let us pick out those lives in the Bible to go by, who through ignorance of sin made mistakes, but let us take the real true life as an example, the one the Saviour lived for us. And if we should die on the cross as he did for living the right life, will we not have the same Father He had, and be blessed accordingly? It is impossible to dabble in sin and please God.

I write this as God has directed me in love, praying it will not offend any one, but that the weak may become strong, and the wicked may forsake his sins, and humble himself before God.

MRS. SUSIE V. STRICKLER,
R. No. 3, Luray, Va.

MEN AND MILLIONS FOR FEBRUARY.

Mr. J. E. West,
Suffolk, Va.

Dear Sir:

The collections for Men and Millions for the month of February are as follows:

Alabama Conference: Pleasant Grove, $20.00; New Hope, $10.00.

North Carolina and Virginia Conference: Union, Va., $20.00; Ingram, $7.00.

Eastern Virginia Conference: Christian Temple, $10.15; Holy Neck, $58.00; Dendron, $25.00; Newport News $15.00 and $10.00.

Western North Carolina Conference: Providence Christian Memorial, $22.50; Burlington, $23.82.

Virginia Valley Conference: St. Peters, $11.00; Newport, $5.00.

Georgia and Alabama Conference: Vanceville, $2.00.

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Yours truly,
CHAS. D. JOHNSTON,
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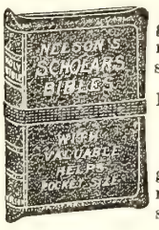

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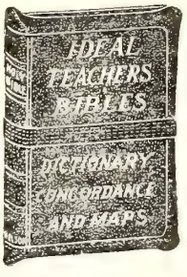

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

READING THE BIBLE.

It has been a favorite pastime with many so called scholars, throughout all ages we suppose, to make attacks on the Bible. They have all thus far proven futile. Still many Christians fear for the Bible, and seem to tremble lest it be overthrown or abolished. One reason why so many scholars, and wise (?) ones question the inspiration and authenticity of the Book is because of its great simplicity, its directness, its comprehensiveness in saying what is meant. There have been many accounts of creation, for instance, since Moses wrote the book of Genesis, but none which satisfies and is so strikingly beautiful, convincing, and gripping as the account Moses gave. "In the beginning God created," "God made man in his own image, male and female created He them," "Let there be light, and there was light"—these are declarations upon which Science has never improved, and to which philosophers have never been able to add aught. The Word of God has fought its way ever upward and onword, and abides more strongly intrenched in the hearts and lives of men and women today than ever before in the world's history.

These reflections pass through the mind of one as one reads of the incident of peculiar and significant worth which has just occurred in the Christian world. The department of Evangelism in the Church of the Disciples of Christ, through its Secretary, Mr. Jesse M. Bader, put on a nation wide simultaneous Scripture reading campaign during the month of February. Mr. Bader's slogan to his brethren and people was one that will do for any of us to adopt, "A Chapter a Day Keeps the Tempter Away." The Book used for this reading was the Acts of the Apostles. The book of Acts has 28 chapters, and there were 28 days in February, so the numbers corresponded. Mr. Bader advised that copies of the book of Acts could be furnished from the American Bible Society for one penny each, these penny portions of Scripture being easy to carry, and to read on the train, in the school room, in the office or any where. So numerous were the orders going into the office of the American Bible Society from Mr. Bader's campaign that the entire stock of the Bible Society was soon exhausted, and new orders were placed. The Editor of the *Christian Evangelist* estimated that no less than 5,000,000 of the members of the Disciples of Christ Church were reading the book of Acts during the month of February.

This is the first time so far as we know that a single Church has put on a Scripture reading crusade of such magnitude. The experiment certainly seems a valuable one, not only to the communion that tried it, but to the Christian world as well. It shows how eager people are for the Scripture, and how readily and gladly their daily reading may be challenged, and directed. The reading of no other book could produce such results, either as to number or enthusiasm, to say nothing of the results on the moral and spiritual life. The Bible is the Word of God. All the science and philosophy that man may learn, or has produced through the centuries, cannot overthrow this as the inspired Word of God. One does not have to argue about the inspiration of the Scriptures. It inspires the one who reads it. Every individual who reads with sincerety and a desire for the truth, daily, a chapter or more from the Word of God will be inspired, and will need no argument to prove anything about inspiration. The Word of God is indeed and in truth the one impregnable rock of literature and of printed truth. J. O. A.

REPORTS ARE FAVORABLE.

Only in a very few instances have full reports come in from the financial offering of Mission Month. Many Churches have taken the offering, especially in Eastern Virginia, where the period for the same was February; but very few have finished and nearly all are holding their checks in the endeavor to give all members an opportunity of adding their donations. This is wise. In a movement of such significance, and an emergency call of such a pressing nature, no pastor, or church can afford to neglect giving an urgent opportunity to every member of the church, Sunday School, and congregation, to contribute something.

From all sides reports come that many churches are seeking to raise the quota adopted by themselves, a minimum of one dollar per member of church enrollment. Some of the churches we know have reached this minimum, and are seeking to go beyond it, to help out where there are great obstacles and difficulties to overcome, locally. Dr. Staley once said that it never hurt Tom to bring in the wood, and help do chores about the house, provided his brother Bob would do his part of the work. What always hurt Tom was, not the work he did, but the injustice, and inequality falling to his lot because Bob did not help, and do his part. We certainly do not wish the feeling of any of our good brethren wounded in this campaign of righteousness and religion, and none will be wounded or humiliated provided all will do their part. God calls all of us to work in His vineyard. Some may not go out until a late hour in the day, but those who go out late, and do their best when they arrive, receive the same wages from the loving Lord as those who arrrive early and do much. The reports thus far are encouraging, and it is believed that a sincere and very honest and earnest attempt is being made throughout the churches. The responsibilities of Mission Month are not merely in taking an offering for missions, but in doing that duty, obligation and privilege of missions to, and in, the churches, Sunday Schools, and societies. This whole Southern Convention of ours will be made to rejoice and will take a new grip on things, and have a new sense of worth in the world, when, and if, we reach the goal in this Emergency Mission Fund offering. Here is hoping and praying our report for March will be encouraging to every man, woman and child in the Christian Church. J. O. A.

MISSIONS AND FAULT FINDING.

To the end of time, we have no doubt, there will be those to criticise and find fault with Missions and missionary endeavor. No doubt that this is why our Saviour committed the work of Missions to mortal hands and hearts, instead of to immortal souls. He could have committed the work of Missions to the angels. He chose, wilfully and deliberately, to commit the task (of winning the world to Him) to mortal hands. Evidently He knew this would necessitate self-denial, hardship, trial, sacrificial effort. And whenever people are called upon to practice self-denial or to endure hardship or render sacrificial service, they just naturally want to find some excuse for not doing so. So criticism is invented and excuses are made plausible.

It would seem that it is sufficient to know and to realize, that our Saviour gave His command. Therefore, if we are loyal and obedient, we will do our part to carry out that command. For instance, there is the old thread-bare excuse that very little of the fund reaches the missionary field. There never was any truth in this, but many desiring an excuse for disobeying their Lord, even resort to such a flimsy pretext as that. One wonders to what extent those who make such criticisms and find such fault have, up-to-date, obeyed the supreme and final command of their Lord when He said, "Go ye into all the world." Has the individual who finds fault with missionary methods obeyed his Lord, and if so to what extent, in carrying out this divine command? We have never yet heard those who give to Foreign Missions, and who are trying to obey their Lord, raise these objections or make these criticisms.

They are made, of course, by those who do not obey their Lord, want an excuse to ease their consciences and sooth their souls. There stands the command, "Go ye into all the world." If I obey that command to the best of my ability, making my contribution and working through the channels that God has so far provided, my hands are at least clean, even though every man handling the money after it leaves me, defile his own hands with the use of it.

Our Lord knew that the biggest work ever undertaken by the effort and energy of man would entail hardship and provoke criticism. That is why He commanded it. He desired that we should be obedient even in the face of criticism, fault finding, and excuses of all kinds. And those who obey their Lord's command, get the blessing and the benefit, even if there be those round about who excuse themselves with flimsy pretexts that only satisfy them, but never bring results.

Those who do their best to prove loyal to their Lord and obey His command, are building up the Kingdom of our Lord in the world, and only through their efforts will the Kingdom be built. The critics and fault-finders make the task harder; but the work of the Lord is ever and always through self-denial, hardship and self-sacrifice.

J. O. A.

WHOSOEVER AND WHATSOEVER.

These two words connote the universal scope of the Gospel, both in its invitation and in its power.

For those outside the Kingdom, the invitation is, "Come"; no matter who you are nor where you are, "Come." That is the Gospel's invitation. The most inclusive personal word in our language is this universal pronoun. In the Kingdom there is room for the scholar and for the ignorant man, for the moral man and for the sinner of deepest degradation, for Jew and Gentile, for white and black, for young and old, for all. "Whosoever," that is it.

And for those who have accepted Christ there is also a universal, "whatsoever." No matter what we need, all we have to do is to ask God for it "in the name" of Christ. There is no limitation to His grant of power to us as Christians. All things are to be His and ours. The world is to be won to Jesus and to His program of life. We are privileged to help in the grand achievement.

Blessed "whosoever"—that means me.
Blessed "whatsoever"—that challenges me.

W. A. H.

THREE-FOURTHS OF ONE PERCENT.

Three billion dollars is the yearly loss in the United States due to fraud, burglary, and embezzlement. To this should be added ten billion dollars as follows: War, Post, and Military and Naval Establishments, $4,000,000,000; Disease, due to sin, $1,500,000,000; Poverty, $500,000,000; Loss of Life and Energy, $2,500,000,000; Alcoholism, $800,000,000; Prostitution, $400,000,000; Narcotic Drugs, $300,000,000.

This makes a total cost of $13,000,000,000 for paying our bills as failures to produce out of the boys and girls of our communities, the raw materials of life, men and women of Christian character. It is a frightful bill. We could add each year to our accumulated national savings not $8,000,000,000 as is now the case, but $21,000,000,000, if we did not have this tremendous drain.

Is the explanation of our losses in part at least not to be found in the fact that we give not a tithe of our income to the Lord's work, but a paltry three-fourths of one per cent? We rob God as a nation to our peril. W. A. H.

The great people of the earth today are the people who pray—people who take time to pray. They have not time. It must be taken from something else. That something else is important, very important and pressing, but still less important and pressing than prayer. There are people who put prayer first and group the other items of life's schedule around and after prayer. These are the people today who are doing the most for God in winning souls, in solving problems, in awakening churches, in supplying both men and money for mission posts, in keeping fresh and strong the lives far off in sacrificial service on the foreign field, where the thickest fight is going on, and in keeping the old earth sweet a little while longer.—*S. D. Gordon.*

"Certainly there is no other way in which one may do as great a thing as by winning another to Christ for 'he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.' That is the way to help take the poison out of the fevered veins of the world."

Only eleven survivors of the Mexican War, all of them more than 95 years old, are on the rolls of the United States Pension Bureau.

AN HISTORY OF EARLY CHRISTIAN EDUCATION IN ALAMANCE COUNTY.

(By Capt. W. H. Turuntine, Burlington, N. C., read before the N. C. Christian Conference at Greensboro, N. C.)

To appreciate this sketch a description of the country and people would help the reader to more fully understand the situation. This old schoolhouse was located in Alamance County, near the town of Graham, at the place where Providence Christian Church is now located on the backbone between the two streams, Haw River (Indian name, Saxapahaw), and Big Alamance. In the forks of these two streams is the finest land to be found anywhere, abundant springs and brooks of the freshest waters. Our first settlers always took up the best land first, consequently you found the best citizens where the best land was, and they always built near a spring as such a thing as digging a well was not thought of. A section noted for its industry, intelligent interprise and liberty-loving people.

When these people first settled they first built a house to live in. The next was a schoolhouse which was used as a general purpose house school, preaching, singing school, debating society and district political meetings.

It is a regretable fact that the southern gentleman or planter, as he was called at that time, was represented by many writers of that day as a man who stalked about in his top boots, spending his time in drinking rum and brandy, chasing foxes and racing horses. This was a condition that existed in the mind of the men who wrote it, but not in fact. To discount a note or plead the statue of limintation was a thing that one of them would not think of, and there are many instances where a father died owing debts and the sons worked and earned the money and paid them; and as for their religion, it was of a practical God-fearing kind, they lived and practiced it. I have before me the will of one of those old fellows that is a fair indication of what he really thought and believed, which I take the liberty to append:

"In 1787, in the name of God, Amen. I, Nicholas Holt, of Orange Cuonty, North Carolina, a planter, being very sick, but of sound mind and memory, thanks be given to God, calling into mind the mortality of my body and knowing it is appointed for all men to die, do make and appoint this my last will and testament.

"First of all, I give and recommend my soul to the hands of Almighty God that gave it and my body I recommend to the earth to be buried in a decent Christian burial at the descression of my executors, nothing doubting but at the general resurrection I shall receive the same again by the Almighty power of God."

I have another by Sarah Harden, the first clause makes provision for her son John's education. It set apart a fund and if this is not sufficient, then there is another fund to be used, so it is very apparent that these people thought of other things besides frolicking.

It has been charged that the Christian Church was opposed to education. It may at one time have thought a preacher should wait for the Lord to put in his mind what he should say, but the time has come if a preacher waits for that he will not say much or have many hearers. The Friends or Quakers, tried that for many years, but found it did not work. That would naturally follow for the country was thinly settled, few roads and the towns far apart. When you left Hillsboro the next town you came to was Salisbury. Guilford and Chatham had not been taken from Orange, so a preacher had to do a lot of traveling to meet his flock and the idea of a non-educated ministery was not confined to any denomination. A preacher in this day and time without an education would cut about the same figure as the old time man with his reap-hook, winnowing cloth and flail, besides the modern thirty-horse reaper and thresher combined. Space does not allow mention of all the first settlers of this section, but I will mention a few.

Adam Trollinger was born near the Rhine in Germany in 1681, settled on Haw River in 1745, died in 1776. He had a son, Jacob Henry, who was born in Germany in 1718, he came to Haw River in 1745 and died in 1798. Jacob Henry had a son named Henry. He was born in 1762. When the revolution broke out his father sent him to the war and sent a negro with him, as he said, to help him fight. He served there three years and drew a pension as long as he lived. Henry had a son named John born in 1798. He had a sister, Elizabeth, who married John Roney, who had a daughter, Artelia, who married Washington Duke, who had two sons, J. B. and B. N. Duke, who have given more to education and charity than any two men that ever lived in North Carolina. When the North Carolina Railroad was being built there was no one who would undertake the heavy grading at Raleigh, so Ben and W. H. Trollinger took the job and did it alright. John Trollinger built the big railroad bank at Haw River. John Trollinger was a man who did not hesitate to help his fellow man when he found him in need. One of his neighbors got into trouble in Virginia near the Ohio line, and he rode horseback up there and got him out of the trouble. He never hesitated to help when he could. He had a tent at Providence Church and was always on hand at the Camp Meeting. If a farmer got behind with his work either by sickness or misforutne, the neighbors would go and help him. A Christian spirit was always present with them.

The old log school house, with the brick floor, was the seed planted many years ago that grew and weathered the storms of many years and faced many scenes of adversity, but it has finally become a living reality in the magnified and well equipped, Elon College. Now when this schoolhouse was built, we have no records to show, we can arrive at a date by the age of men who were teachers there. There was a literary society there. They had a valuable library with a lot of very valuable books in a house built for that purpose. They had their debating society and undoubtedly enjoyed many pleasant hours at their meetings and from the many years I have heard of the occurances there, they doubtless had a good time. Daniel C. Turrentine taught school there about 1792, James Mulholland about the same time. Able, John and Benjamine Rainey were teachers there; Joe Thomas about 1810; Jonathan Freeland about 1812; then followed Jerry Whidbee, Jonathan Worth, later Governor of North Carolina; W. F. Bason, C. F. Faucette, John Faucette, John Mebane, Leonard Prather, John Steel Turrentine about 1824. John Steel Turrentine was father of Capt. J. A. Turrentine, prominent for many years in the political and religious life of Alamance County; Samuel Turrentine and William Holt Turrentine, Sr., a little later. William Holt Turrentine was father of Dr. S. B. Turrentine, for many years presiding elder in the Western North Carolina M. E. Conference and president now of Greensboro College for Women. Rev. John Holt first began teaching there in 1842. He taught there several terms, also he taught at his home in Chatham in 1851; he and Gaston Al-

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Rev. Dr. Burke Culpepper and Mr. J. U. Robinson of Memphis, Tennessee, regular Methodist Evangelists, conducted union services in the Christian Church, from Sunday, February 27th, to March 7th. The Methodist, Presbyterian, and Christian Churches united in the invitation extended to Dr. Culpeper, and in the preparatory services, and co-operated heartily throughout the entire period of services. The Baptist Church had no pastor at the time, but the members of that congregation attended in large numbers and took marked interest in the meeting throughout. On Sundays meetings were held forenoon for men only, and for all afternoon and night. On week days extra meetings were held in stores in the forenoon and in the church afternoon and night. Mr. Robinson conducted the singing at all the services and used "Golden Bells" as the song book. Extra meetings were held in the jail and for the negroes on Sunday.

The weather was good, and the attendance was more than the church would hold. It might be safe to say that the congregations averaged a thousand. Many were turned away for lack of room, though the Christian Church has the largest seating capacity of any auditorium in Suffolk. Dr. Culpepper spoke twice in the High School auditorium, once to the schools and young people in the church, and once in the school auditorium at Cypress Chapel. He spoke from three to five times a day.

The Doctor is Biblically sound, humanly appealing, spiritually earnest, and personally attractive. Concrete experiences illustrate his interpretations and applications of truth, and he is rapid and vivid from start to finish. His mind, body, and soul, unite in a successful effort to bring the evangelistic message home to the heart. A vein of humor runs through his strong arguments, and bodily action drives the sermon into the audience with dramatic power. In all his strenuous efforts, he was ably sustained by singer Robinson and the good helpers by the choirs from the Suffolk churches; the group of ushers and the committees and secretaries, who co-operated industriously and religiously for the salvation of souls.

Dr. Culpepper stressed three things: the transfer of church membership from other places to the church where the member lives; the re-consecration of those who had backsliden in their lives; and the surrender to Christ in repentance for sin to those who had never made a public profession of faith in Jesus Christ as a personal Saviour. There were enough lady secretaries to take the name, the head under which they came, and their church preference. These cards were turned over to Mr. Robinson, who also acts as secretary, and at the close of the meeting, the ministers received envelopes containing the names for transfers, consecrations, and new converts. The minister of each church then has in his possession all names for his church. Up to that time the ministers and lay-workers are not concerned about what church candidates will join. By this method of counting up results, jealousy, proselyting, or any sectarian efforts, are entirely eliminated. No outsider could have told one denomination from another in these meetings. The churches maintained the "unity of the Spirit in the bond of peace" throughout the fifteen days of crowded congregations and town talk.

Of the three classes already named, about 500 names were distributed to the pastors, and next Sunday and a few Sundays after, will show the result in additions to the membership of the Suffolk churches; and the months and years to follow will test the increased activity of the members in real Christian work. W. W. Staley.

ELON LETTER.

The Burlington Federation, an organization that grew out of the Ham-Ramsey Evangelistic Campaign in Burlington in April and May of last year, has been holding a series of meetings at the college this week. Mr. W. E. Sharpe, who was chairman of the Alamance County Campaign Committee that made possible the Alamance Hall for Elon College, is president of this Federation and has had active charge of the meeting. He has been assisted by several others, notably, Mr. O. F. Crowson, editor of the Burlington *News,* and Mr. C. A. Walker.

However, I am not writing particularly at this time about the meeting which these saintly men have held in our midst. I am thinking of a remark which Mr. Sharpe made in his second talk to the effect that the most important asset in our life is the boys and girls of our homes and of our hearts. I think Mr. Sharpe is entirely right in the position he takes and the history of the world is with him in assuming that the best thing this generation can do is to provide young men and women of character to carry on the work of our active days when we have passed and they take our places.

In this connection I am reminded of a recent statement by Roger Babson, in which he says: "This is an age in which fathers give their children too much pocket money and too little personal attention, too many automobiles and not enough of their own companionship." Mr. Babson goes on in this account to speak of the most enduring of all forms of investment, the development of young life. He further states: "Inheriting money from a father has often proved disastrous; inheriting character, never."

These two splendid business men have the very same idea in regard to the most important thing for parents, the character development of their children. The average successful business man occupies his time and energy in amassing a fortune which he expects to hand on to his children. One such friend not so long ago told me that he had made up his mind to leave each one of his children, and he had several of them, $100,000 when he should pass away. He also stated that he had placed every child he has, whether married or unmarried, on his payroll so that each month each child is to receive a salary like any other employee in this splendid business man's organization.

You cannot but admire the spirit of love and sacrifice which such an attitude necessitates on the part of this father and business man. It is fortunate too that this business man takes interest in things religious, and that he not only sends his children to the Lord's house on the Sabbath, but goes with them and in every way inculcates in them the noble principles of Christian living. You will agree with me that he is a rare man.

The average man, however, gives most of his time and attention to the making of money, and leaves the rearing of his children to his wife, to hired servants, to institutions, or to their companions. Roger Babson says in the article to which I have referred that it is far better for a young man to begin life with a good character and $2500 than to begin it with a $100,000 and his father a stranger and alien to him so far as having taught him life principles is concerned. He recommends that men who have reached the point where they can live in comfort, should cease to accumulate and should give themselves to the high calling of developing their boys and girls into men and women of the highest Christian type.

My friend, Mr. Sharpe, has the same view, for in that talk to which I have already made reference, he gave several instances of men who had attained high distinction in the financial world and who came down to old age satisfied that they had chosen their life interests according to improper standards of value. True happiness is certainly not to be found in the possession of wealth, nor in its lack, but in a life lived according to the program which a certain Teacher outlined for twelve men some nineteen hundred years ago, and which He commissioned them to teach to all men everywhere, until the whole world should become a brotherhood founded on a fatherhood in God. W. A. Harper.

BETHLEHEM LETTER.

It is with great pleasure that we announce to the friends of Bethlehem College that we received the following letter from Hon. and Mrs. C. C. Howell of Jacksonville, Florida:

"Mrs. Howell (nee Clara Moffitt, a sister of Dr. E. L. Moffitt) and I are Alumni of Elon College; and until we came here and found no Christian Church (of our denomination) were members of the Christian Church. We have always watched with cordial interest the progress of Bethlehem, and finding with real pleasure that we have at this time something left over to apply to 'outside' causes that we are interested in, we are asking you to accept the enclosed check and apply it to such of the needs in your work there as you may find most desirable."

The check enclosed was for $250.00, and we certainly accept it with thankful hearts and appreciation as a token of their deep interest in Bethlehem College. It is not likely that it could have come at a more needy time. May this institution be always conducted in such a manner as to command their deepest interest and best endeavors.

Elon College can look upon such broad-minded, big-hearted, consecrated characters as a part of her work, with pardonable pride as the years come and go. This is another example of the statement that "Elon College turns out Christians," and the fruits of the slogan, "Christian Character, First and Always at Elon."

In this letter and gift there is implied the question of stewardship. It is apparent that when Christians see their possibilities and responsibilities, it will follow that all their substance will come under the rule of the principles of the larger stewardship. If a man is a faithful steward of his personality, his talents, and his calling, he will be a faithful steward of his possessions; for personality and possessions cannot be divorced. Stewardship of substance includes all that is involved in the acquisition, administration and consecration in giving. Tithing is the gateway to the splendid avenue of an enlarged and consecrated Christian giving. A true stewardship of substance reaches its highest expression in sacrificial giving, a giving that catches its inspiration at the cross of Christ, where infinite love gave its utmost for us. It is the service that costs most that has the highest value.

Mr. and Mrs. C. C. Howell made it possible to have something left over for "outside causes" because they adhere to the rule of the larger stewardship. They have been successful because they understand the true meaning of life, as it takes

its outlook on to another stage of existence, and they show sympathy toward their fellow man in all their dealings, have learned contentment with their lot in life, and are ready to do what they can to make the lot of others brighter and better. They are not controlled by the rule of gold, but by the golden rule.

The world is full of people of good intentions, who are seated in comfortable homes, indulging in good reflections, projecting plans for doing good on a large scale, in order to bring relief to the poor. But they are so engrossed in their good intentions that they never get ready and never have time to carry out any of their charitable plans. Although they are surrounded with everything necessary to be comfortable, they often sigh when they see the suffering and hardships that poverty brings, and indulge a wish that they might be able to help. Mr. and Mrs Howell have been interested in Bethlehem from its beginning; they have followed the progress of the work, also its needs through its expansion. Their intentions were to do something for the institution, they have now carried them into effect, and we have realized on their good intentions. Others may have had, and still have, the best of intentions of helping Bethlehem in a financial way, but the College has not yet realized on these intentions because they have not carried them into effect. May God help them to do so.

"Here lies a man of the best intentions," will be a suitable inscription to be placed on the tombstones of thousands of people after they are gone.

S. L. Beougher.

WHAT CHRISTIANITY HAS WROUGHT IN JAPAN.

By Howard B. Grose, D. D.

If the following tribute to the place and power of Christianity in Japan had been written by a minister or a missionary it would probably be considered an exaggeration, or, at best, a one-sided statement. Its soucre gives it value, makes it stand out as an expression of the utmost significance.

It was written by Mr. S. Sheba, a non-Christian, as an editorial for *The Japan Times and Mail,* one of Tokyo's great native dailies, of which Mr. Sheba is editor-in-chief. The occasion which inspired his comment was the arrival of Dr. John R. Mott on his sixth visit to Japan. After paying Dr. Mott the highest compliments, saying that no leader deserves more than he the gratitude of Japan for substantial good done for her, as on the occasion of the great earthquake in 1923, the writer takes "the present opportunity to put on record our view, as a non-Christian observer, of what Christianity and Christians have done to this country."

Says he:

"It is common enough to say that Japan has won her present place in the world through her prowess at arms, as if mankind had no criterion for judging the greatness of a people but the brute instinct to kill each other. No, that is not the only criterion, nor yet the main criterion. There is a higher standard, indeed, the highest standard, namely the quality of civilization. What is it that has given Japan her present civilization? It may be claimed that Japan has had centuries of oriental civilization, that has prepared her to rise to a higher plane of humanity and enlightenment. But no amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs and put her on the path of progress and higher culture.

"Modern Japan may have been an apt pupil; but she has had her days of tutelage and her tutors have been neither Buddhists nor Confucianists, but the Christians with their Christian civilization. Thirty years ago we had extra territoriality removed, not because we had our own enlightened judiciary system, but because we went heart and soul into mastering and adopting the Christian system and ideas of justice. We are today received to all practical purposes (except alas, in emigration question), as equals in the most advanced centers of the world's civilization, and that not because we are the descendants of people of the highest bravery, with a noble code of chivalry, but because we have succeeded in assimilating the Christian standard of ethics and morality as well as Christian good manners.

"Let us ask then who it was that taught us in this struggle for uplifting ourselves. The answer is perfectly simple. The Christians and Christian ideas of love, humanity, justice and propriety, therefore, Christianity. Japanese Christians professing their belief in the Bible and going to churches may not be very large; but the Japanese men and women who think as good Christians do without knowing it and are propagating and acting up to Christian ideas are innumerable. In fact it may be said, without exaggeration, that if Christianity as a religion be making but a slow progress in Japan, the Christian ideas may be said to have already conquered the country.

"Take the Christmas festival, for instance; it is fast becoming a national institution, the traditional idea of celebrating the anniversary of the birth of the Lord of Peace appealing strongly to the Japanese sentiments. In Tokyo, at all events, the Christmas season has become one of rejoicing and fraternity. Or take fiction and magazine and newspaper articles for popular reading; in Japan, one cannot help being astonished to see to what extent their writers are guided by Christian ideas.

"For this Christian conquest, of which we are not ashamed, we must admit that we owe it to Christian workers, foreign and Japanese, especially workers like those who are represented by our great visitor, now in our midst. We sometimes think that these workers would be the more welcome to us and accomplish more if they did not talk so exclusively of religious topics. None the less we cannot deny that they are doing us a world of good. These are our plain but frank words of welcome to Dr. Mott."

OUR $25,000.00 FATTED CALF.

In the beautiful parable of the Prodigal Son, our Saviour introduces us to the Elder Brother—a selfish, stubborn, un-sympathetic fellow. We would have expected him to rejoice with his father over the return of the long lost boy. Instead, he becomes angry, and will not go in to meet him. The father goes out and entreats him, and he begins to enumerate his own good qualities. He reminds his father of his own faithfulness and of the unfaithfulness of his brother. If anybody deserved a fatted calf, he thought it must be himself.

I think the Elder Brother was further away from the mind and heart of the fathre than the Prodigal had ever been. And the sad part of it is he has some descendents in the world today. Yes, and some of them are in our churches. They think themselves to be deserving of the blessings of God the Father, but they have no sympathy for God's Prodigals. They never make any sacrifice in an effort to lead the sinful to the Saviour. Like those who criticised the Saviour for eating with publicans and sinners, they are always ready to criticize the church for trying to reclaim the lost.

(Continued on page 14.)

NOTICE.

If any of our churches in the Southern Convention are without pastors, I shall be pleased to furnish a list of available ministers with whom correspondence would be invited. I shall be glad to furnish this information as some of our willing and able pastors are ready to take work where needed. J. O. Atkinson,

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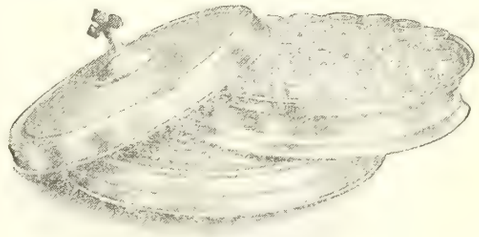

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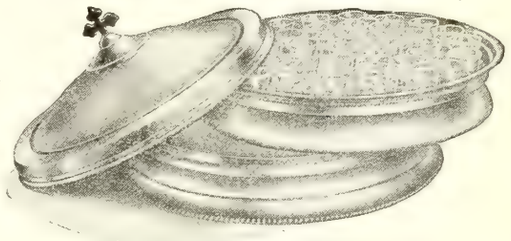

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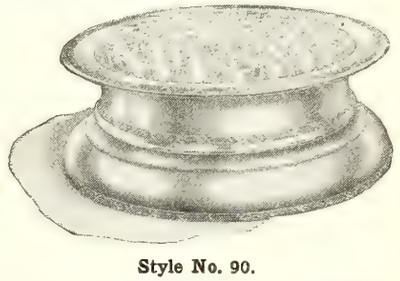

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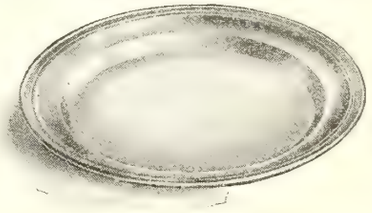

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MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

GOD, GIVE US MORE MEN WITH A PASSION.

By James E. Ellis

To anyone reading our Church press at this time there are some things which force him to think and perhaps wonder. For instance, one is impressed by the enthusiasm, the heat, and the passion being expended by proponents and opponents of a certain great question before our Church. Bishops, preachers, and laymen are writing, speaking, preaching, working, and praying about this matter. One can see that certain leaders of the Church are ready to do everything in their power without thought of sparing themselves in order that the outcome may be what they verily believe to be the best for our beloved Church and for the extension of the kingdom of God upon earth. I am sure that there are men who are ready to give their very lives to see the result for which they are working accomplished.

Men reach their highest or lowest levels when they are in the grip of a great passion, a passion for the accomplishment of some great end. The life of Luther or of Wesley will furnish an excellent illustration of this, though we may find other examples nearer home and nearer our own time.

But just at this time and with a knowledge of the situation in our Church as it relates to the missionary work we wonder why there are not more men in our Church fully in the grip of a passion to see our Church awake to a realization of the seriousness of this situation. That is a masterful plea which our College of Bishops sent out to the Church. Some of the statements of this paper contain enough thought to send a whole Church to its knees first for pardon and then for consecration to the task.

In 1919 a passion gripped the hearts of many men and women and sent them first to their knees and then from their knees to the battle, and what a result! Missionary work was given a new impetus, and, thank God, our Church (as well as other Protestant Churches) can never go back to where we were in 1917 and 1918. But, alas! 'tis only too true that in most cases the passion has died down. Perhaps it is smoldering in the heart as yet, but other things have claimed first rank, and no longer are we praying or working as we did in 1919. There are preachers who have not preached a real missionary sermon since the Centenary campaign closed. There are Churches where during at least four years after the campaign ended the congregation has heard no missionary messages delivered to them.

At times during the past few months we have wondered if it might not do us good if we had a few men to openly oppose, by voice and pen, our missionary program and openly advocate that we recall all of our missionaries and stop our missionary work, limiting our endeavors to the United States. Were this done seriously, it would arouse the Church to defend and advocate the extension of the work. We wonder if we could not arouse as much heat and fire as has been aroused during the past few months by another great issue. If we could really understand that there was real danger, surely we would arise as a Church and meet the situation as it ought to be met.

We are not writing this to reflect upon anyone or to make any charges against anyone, preacher or layman. Nothing is further from our mind than that. We are merely penning these lines to say that on the battle fronts, where one can see unlimited opportunities, where one can see the fields white unto the harvest, where one can see that our great Church has an open field for service and has an open way to the hearts of men and women, and where one can see that there is no limit except that set by a lack of men and money, there cannot but be a group of your representatives who are praying that God may raise up more men and women with a passion for seeing the Church meet this crisis and also make adequate provision for the extension of our missionary work. Yea, one would pray that bishops, presiding elders, pastors, and laymen may get so in the grip of this passion that they may spend more time on their knees and more of their energy for the purpose of arousing our Church to meet its opportunity. Perhaps we need more men who are willing to spend the very last ounce of their energy if need be for this cause.

There are men at home and on our so-called foreign fields who are so in the grip of this passion for seeing the world evangelized that they are not sparing themselves in the least. They are in the grip of the passion for seeing a world redeemed by Christ. Again we would say; "God give us more men with a passion." —*Christian Advocate.*

A PASTOR TO HIS PEOPLE.

(There has come into the Editor's hands a copy of a letter, Rev. F. C. Lester, pastor, wrote to each of his members of the Franklin Church March 2nd. It is certainly worth reading by others than those to whom it was addressed, so we print.—Ed. Sun.)

Members and Friends of Franklin Christian Church, Franklin, Va., and Many Other Places.

Dear Friends:

Last night more than forty people met in our church to pray for missions. It was a great meeting. But the meetings each night this week will be equally as great. And the best of all will be next Sunday morning when we come together to make a Love offering that comes right out of sacrifice for the cause we love. A special program is in the making for the occasion, and we hope that every member and friend who can possibly do so will be present to enjoy with us this great day.

Those who have attended the services the past month know, and the others want to know, that the Mission Board of the South Convention is asking for a special offering of $25,000.00, the major portion of which will go to the work in Porto Rico and Japan. That means about a dollar for every member of the church. Some will not feel able to give so much, and others will want to do more.

I have just discovered that if Franklin Church should make a gift of two dollars per member, we could thereby support the whole foreign missionary enterprise of the Christian Church for three days. Wouldn't that be fine? According to the budget for this year, it costs $167.52 a day. That supports about thirty-five workers, runs Sunday schools and kindergartens, keeps students in school, assists in running schools and printing papers and pamphlets, and does a dozen other things "over there," as well as pay all the expenses of the educational work of the Secretary and Board at home. Yes, that small amount builds churches, chapels, and mission homes, and furnishes all the Christian preachers and teachers for a million seventy thousand people. And our church for the sum of two dollars each could do all this for three full days! Can we? Will we? Next Sunday will answer.

Boys and girls, let's get busy this week and try for two dollars. Why not save all that is given you this week, and try to add to it? I am proud of the way some of you have been working, and hope that every one of you will have a splendid offering next Sunday.

Of course the women are coming with a good offering. They always do. And the men —suppose we deny ourselves of that pet pleasure this week, add a little to the amount saved and give that Sunday morning. Or you may want to do more. We will all be happy, and the Gospel will be preached for us.

Here is some literature telling of the work, and an envelope for your offering. Don't give a bit more than you think the Lord would like for you to give. Doubtless He will sit by the treasury Sunday and see who "casts in more than they all, for it is her (or his) whole living."

Most sincerely yours,
F. C. Lester, *Pastor.*

A LETTER TO HIS FELLOW-PASTORS.

(Dr. C. H. Rowland, who is President of the North Carolina and Virginia Conference, sends us the following as a copy of a letter he sent of his own accord to all hostess in his Conference. It is worth reading.—J. O. A.)

Dear Brother Pastor:

The Emergency Call for Missions is on us, and this is mission month. During this month we are expected to answer this call. I am sure you are doing all within your power to get ready for this great forward movement. It is a *critical time* with our *Mission Work,* and we cannot consider this call lightly. It is up to us as pastors to lead in this critical time. The Church is looking to us, and the Lord is depending upon us to lead His people into better things.

We need to get our people to set a goal, and then they will feel that it is their own business. Aimless aiming accomplishes nothing, but a definite plan means success. Tell the people what you expect them to do, and plead with them to act. For Jesus' sake let us do this work. Make your goal not less than one dollar for each member. Let us pray, preach and plan and the people will help us to put this great movement across.

Your friend and brother,
C. H. Rowland,
President N. C. and Va. Conference.

"More light on Dr. James Empringham's plans! He wants beer and wines to save our young men from drunkenness! Fine! Give young men the right to break into a grocery store to save them from blowing the safe in the bank! Give them the right to make counterfeit nickels and dimes so they will be saved from making counterfeit eagles and hundred-dollar bills! Give them the right to shoot babies so as to save them from assassinating the President and members of his cabinet! Give us beer and wine! Let us subject our young men to the bite of a rattlesnake so they will be saved from the deadly coils of a boa constrictor."—*Religious Telescope.*

EARLY EDUCATION IN ALAMANCE.

(Continued from page 5.)

bright were teaching at the old log schoolhouse and when the Graham Institute was completed about 1852, he and Albert Anderson took charge of that school. Dr. Martin Hanks, of Chatham County, used to preach at the old log schoolhouse and at the Grog Springs during the time Benjamine Rainey was teaching and preaching there. Hanks Chapel was named for him. (This was about the last school at the old log house.) John R. Holt and Albert Anderson conducted this school for a few years and gave it up, then Job Swift and Edwin W. Beal taught a few terms and gave it up, then Archable Ray took charge, then the school was reorganized and W. H. Dougherty was made principal. Joe King was professor of Greek with Dougherty's two daughters, Bell and Mary, as assistants. After running a while it was incorporated, Graham College with W. H. Dougherty president 1859. W. H. Dougherty, Joe King and Bell and Mary Dougherty conducted the school a while and gave it up, then a man named Bray took charge, then Baem conducted it until the War Between the States broke out and he gave it up and went to the war. The College was sold at auction to satisfy a claim due B. F. Roney and bought by Henry J. B. Clark. He afterward sold it to Mrs. Mary Harden and she sold it to W. S. Long. We have not been able to find any record of the original promoters of the Graham Institute. It was started about 1848 or 1849, but it seems that the Trustees got no title to the land until 1859.

The Legislature of 1859 appointed Alfred Isley, John Faucette, P. R. Harden, Bennett Hazzell and Willis Sellars incorporators of Graham College and appointed W. H. Dougherty, Thomas J. Fowler, Peter R. Harden, Bennett Hazzell, John Faucette, William H. Faucette, Alfred Moring, William B. Wellons, Thomas J. Kilby, Robert H. Holland, Edward C. Riddick, Meredith H. Watkins, Jubilee Smith, James Minnis and John Walker, Trustees of Graham College. I find that on the 27th day of May, 1859, that John Harden deeded to the above Trustees of Graham College the land on which the building stood consisting of five and seven-tenths of an acre, for the sum of One Hundred and Forty-two Dollars and Fifty Cents ($142.50). These Trustees were to have continuance for fifty years and were to be known by the style and name of the Trustees of Graham College. We know of a fact that John Harden did not dispose of the property from 1849 to 1859. The Trustees of Graham Institute may have had an agreement with John Harden, but we can find no record of it. We know that John Harden had been the owner of the property for many years, so it would seem there was a general agreement between them.

It seems that the question would naturally occur where does the Christian Church come in? Where does their right, title or interest lay?

We find in 1858 that W. H. Boykin was appointed by the stockholders of Graham Institute to sell stock, and we find in 1853 that the conference of Mt. Pleasant, T. J. Fowler was appointed to raise funds for the relief of Graham Institute. In 1850 the conference appointed E. F. Watson, John Trollinger, C. F. Faucette, Pleasant A. Holt and Alfred Apple, Trustees of Graham Institute. This is proof that the Church looked upon the school as being one of their enterprises, but evidently that the Church had no legal right or title for when the suit was entered into by B. F. Roney, a brother of Mrs. Washington Duke, to recover his $120.00 it was laid against the Trustees of Graham College and not the Trustees appointed by the Church. There came to be doubt therefore, that the Graham Institute and Graham College were really and truly enterprises upheld and fostered by the Christian Church.

We find further that there were a good many men from Eastern Virginia, Chatham and Randolph Counties attending these schools, the most of them were identified with the Christian Church. James W. Wellons and Richard Costen were ministerial students, both of them afterwards were ministers in the Church and Uncle Wellons is the pet of the Church.

We will now go back to the log schoolhouse, one of the most prominent men there was Benjamine Rainey. He was born in 1753, and we find that he was associated with James O'Kelly until a late date, but he was a teacher and a lay preacher, what they called in those days an exhorter for sometime before he was ordained and he held religious services at the log schoolhouse many years before his ordination. In 1776, when "man found man," he was prominent in exhorting his fellowman, and pointing out to him that his duty to him was something more than to make a beast of burden of him, on the other land to impress the fact upon him that he was his brther's keeper. William Able and Benjamine Rainey, all identified with the society at the log schoolhouse and their descendants have up to this day stuck to the Christian Church. We can trace the Rainey family up to the present day and find that they were strong friends to education and the Christian Church. Benjamine Rainey's wife was Rachael Sulinger, daughter of Thomas Sullinger, one of the daughters of Benjamine Rainey married Thomas Sellars, who was the father of Dr. B. A. Sellars, who was the father of D. E. Sellars, W. R. Sellars, C. V. Sellars and T. L. Sellars, all of whom were prominent in the Christian Church and strong supporters of Elon College.

By going back to the time for the log schoolhouse, a large number of parties that were educated around that old place who are prominent today, the Holts, the Hardens, the Longs, the Trollingers, the Tarpleys, the Fonvilles, the Turrentines, the Gants, the Albrights, the Stockards, the Whitsetts and Freelands, you find their graves in Province Cemetery and they all went to school at the old log schoolhouse. We find that most of the teachers were indentified with the Christian Church. Joe Thomas was a prominent man in the Church, he was raised near the schoolhouse and taught there. Rev. John R. Holt began teaching there in 1842, and continued to teach there up to the finishing of Graham Institute when he moved his school there.

These old men were building better than they knew, for the seed planted there one hundred and fifty years ago has borne fruit in our Elon College.

We have referred to the Rainey family. Another of Benjamine Rainey's daughters married Michael Holt, and he had two sons, William and Edwin. Dr. William, of Lexington, North Carolina, was a very prominent man in his section, while Edwin was the pioneer cotton manufacturer in the southern states. Both went to school at the old log schoolhouse to John Steel Turrenitne about 1822. Edwin M. Holt had a son, Gov. T. M. Holt, governor of North Carolina, and W. E. Holt, who died in Charlotte some time ago, made a fortune as a manufacturer, both went to the log schoolhouse to Rev. John R. Holt about 1842. William Holt (Capt. Billy), married Elizabeth Rainey, she had one son and died. Then William, with his son, moved to Missouri, where he was appointed Indian Agent. The town of Holt, Missouri, was named after him. He went to school at the old log schoolhouse about 1818. Jacob Long, the father of W. S. Long, D. A. Long, Judge Ben Long, Dr. Geo. Long and Jacob Long, and his brother, William, attended school at the old log schoolhouse about 1812 to 1820 under the teaching of Joe Thomas, Jonathan

Freeland, and John Steel Turrentine. Ephraim Cook was born about 1748 and married another of those Sullinger girls. He had two children. A son (Sullinger), died without issue and Elizabeth, who married Mason Tarpley. He had several children and a brother, William, who never married. Dr. W. C. Tarpley, son of Mason, married Tempey Holt, whose daughter married F. W. Fonville, the grandfather of D. R. Fonville, Trustee of Elon College. Mason Tarpley was always very prominent in the work at the old log schoolhouse as was his son, Dr. W. C. Tarpley, and very prominent in the Christian Church.

Austin Whitsett, another prominent man in the society, is the grandfather of W. T. Whitsett, writer and poet. Michael Holt had a son named William, who married Sarah Steel, daughter of Col. John Steel, of revolutionary fame. He had six sons and two daughters. Four of these sons, Dr. Michael, Dr. Sam, Dr. Pleasant Allen and John, were university men, all of these sons went to school at the old log schoolhouse, his son, John, was a very prominent preacher of his day. William Holt was one of the builders of the first Church at Providence and always took an active part in the work of the school. Michael Holt had a daughter, Sarah, who married John Harden. They had a son, John, his father died when he was young and his mother in her will set a fund for the education of John with the provision that if it was not sufficient, then there was another asset to be used. Now this was Col. John Harden, the father of P. R. Harden, D. C. Harden and J. W. Harden, and the grandfather of Junius H. Harden. Col. John Harden sold the land to the Trustees of Graham College, all of these men went to the old log schoolhouse and were all identified with the work of the Church. Michael Holt had a son named Isaac, and he had a daughter named Mariah, who married George Foust. They had two sons, Isaac and Thomas C. Thomas C. had two sons, one holds the position of Superintendent of schools in Guilford County, the other is President of the North Carolina Normal College at Greensboro. These Foust brothers went to Graham College under the Longs.

The writer went to the last school that Rev. John R. Holt taught at the old log schoolhouse and remembers W. H. Trollinger, Jackson Pinnix (Dr. Pinnix), Thomas C. Foust, Eugene Greeson (Superintendent Insane Asylum at Raleigh), John Royster, Stephen Glass, W. V. Montgomery and Flack Lambert, all men of character and prominence.

The writer has probably taxed the patience of the reader by referring to so many who were connected with this school, but the object was to impress upon the mind of the reader that this school was not what they called the old field school which was often presided over by men of very little education. On the other hand, they were competent and well qualified to teach. John R. Holt was a fine Greek scholar and the most of them were educated men.

The men clustered around this place were alive to the necessity of an education, and they never relaxed their efforts to keep the importance of a man knowing something. They believed an educated man made a better husband,

(Continued on page 11.)

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention, at Leaksville Church, near Luray, Va., May 12, 13, 14, 1926.

Alabama Sunday School and Christian Endeavor Convention, Rock Stand Church, May 29, 30, 1926.

Georgia and Alabama Sunday School and Christian Endeavor Convention, North Highlands Church, Columbus, Ga., May 29, 30, 1926.

Eastern North Carolina Sunday School and Christian Endeavor Convention, place unsettled, on July 13, 14, 15, 1926.

Western North Carolina Sunday School and Christian Endeavor Convention, at Ramseur, N. C., Date not decided upon.

Eastern Virginia Sunday School and Christian Endeavor Convention, Waverly, Va., June 20, 21, 1926.

North Carolina and Virginia Sunday School and Christian Endeavor Convention, Lynchburg, Va., date not yet decided.

Elon Summer School of Christian Education, Elon College, N. C. July 26 to August 4, 1926.

Bethlehem Summer School of Christian Education, Wadley, Ala., August 8 to 15, 1926.

(*For information about any of the above, write to* Pattie Coghill, *Field Secretary, Henderson, N. C.*)

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson XIII.—March 28, 1926.

"THE GOSPEL OF JOHN."

(Review.)

Golden Text: *"These things are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in His name."*—John 20: 31.

Devotional Reading: John 17: 1-8.

John had two ideas and purposes in writing his gospel or "good news." They are expressed in the Golden Text. "These things are written," said he, "that ye may believe that Jesus is the Christ." From of old the Jews had been looking for the Christ or the Messiah. To them he was to be one who should restore the glory of Israel, and although the views of the Messiah were many, in all too many cases he was to accomplish his purpose through force. It was Isaiah alone who announced the startling doctrine that the Messiah was to be the Suffering Servant. It is not surprising, then, that the Jews found it difficult to accept Jesus as the Christ or the Messiah, God's Annointed. As a matter of fact John the Baptist, himself the fore-runner of Jesus, at one time doubted whether He be the Christ, so foreign to the Jewish conceptions of the Christ's work, was Jesus' method. John, the author of the gospel, therefore writes to prove that Jesus was the Messiah or the Christ.

But it was not enough merely to believe that Jesus was the Christ. One could give, and still can give, intellectual assent to this doctrine, and still be far from the Kingdom. John wanted men, not only to believe in a formal way, but to believe in such a vital way that believing, they should have life in His name. Like every true preacher, he wanted men to do more than merely accept the message; he wanted men to accept Christ Himself. His gospel, therefore, is written from such material, and presented in such a way, that he who reads may not only believe that Jesus is the Christ, the Son of God, but that believing, he might have life in His name.

It seems to me that any sincere and open-minded man who reads this gospel of John will find that it fulfills its purpose. As the blacksmith said as he read the gospel, "There's a man in that book." That man is Jesus Christ, the Son of God, and that man has the unique power to give life, rich, full, more abundant life. This review lesson ought to deepen the impressions already given during the quarter.

A few suggestive teaching truths will be given under each lesson heading.

I.—*The Son of God Becomes Man.*

1. God can come into human life.
2. Because Jesus Christ became man, He can enter sympathetically into the experiences of men.
3. He became what we are in order to make us become what He is.
4. Jesus Christ is God's *Word* to us.

II.—*Five Men Believe on Jesus.*

1. Jesus satisfies the deepest needs of human life.
2. The law of the Christian religion is: Find Christ yourself; then find others for Christ.
3. Jesus Christ sees the unrealized possibilities of our lives.

III.—*Jesus and Nicodemus.*

1. A person must be born of the spirit to enter the Kingdom of God.
2. God loves men supremely.
3. Faith in Jesus Christ saves from sin and gives eternal life.

IV.—*Jesus and the Samaritan Woman.*

1. The spirit of Jesus Christ over-leaps racial prejudices.
2. The Master's touch makes comman-place experiences immortal.
3. Worship is not a matter of place but of spirit.

V.—*Jesus Feeds Five Thousand.*

1. It is not the Master's will that any go hungry.
2. Common and small things are multiplied an hundred fold when given to the Master.
3. There is a divine order and a divine economy.

VI.—*Jesus Heals and Saves a Blind Man.*

1. Jesus Christ helps men to see things straight and right.
2. The Master is always responsive to human need.
3. He who follows the light he has will have more light.
4. It is only as we co-operate with the divine that we can be cured.

VII.—*Jesus the Good Shepherd.*

1. The relations between Christ and man are personal and intimate.
2. Jesus Christ has led the way and goes before; we are to follow.

VIII.—*Jesus Raises Lazarus.*

1. The Master is near all those who have been bereaved.
2. The divine shares our human woes and sorrows.
3. Jesus Christ is victor over death.
4. Faith in Jesus Christ lifts a man above the power of death.

IX—*Jesus Teaches Respect for Law.*

1. A man's citizenship in heaven does not release him from the duties of his citizenship on earth.
2. The claims of God have precedence over all other claims.

X.—*Jesus Washes His Disciples' Feet.*

1. Humility is a mark of greatness.
2. We are most like Christ when we become servants of our fellowmen.
3. Jesus Christ is our Great Example.

XI.—*Last Words of Jesus with His Disciples.*

1. Faith in God is an antidote against trouble.
2. Heaven is a place where we shall have fellowship with God and Christ and the saints.
3. Jesus Christ revealed God.
4. If a man loves God, he will keep God's commandments.

XII.—*Jesus Dies and Rises from the Dead.*

1. The Cross of Christ shows the awfulness of sin, the love of God, the power of love.
2. The spot where divine love meets human sin is always marked by a cross.
3. Jesus Christ is victorious over death.
4. Our faith is not in a dear hero but in a Living Saviour.
5. Because Christ lives, those who believe in Him shall live also.

CHRISTIAN ENDEAVOR.

March 28, 1926.

"THE NEAR EAST."

(Missionary Meeting.)

Topic: "The Gospel in the Near East."

Scripture Lesson: Isaiah 54: 11-17.

The Missionary Meeting each month should be made as interesting as possible. It is the only place in some of our churches where definite missionary instruction is given the young people. Some denominational missionary news should be included. It will make the atmosphere better to select the songs and prayers which have a missionary emphasis.

Worship Program.

(If your church uses "Worship and Song," use the missionary service—"Thy Kingdom Come," on page 74, in the back of the book.)

1. Stand for silent prayer. Close with leader reading the prayer given below:

"Almighty God, Father of all mankind, send out Thy light and Thy truth into the darkened corners of the earth. Stir in our hearts anew, from day to day, sympathy for Thy needy ones, loyalty for our Master, and a high purpose in Thy work; that laborers may be sent forth into the harvest and Thy Kingdom may come throughout the world. Amen."

2. Song—"We've a Story to Tell to the Nations."
3. Scripture Lesson: Isa. 54: 11-17. Psa. 67.
4. Missionary Story.
5. Song—"O Zion, Haste."

Leader's Talk.

If a map showing the Near East territory can be secured for the meeting, have some one make a map talk in the beginning, pointing out the most important places. If not, have some one look them up before the meeting and explain.

(Continued on page 16.)

Christian Orphanage

Dear Friends:

The "flu" has paid us a visit during the month of March. We have had quite a number of cases, but none serious. At this writing we also have one case of mumps. For two years we have had no sickness and no epidemic of any kind. We are hoping to get off light this time, but when something like mumps, measles, whooping cough, or "flu" breaks out, it seems that all who have not had it get it and it generally makes a clean sweep.

Several years ago, when we had the "flu," every child in the institution except one had it. As the winter weather is near the end and spring days with their warm balmy sunshine are near at hand, when the children can play out of doors, and can breathe the fresh air and bathe in the sunlight, we hope all diseases will vanish and we will escape any serious trouble.

The most beautiful snow of the entire winter fell on March 11, the pine and cedar and all the trees were clothed in a heavy coat of fluffy snow, and I think the forest was the most beautiful sight I ever saw. No artist could paint a picture so beautiful.

Don't forget our special Easter Offering in the month of April. Make it something to be proud of. Don't forget we need money on our new building. We want to pay for it when it is finished, in the next few weeks. If you have not made a contribution, are you willing for this splendid building to be built to care for the fatherless children in your denomination and you have no part in it. When you read this letter, if you have not already donated, won't you mail us a check for the building fund?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 18, 1926.

Amount brought forward		$ 3,498.41
North Carolina and Virginia Conference:		
Pleasant Grove, Jan. and Feb.	$ 3.80	
Durham, Main Street	5.00	
Elon College, Feb.-Mar.	5.00	
Union (Va.)	6.00	
Third Avenue, Danville	5.64	
		25.44
Western North Carolina Conference:		
Pleasant Ridge	$ 1.70	
Ramseur	5.69	
Pleasant Hill	2.48	
Liberty	1.15	
Ether	7.67	
Providence Christian Memorial	1.98	
		20.67
Eastern North Carolina Conference:		
Catawba Springs	$ 4.00	
Turner's Chapel	1.60	
Wake Chapel	5.34	
		10.94
Eastern Virginia Conference:		
Union (Southampton)	$ 2.40	
Centerville, Jan. and Feb.	2.00	
Mt. Carmel	4.44	
Class 6, Mt. Carmel S. S.	.90	
Norfolk First	5.15	
Rosemont, Feb. and Mar.	12.00	
Oakland	4.00	
		30.89
Georgia and Alabama Conference:		
Rosehill	$ 1.02	
Richland	1.00	
		2.02
Alabama Conference:		
New Hope		1.35
Valley of Virginia Conference:		
Linville	$ 3.97	
Leaksville	1.97	
Winchester	7.06	
Dry Run	3.97	
		16.97
Special Offerings:		
Birthday Offering from Reidsville Church		15.10
Northern Sunday Schools:		
Pleasant Hill, Ohio		6.98
New Building Fund:		
B. B. Johnson	$ 25.00	
Wake Chapel Church:		
Boyd Johnson	5.00	
K. B. Johnson	20.00	
Harold Johnson	5.00	
W. J. and C. A. Ballentine	10.00	
S. W. Johnson	5.00	
C. D. Powell	5.00	
O. R. Senter	5.00	
Mrs. Mollie E. Liskey	3.00	
		83.00
Total for week		$ 213.36
Grand total		$ 3,711.77

EARLY EDUCATION IN ALAMANCE.

(Continued from page 7.)

a better father, a better citizen, a better neighbor and a better Christian and they did not stop to argue the point whether a man descended from a monkey or a bear. They were men of too much good practical knowledge to fool their time away with modernism and such non-essential subjects. They would rather a boy could do an example in the double rule of three than to know about a truck load of monkeys or bears.

So after many years, or in 1849, when they found that the old log house was not suitable, they decided to build Graham Institute. The money for this work was raised by the men of the Christian Churches of Virginia and North Carolina, and they kept the fire burning notwithstanding the fact that it grew very low. Still they kept adding fuel until September 1, 1863, when it went apparently out and it was sold at the Sheriff's sale to H. J. B. Clark for $4,200.00 (there is no record to show what went with this money), and hope had apparently fled. But not so, the friends moved to Elon College and there kindled the fire anew and these men stood by with their mite of fuel and the fire is burning again and we hope not to go out again, for this same breed of people will throw in the fuel if they see it about to go out and we believe to judge the future by the past it will not go out, especially so long as we have such a fine body of stokers as we now have.

About the year 1826, Daniel W. Kerr taught a school north of Raleigh about where Wake Forest is now, later a school near Mt. Zion, in Orange County, then he moved his school to Pittsboro, N. C. William Bingham taught a school for young men near Oak, in Orange County, N. C. We have no date for this school, but it was considered a most excellent school. At the time Graham Institute started Alexander Wilson had a school for young men at Burnt Shop, now Melville. Dr. E. F. Watson conducted a school for young ladies at his home near Stoney Creek Church, which closed at the beginning of the War Between the States, after running about fifteen years. The place was called Watsonville. Legend says Albert Anderson taught a school where old Trinity College afterward was located in Randolph County, but we know nothing of the particulars. The above is about the history of Education in the vicinity of the old log schoolhouse.

In 1731, orders were sent from England that no one should be allowed to teach school in North Carolina unless he had a certificate from the Bishop of London, giving his authority to teach. It seems it was the policy to discourage education as much as possible. The Lords Proprieters and the King made it their business to keep the common man in ignorance as much as possible. By examining our ancient history you will find there was nothing done for the upbuilding or betterment of the common man until after American Independence. Herman Husband, John Pugh, Solomon Apple and Ludwig Clapp fired their guns at Alamance. It was heard around the world and it said man was no longer a slave; and when Eli Whitney finished his fiddle and began to make his cotton gin and James Watts fired up his steam engine, they blazed out a trail that led man from slavery and oppression to a life of ease and comfort and since that time there has been more done for the betterment of humanity than had been done the whole time since creation. Bishop Asbury, when he came over from England, told his people what they had to do was "work, pray and obey." That was when James O'Kelly kicked out of harness.

Children are an heritage of the LORD —*Ps. 127:3.*

And thou shalt teach them diligently. —*Deut. 6:7.*

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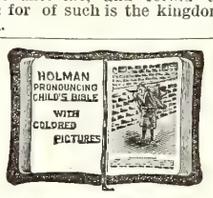
16 But Je'sus called them *unto him,* and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.



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"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY

THE BLESSEDNESS OF AFFLICTION

Lesson: Psalm 94:12-16, 19, 22. (Read the lesson verses consecutively as given.)

Text: *"Blessed is the man whom thou O Lord chasteneth . . . that thou mayest give him rest from days of adversity, until the pit be digged for the wicked."* —V. 13, 13.

God has spoken to us in this world and hath dealt with us in a way that we may have peace, in the world of tribulation (Jno. 16:33), and as a good father chastens his child for his good so the Lord chastens his children (Deut. 8:5), and we often cannot see the good of our lot any more than a chastened child may see the good of his, but we parents know the happiness that comes of proper corrections. It is this happiness the Lord brings us if we despise not His chastening. (Job. 5:17.)

Many is the one who has gone astray because there was no affliction to offer a barrier (Ps. 119:67). But when we endure with hardness as a good soldier and come out of affliction with faith steadfast, we come forth like gold out of the furnace. Paul said, "Tribulation worketh steadfastness, and steadfastness, and approvedness hope (Rom. 5:3, 4), and that if we suffer with Him we shall be glorified with Him (Rom. 8:11).

Prayer.—Our Father in heaven, we yield our tires and our souls to Thee, pleading for faith and strength to endure for Christ's sake and receive the crown which Thou hast promised to those that love Thee. In all Thy ways and our experiences teach us Thy statutes. So shalt Thou deliver us from all our trials and temptations. Amen.

TUESDAY.

DIVINE ARCHITECTURE.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—John 14:1-3 and II Cor. 5:1-5.

Our Lord, in the fourteenth chapter of John, and Paul in the fifteenth chapter of I Corinthians, are obviously both referring to the soul of man as the occupant and to God as the Divine Architect. We are building a house, but we do not have to die to have the foundation laid and the construction begun. Here and now, in this present life, we must open our hearts to the Divine Architect and welcome Christ as the Builder. Said Paul, "By the grace of God, I am what I am,"—by the power of the Indwelling Architect, the old, ugly structure of Paul's "house" was demolished, and a new house was built upon the foundation of a strong, positive personality. So may it be in our own experience. We are all building some kind of a spiritual habitation. Whether it shall be a mansion or hovel, a thing of beauty or an architectural monstrosity, depends upon the Builder.

Today—now—are we building that "mansion" in which we shall live eternally. To whom have we let the "contract"—to evil or good, Satan or Christ? "Nothing," said Michael Angelo, "makes the soul so pure, so religious, as the endeavor to create something perfect." Said William James, "The man who has daily inured himself to habits of concentrated attention and self-denial, will stand like a tower when everything rocks about him, and when his softer fellow-mortals are winnowed like chaff in the blast."

REV. ALBERT R. FISKE.

Prayer (by one of the parents) that we who have faith in God, and who rejoice in His love and care, may be the means of leading others into the same experience, bringing them to the knowledge of Jesus Christ.

WEDNESDAY.

OUR DAY OF OPPORTUNITY.

"Behold, now is the accepted time; behold, now is the day of salvation."—II Cor. 6:1, 2.

Today is our day of opportunity and salvation. Why? Because life is short, and so far as any of us know, this may be the only time when we shall ever have this opportunity.

Life is short. The average length of human life in the United States a few years ago was said to be thirty-nine years. Medical skill and efficiency have increased that span, but still it is not long. If you subtract from it the time required for growth, as well as that required for education, you can readily see that the average man, at least, if ever he intends to do any great and good work in this world, had better start that work promptly and push it energetically.

Who was it that said: "When a man has a good work to do let him not delay its execution calculating too nicely all the risks and costs. Before the flood it was perhaps well and good for a man to consult all his friends for advice, and then to wait a hundred years before acting upon it. Today, a man cannot do that sort of thing. Today, a man who must first see all his cousins and get their opinions before he acts, is going to wake up and find that death is already upon him and that there is no time left to work or to put to account all the wisdom that he has been so careful to gather"? Whoever it was, he was but saying in another way what the Scripture says, "*Now* is the accepted time! *Now* is the day of salvation!"

REV. GERHARD E. LENSKI.

Lord's Prayer—all the Circle joining.

THURSDAY.

FELLOWSHIP WITH CHRIST.

Lesson: *"I know whom I have believed."*—II Tim. 1:12-14.

More than thirty years had passed after Christ was crucified before Paul wrote these words. If we remember this fact, the unusual nature of the first three words becomes apparent. Paul speaks as if Christ were still alive, as if it were possible to meet Him and talk with Him. We too believe in the actual resurrection of Christ, and in His ascension and His continuing ministry. We believe that in fellowship with Christ we experience what the mystic, John Tauler, declared to be "the pure presence of God in our souls." George Fox, the Quaker, was equally certain that, in contact with Christ, he had come into living friendship with God. These testimonies are merely other ways of expressing what Paul himself declared when he said, "I live, yet not I, but Christ liveth in me."

Not every rich man knows he is rich. Not every wise man knows he is wise. Not every strong man knows he is strong. But every soul who commits his keeping to Christ, has within him a power which in its nature is eternal. He recognizes himself as in league with unlimited forces. Death may dim his torch, but cannot extinguish it. Nothing can separate him from the love of God which is in Christ Jesus.

Our faith is firm, our confidence secure, in a Christ whose power cannot be measured by finite standards nor limited by human conditions.

REV. C. C. ALBERTSON.

Lord's Prayer.—Closing (by one of the parents) that we may have abundant faith in Jesus Christ as our Redeemer and Guide, having the assurance of His fellowship.

FRIDAY.

GOOD FOR EVIL.

Lesson: *"Overcome evil with good."*—Romans 12:17-21.

In Jefferson County, Kentucky, on the edge of a strip of oak and chestnut timber, is a small building, about fourteen feet square, made of hewn logs and stone. Built in frontier days, the tiny structure is now roofless. On all four sides the stones and logs are peculiarly pecked, evidence of many a fusillade of bullets and arrows rained upon the house by hostile Indian bands. This tiny structure was a spring-house in days of peace, and a fortress when the Indians became aggressive. In each of the four walls, close up under the eaves, are port-holes through which the defenders gave back bullet for bullet.

There has been preserved a well authenticated scrap of history which narrates how a young woman among those early frontier people obeyed literally the injunction of Scripture. Picking wild berries one day, she came upon two skulking Indians in a strip of woodland. She was quickly overpowered. Vengeful because of past defeats, the two Indians decided to retaliate by scalping the girl alive. Fortunately help came before they could execute

Years afterwards, missionaries w o r k i n g their purpose.
among the Kentucky Indians were successful in winning a few to lead civilized lives, and one of the two who had surprised and captured the girl was among the number. The girl had become a grown woman with a family, and it was she who taught this Indian to read!

REV. JOHN HARRISON ALEEN.

Lord's Prayer—all the Circle joining.

SATURDAY.

VOICES THAT CALL US.

Lesson: *"Therefore let no man glory in men, for all things are yours . . . and ye are Christ's and Christ is God's."*—I Corinthians 3:16-23.

The Church is the Bride of Christ, and Christ is constantly wooing us to greater love, loyalty and service. As He calls and the faithful answer, is it our prayer, yours and mine, "Cause me also to hear it?" Do we desire to hear above all other voices, the voice of our Lord who calls us to discipleship?

(Continued on page 13.)

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dear Miss Moffitt,

I am a little girl eight years old. I am in the third grade. My teacher's name is Miss Gladys Whitfield, and I like her very much. We take THE CHRISTIAN SUN, and I enjoy it. I go to Bethlehem Christian Sunday School.

I very much regret to hear you have been sick. I am sick myself and can't go to school today. We have some very pretty little chicks and I like to help mother feed them.

With best wishes to all the Kiddies, lovingly,

MARY EFFA SAVAGE.

Suffolk, Va., R. 2.

THE WISHING GIRL.

She wished she were a princess—
Or, better still, a queen;
She wished to see strange countries
That she had never seen.
She saw the wealthy ladies
And wished to take their place;
She wished for their fine jewels,
Their satins and their lace.
She wished that all her duties
Were changed to play and fun,
Or that, by merely wishing
Her duties could be done.
But strange, with all her wishing
She never wished to be
The helpful and unselfish child
That others wished to see.

—*Morning Star.*

WHAT HAPPENED TO LOUIEDEAN.

By LINDA STEVENS ALMOND.

It was Louiedean's practice hour, but Louiedean liked to put off doing things. She thought before she sat down to the piano she would like to run next door and see the new puppies.

"I'll only stay a teeny-weeny minute," she said to her mother.

"Well, hurry back, Louiedean," said her mother. "It's much nicer to practice early in the morning."

"All right, mother," answered Louiedean, as she skipped away.

After a very long time had gone by she returned to find her two brothers preparing to go out to the edge of town to pick blackberries.

"Come along with us, Louiedean," invited Ted.

"Going to have lots of fun," said George.

"Of course I'll go," answered Louiedean. "Wait a minute till I get my little basket."

But mother appeared at that moment on her way to market. "You haven't practiced," she said. "If you had come right home after seeing the new puppies, your practicing would have been over, and you could have gone with the boys."

Louiedean's happy countenance clouded. "Oh, but I want to go, mother," she said. "I will practice this afternoon; really and truly I will."

"I don't approve of your always putting off things until another time," replied her mother.

"Oh, but, mother, just this once," begged Louiedean.

"Suit yourself," said her mother.

"Then I'll go with the boys," she cried, hopping up and down.

"I am sorry, Louiedean," said mother, and there was really a grieved look on her face as she went down the path. "Good-by, children," she called at the gate. "Don't stay away too long."

"All right, mother," they chorused.

"Run get your basket," said Ted.

"And be quick," ordered George.

But Louiedean hesitated. Suddenly, to the astonishment of her brothers, she said: "I don't think I'll go. Oh, I want to, but I'm afraid I'd keep thinking how sorry mother looked about my always putting off things. I'll stay home and practice."

"Suit yourself," said George, just as mother had said; but Ted felt sorry for Louiedean and promised to take along her little basket and fill it with the choicest blakeberries he could find.

So Louiedean went inside to practice her music lesson. At the end of the half-hour she rose, found her favorite book and seated herself beside the window to read. She was so interested in her story that she did not hear a sound until voices on the porch outside came to her ears.

"Oh, I am so sorry, Miss Lovell," she heard her mother say. Miss Lovell was Louiedean's music teacher. "Louiedean has gone blackberrying with her brothers, and there is no telling where they are by this time. She will be disappointed."

Louiedean wrinkled her brow. Then she jumped up and ran out to the porch. "Here I am, mother. I didn't go with the boys. I practiced."

"Louiedean!" cried mother.

"Oh," said Miss Lovell, "I am so glad you didn't go blackberrying, for I want you to ride out to my sister's farm with me. She has a little daughter about your age, and we'll stay for dinner, and you'll have lots of fun. There will be haystacks to slide down, and you'll ride on old Dixie, and probably go wading in the branch, and hunt eggs, and dear knows what all!"

Louiedean clapped her hands. "Oh, Miss Lovell," she cried, "I never heard anything so lovely!" And while she was swiftly tidying up and putting on a fresh dress she said: "I'm so glad I didn't put off practicing. I shall try so hard after this not to put off things."—*Youth's Companion.*

FAMILY ALTAR.

(Continued from page 12.)

There are many voices that call us, probably more today which call insistently than ever before. Youth is often bewildered. There are many professions calling him, almost countless lines of vocation. There is the call of Money-making, of Ease, of Pleasure, of Power. Calls innumerable, Voices eloquent and insistent. But there is one Call, one Voice, more important than them all. That is the Voice, the Call, of Jesus Christ. *"Cause me also to hear it."*

REV. ALBERT R. FISKE.

Prayer (by one of the parents) that we too may be followers of Jesus, and that we may be faithful and true in our efforts to win others by the influence of our Christian example.

SUNDAY.

CHRISTIANITY'S BEST ARGUMENT.

Lesson: *"Ye are the epistle of Christ."*—II Corinthians, 3:2-6.

One of the best known and most lovable men that the land of India has produced is the poet Rabindranath Tagore. In one of his writings Tagore addresses a message to the Christian churches of the world. In substance he says: "You Christians desire to evangelize India. Do not send men to preach Christianity to my people. Send men to live Christianity in India, men who shall show forth in their lives how patient, merciful and good Jesus Christ was. Do this and my people shall understand and, like doves hovering about the window from which they are fed, they shall come to the door of the church seeking entrance."

Christianity's best argument is not a sermon delivered by a master preacher. It is a simple Christian life, lived courageously before the gaze of all. Let a man live Christ—let a man love Christ—let him be "the epistle of Christ" showing in his conduct the goodness that is written on his soul.

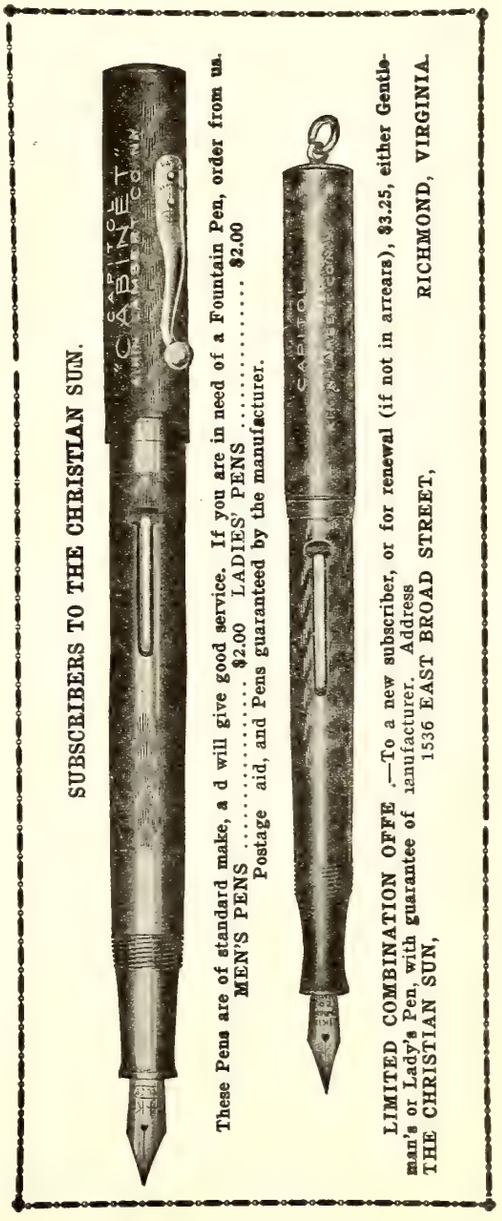
Not only will the people of India understand, but so also will the most hardened and heartless in America, and, if they are not converted, they will at least be compelled to say, "Well, Christianity is good and I am without excuse for not having adopted it."

REV. GERHARD E. LENSKI.

Prayer (by one of the parents).

The annual license fee for an auto in Japan is more than $200, and gasoline sells for 40 cents a gallon.

English is the leading speech of the world, being spoken by 180,000,000. German is second, with 120,000,000.



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OUR FATTED CALF.

(Continued from page 7.)

Like the Elder Brother, they fail to see why the Church should kill the fatted calf for the wicked heathen, and they talk about how bad we need the money at home. They lack a sympathetic understanding both of God and the Prodigal at the gate.

I wonder if the Prodigal Son knew what was taking place between his father and the Elder Brother? What sorrow it must have caused him if he did. And today, the Elder Brothers in the Church are the greatest handicap to the work of the Church. By their selfish spirits they are delaying the return of the Prodigal. The Prodigal knows they will not welcome him.

Ah, if the whole Southern Convention could but catch the spirit of the Master who yearns for those "to the uttermost parts of the earth," then there would be no difficulty in raising the necessary $25,000.00. I believe we will raise it, but if we had a sympathetic understanding of the Father in regard to His Prodigals, an additional sum would be forthcoming for the expansion and growth of the work.

Yet, how many will cast in their offering as only another contribution to "a drive for more money." They have no heart-felt interest in the undertaking. They talk about "these many years" of service in a way that makes it plain that it has not been a heart-service. They murmur because the Church spends so much money.

What a blessed thing it would be if each individual member could see the hands stretched out to us from those who sit in darkness; if each one could hear the Macedonian cry, "Come an help us"; if each one realized the responsibility our Lord placed upon us when He said, "Go ye." Then, I am sure, there would be a willing sacrifice, and a united prayer, and when the news of success reached us, there would be rejoicing in each individual heart. That mighty rejoicing would shake up Old Zion back here at home, and the windows of Heaven would be opened, and such a blessing would be poured out upon us that there would not be room enough to receive it.

M. F. ALLEN.

Lynchburg, Va.

The South's prosperity has helped education. About $125,000,000 for the construction of new school buildings has been spent in the last 12 years in the states served by the Southern Railway System.

It is good citizenship to be prosperous

THE South has just completed a prosperous year. Many Southern enterprises have contributed to and shared in this prosperity.

Prosperity is a give and take proposition. It is prosperous industry that gives consumers better products; that gives regular employment and pays good wages; that distributes earnings in dividends which add to the purchasing power of the consuming public; that pays a large share of the cost of carrying on the business of our local, state and national governments.

Prosperous industry, prosperous agriculture and prosperous railroads make for good citizenship.

Southern Railway System also has just completed a successful year both in service rendered and in earnings. The public comment, in the press and elsewhere, on this record has sounded a unanimous judgment that it is to the best interest of the South that the Southern's prosperity continue.

Only a prosperous railroad can render the transportation service needed by the people of a prosperous country.

SOUTHERN RAILWAY SYSTEM

THE SOUTHERN SR SERVES THE SOUTH

The Southern serves the South

FIRST CHURCH NORFOLK.

There is rejoicing in the First Christian Church of Norfolk, Virginia. This rejoicing is the result of real co-operation and consecration on the part of the members of the church. This morning (Monday) the members of the First Christian Church are going to their tasks thankful to the heavenly Father that their church is getting together and achieving. And they are looking forward to next Sunday with expectant and happy faces. Their church is becoming for an ever increasing number, a very vital part of their life and daily living. In their work for Him, they have found Christ their Saviour.

For instance they set about to have a full house to hear Dr. Atkinson on the last Sunday morning in February. They packed the house. They came back to hear Rev. James H. Lightbourne that evening. On simply passing the offering plates for missions in the morning, they received two hundred and seventy-one dollars, and there are other gifts, for our Mission Fund offering, which will bring our total to much above that. There is rejoicing.

Yesterday morning the rain was pouring, and the wind blowing, and yet we had a full house, and received twenty-four adults and six children into the church; in the evening, the clouds were still flying and the air was damp and bitter, but there were received into the church an additional twelve adults and two children, making a total for the day of forty-four. Besides this, we presented to the other churches of our section of the city seven applicants for membership, making a grand total of fifty-one yesterday. There are fifteen others to come into the church next Sunday, or just as soon as they are able to get to church. There is a great deal of sick-

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Religious Activities
Science Hall

ness in our city just at this time. One week, six talks by Brother Lightbourne, and sixty-six accessions to the church, is a brief summary of our Kingdom Enlistment Week. There is genuine rejoicing in the church.

But that summary is too brief to tell about the preparatory efforts of pastor and people; too brief to tell about the thirty faithful teams of two that went about this work at first with fear and trembling; too brief to tell about the group of forty men who ate supper in the dining room of the church on Wednesday evening of the meeting week; too brief to tell of the preparing of that supper by the women of the church and the most effective service they rendered in actual soul winning; and all too brief to tell the story of rejoicing in the hearts of hundreds of people, causing our church to walk in the paths of unity, love and peace.

Last night our church was filled into the gallery, and after our service was over, happy-hearted people lingered about in the church for a considerable time telling one another of the marvellous experiences that had transformed their lives in the last few days. The meeting was over before we realized it was on. No, not over, for there will be no great slump in our services, and by Easter Sunday our people are saying they are going to try to bring our additions up to eighty-five.

But are they converted? Were those who came to this altar last year and the years preceding converted? What are they now? By the grace of God our church is going to do its best to see that they live the Life! For our Saviour knows that in our hearts there is rejoicing.

JOHN G. TRUITT.

A society for the prevention of cruelty to animals recently offered a prize of ten dallars to the person who would suggest the best word to describe the character of those who were cruel to animals. It is said that more than 500 people competed for the prize. The newly coined word regarded as the best and which received the ten dollar award was "pitilacker."—*Exchange.*

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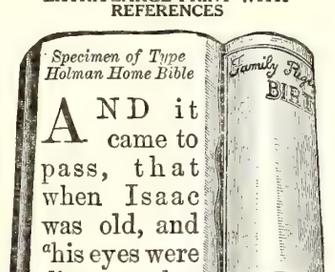
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CHRISTIAN ENDEAVOR.

(Continued from page 10.)

The Near East territory is much larger than people usually suppose. It covers Palestine, Syria, Persia, Russian Armenia and Greece. In these places millions have suffered and are suffering. Every Christian should feel at least a historical interest in this country, as the country where Christianity had its early beginnings. Most of us, through Sunday School lessons or church history, have not only a historical interest in this territory, but feel that it is part ours too. It means that these people, through generations have experienced the quiet and peace of a shepherd country and the other extreme of war and pestilence. Their background is so different from ours that we have to make a close study of their history, their habits and their customs, to appreciate their position.

America and the Near East.

The people of the Near East are depending upon America to save them from starvation and to give them hope of future existence as a people. America began help by sending doctors and nurses—people who ministered to them physically as well as spiritually. All of us have seen pictures of the Near East Children eagerly crowding around the soup and crackers provided by Americans. It is hard to realize that these little starving bodies, so thin their bones are easily seen, and so scantily clothed, exist in a time when we are enjoying reasonable prosperity.

Orphanages.

The hope of the Near East is the orphanages which have been established by Americans. These children were gathered up after their fathers and mothers had been killed or had perished to death. In many orphanages they have been cared for and trained to take care of themselves. If these children can receive proper food now and be given sufficient training to take care of themselves, American people who have helped, will have accomplished something worth while.

Investing in the lives of children is always worth while.

Questions for the Meeting.

1. What attitude should Christian Endeavorers take toward suffering humanity?
2. Can young people help to establish world brotherhood?
3. What was Jesus' attitude toward missions?
4. What country do you think needs our help most now, outside of the Near East? Why?

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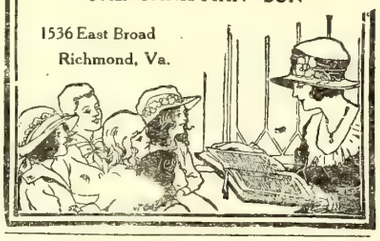

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, MARCH 25, 1926. NUMBER 12.

Southern Convention of Congregational Christian Churches HISTORICAL SOCIETY 1956

Mrs N T Fa

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Good Sense.—

A bill was recently introduced in the Japanese Diet to prohibit the western style of dancing in cafes, hotels, and other public places, on the ground that modern dances are demoralizing to Japanese. We in the west might say as much. They are equally demoralizing here. The Japanese seem to be using that great virtue, common sense.

Estimating Population.—

Senora Natalia Calles, the wife of the President of Mexico, has accepted the honorary presidency of the W. C. T. U. in that country. President Calles is known to favor temperance for Mexico, and his wife holds similar views. This support will aid materially in freeing Mexico from the liquor burden under which it now suffers.

Southern Presbyterians to Make Big Drive.—

The Southern Presbyterians are to undertake to raise thirteen million dollars for current expenses and benevolences: $4,750,000 is to be used for benevolences, and $8,250,000 for church running expenses in the local churches. The Southern Presbyterian Church has a membership of 457,000, and operates in seventeen Southern and Southwestern States. The plan to be pursued is the "volunteer" plan. It is hoped that this amount can be raised, since it is very urgently needed in order that the work of the denomination may not suffer.
taken, that census has been used.

Fisk University to Have New Head.—

Fisk University, the Negro school at Nashville, Tenn., is to have a new president in the person of Dr. Thomas Elsa Jones. He is a young man who is just completing the work for the Ph. D. degree from Columbia University, but he has had ten years as a Quaker missionary in Japan, and as director of the Y. M. C. A. at Vladivostock, during the war. He is a graduate of Earlham College and Hartford Seminary. Dr. Jones comes to Fisk at a critical time because of the previous administration's refusal to allow the students and alumni a larger share in the running of the university.

Hopes Dr. Coffin Will Leave Church.—

The Presbyterian *Herald and Presbyter* hopes that Dr. Henry Sloane Coffin, pastor of the Madison Avenue Presbyterian Church, New York, will soon be forming other ecclesiastical affiliations. The hope is a result of an article by Dr. Coffin in *The Forum,* in which he wishes for a Presbyterian Church on the order of the Scotch Presbyterian Church or the United Church of Canada. In such a church, modernists and fundamentalists would have equal rights. This Presbyterian paper cannot seem to tolerate so liberal a position as that held by Dr. Coffin, and would gladly part company with him.

Jazz Hurts Babies.—

Dr. Duren J. H. Ward, a Denver psychologist, has announced that jazz hurts babies, arousing, as such highly syncopated music does, primitive emotions and leading to jazz conduct. The announcement of Dr. Ward came following the granting of an injunction to prevent the erection of a theatre adjacent to a home for delinquent girls on the ground that jazz implanted unhealthful tendencies in babies. Dr. Ward feels that this act of Cincinnati people should be made the basis for instructing theatre managers as to their responsibility for baby behavior of which they know nothing, but upon which they exert profound effects.

The Bible Holds Its Own.—

The Bible is still the world's best seller among books. The last year's output in 150 languages, was 9,059,120 volumes, which was 2,500,000 more than the previous year, and it was also the largest output of any year during which the American Bible Society has been in operation. The Bible is not only holding its own, but is increasing in popularity. There is another hopeful sign, too; men are not merely buying the book to ward off danger as the folks used to take rabbits' feet around with them, but they are reading the Bible. A part of this increased interest, some believe, may be traced to the great disputes concerning religion now tearing the churches in pieces. It is indeed an ill wind that blows no good. He makes the wrath of men to praise Him.

Head of Remarkable Negro Family Dies.—

Zach Hubert, the father of one of the most remarkable negro families in America, died in White Plains, Ga., recently. He was eighty-four years old, and survived his wife, Camilla, only a few months. Both Zach and Camilla were born in slavery and obtained their freedom during the Civil War. Zach and his wife lived together for fifty-three years, and set an excellent example of thrift and high conduct for their race in the community in which they lived. They saw twelve children grow to maturity and take prominent places among their race. Seven sons and five daughters gathered for the funeral. Of the sons, John Wesley Hubert is superintendent of the Savannah colored high school, one is with Tuskegee agricultural department, one is a minister, one a government employee, and one a college president. Four of his daughters are married to prominent business and professional men in the Negro race. Few families, white or black, attain to such outstanding achievements as this.

Popularizing Art in Sweden.—

An effort is being made to popularize art throughout Sweden. It is proposed to make life easier for all the population by placing excellent pictures in the places where working people gather. The eating houses where laborers take their meals have been decorated with attractive pictures, and the factory lunch rooms have been repainted in bright, attractive colors, and their walls relieved from bareness with good scenes. From these have been removed the one long table, and benches, and individual tables and chairs substituted. In hospitals and schools excellent pictures are finding warm receptions. It is hoped that by this means the whole cultural tone of the nation shall be built up. The brother of the king is an artist, and has given his time and ability to doing mural decorations for several churches, and has also given several pictures to be placed in some of the most northern churches. This whole effort of Sweden is a most commendable one. Were the public schools anl other public places filled with the best instead of the worst pictures, the morals and the culture of the great majority of people would be materially raised. We have come to the place where we must provide with care the best for all the people. This is particularly true in a democratic country where so much depends upon the individual.

Destroyers Sent to Beirut.—

The United States government has ordered destroyers to Beirut, the capital of Syria, to protect American life and property. Beirut is said to be most beautiful with its back ground of snow? crowned mountains. Through its beautiful harber, over which float the flags of nearly every maritime nation in the world, is brought the trade of Damascus and the Levant. The French have done most to build up the harbor of Beirut, but the British have done most to advertise it. Before the war Beirut was one of the great religious cross-roads of the world. Through it passed the Mohammedans on the last lap of their journey to Mecca, and through it, too, passed Christians on their way to Palestine in order that they might have a look at old Damascus and Baalbek. From its bow-shaped harbor both sail home again. Beirut has broad streets and a great American university whose campus is said to be the most beautiful in the world. The Druses are responsible for the destroyers having been ordered to Beirut. These tribesmen live on a fertile, but treeless, plain twenty-five hundred feet above sea-level. Their religious beliefs forbid their use of alcohol, tobacco, and profanity, but enjoins upon them the duty of taking a life for a life when one of their tribe is killed. These strange men have been endangering the lives and property of American citizens.

NOTES-PERSONALS

"The moment we by faith unite ourselves to Christ, we become His, and His destiny is ours; we are raised with Him to live here and now with Him and for Him."

The Elon College catalogue is off the press and now in the hands of the binder. It is a handsome booklet, and requests for copies should be addressed to Dr. W. A. Harper, President, Elon College, N. C.

Was the Sunday on which the Missionary offering for the Emergency Fund was to be taken, a rainy or an inclement day? If so, try and try again till every member has had a chance and an invitation to give something.

Rev. H. C. Caviness, Cary, N. C., evangelist of the North Carolina State Christian Conference, is to begin a series of meetings with our Burlington Church Sunday, April 4th. Bro. Caviness is a most capable and thoroughly consecrated evangelist, and has been wonderfully blessed of the Lord in all the meetings he has held in our Christian Churches. Pastors desiring evangelistic help will do well to engage Bro. Caviness as early as possible.

We are indebted to Dr. W. H. Denison, Dayton, Ohio, for the following, and our sympathy goes out for Bro. Hirby in his great bereavement: The wife of Rev. A. W. Hirby, of our Walnut Hills Church, was laid away Friday at Piqua, Ohio. She was ill but a few days, and died Tuesday. She leaves six children, the oldest being fourteen. It is a heartbreaking occasion. Services were held at the Church first, then at the Piqua Church, from whence they both came. Thirty-four ministers were present.

The Bureau of the Census has estimated the population of the United States, and finds that in the year ending July 1, 1926, the population will have increased by some two million, which brings to light the fact that from approximately 105 million in 1920, it now numbers 117 million. The estimates of the department are based on the registrations of births and deaths, the figures concerning emigration and immigration, and the increase of the ten years from 1910 to 1920, distributed over the six years since the census was taken. In the States where a 1925 census was

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THE CHRISTIAN SUN is doing its goodly work in the Missionary Emergency Fund Campaign, as it does in every good movement of the Church. The editor is in receipt of a letter by today's mail containing $10.00—$5.00 to be given to our Emergency Fund, $3.00 to the Orphanage, and $2.00 to the Building Fund of the Orphanage. This good sister is not in touch with her Church, and does not get to attend its services, but out of her meager earnings and because she sees in THE CHRISTIAN SUN the call and the need, she makes the contribution. This is not the only instance even in this Emergency Fund offering. Several readers of THE SUN have sent their contributions, not because they learned of it through their Church or pastor, but because THE SUN kept them in touch with their Church.

Christian Temple, Norfolk, that received such blessings and benefits last year from the work of Rheba Crawford, is again enjoying her remarkable messages. The Norfolk *Virginian-Pilot* of March 20th, says: "Rheba Crawford, nationally known as the 'Angel of Broadway,' will conduct services every night at the Christian Temple, beginning tomorrow and continuing until April 4th. The regular morning services at the temple tomorrow will be in the nature of a welcome for Miss Crawford, who held a very successful preaching mission there last year. At 3 o'clock tomorrow afternoon she will address a mass-meeting for men only at the Strand Theater, arranged by the Christian Temple, Norfolk Council of Churches, and the Central Y. M. C. A. Doors will be open at 2 o'clock. Her first service at the Christian Temple will be held tomorrow night at 7:45 o'clock. The same hour will prevail at her other night meetings there. Miss Crawford delivers a simple but effective message, telling and retelling the tales told by the Scriptures."

Many of our pastors are unwilling that the offering for the Emergency Fund shall be sent in until every member of Church and Sunday School and Missionary Society has been given an urgent invitation to make some donation to the Emergency Fund. This is well, for in an undertaking that means so much to the future of our work every individual should certainly be urged to make some contribution, and we could wish that all pastors would do in this matter as many are doing. We feel that if every individual is given some knowledge of the situation and the needs, and then is urged to make a donation, the goal will be reached. There have been several inclement Sundays since Mission Month has been on, and it would be unfair to send in the offering that may have been made in the very small percentage of the membership present on one of these Sundays when the offering was taken. "Give all information, and then request all to make a donation." That should be the effort of every pastor and every friend.

Our Methodist Protestant brethren have a fine sense of proportion in the distribution of their funds, it seems to us. This denomination is making commendable and praiseworthy efforts for progress in all directions, and the following, taken from the *Methodist Protestant* of March 10th, explains, and is interesting: "Beyond expenditures of our local Churches, and to carry on the work of the denomination, our annual budget has been set at $500,000. This money is distributed to all the interests named by a fixed percentage of so many cents of every dollar, as follows: Foreign missions, 37 cents; home missions, 29 cents; education, 23 cents; superannuates, 4 cents; ministerial salary relief, 2 cents; the children's home, the home for the aged, the American Bible Society, one cent each; contingent fund, 2 cents; young people's work, $9,000 out of the whole budget. This cost of $500,000 is apportioned to our annual Conferences to raise from the members of their local Churches according to the number and ability of each."

It is doubtful if any of our pastors worked harder on, and got more out of Mission Month than did Rev. F. C. Lester, Franklin, Va. Elsewhere, we give some products of his pen. His letter to his members following Mission Month, reveals the spirit in which he went about his great task, and his Playlet, produced by his pen and presented by his young people, carries data, facts and teachings that all Christians should have. It would be difficult to find more and better facts about Porto Rico in brief space than Brother Lester's Playlet presents. During Mission Month, Brother Lester preached on these topics: "Shall the Japanese be Christians?" "The Present Needs of Our Church"; "We can do it if We Will"; "His Gift and Mine"; "What is a Missionary Call?" During the month, "Prayer and Missions" was studied at the regular midweek prayer meeting. The week before the offering there was a prayer service every evening. Surely victory crowned these noble efforts, and our Christian Church, because of such efforts, will have a different story of missions to tell to the world than the one of regret and humiliation that we have been telling.

The Woman's Missionary Society district rallies begin next week at Windsor, Va., Tuesday, March 30th. The programs for these rallies have been issued and sent to the societies. There are to be four rallies in Eastern Virginia, following daily the one at Windsor, and then followed by eight rallies in the North Carolina Conference, beginning at Liberty, Vance, April 3rd, and concluding with the one at Ramseur Sunday, April 18th. These are important meetings, and the women are making strenuous efforts to have each society and every Church in each district represented at the rally. Some of these rallies are almost as well attended as the annual Conference and are equally as interesting and important in the work that is undertaken. Other dates and places of meeting are Burton's Grove, March 31st; Cypress Chapel, April 1st; Portsmouth, First Church, April 2nd; Raleigh, Tuesday, April 6th; Durham, Thursday, April 8th; Ingram, Va., Sunday, April 11th; Shallow Ford, Wednesday, April 14th; Pleasant Ridge, April 15th; Sanford, April 17th. The dates for the rallies in the Valley of Virginia Conference and in the Alabama Conference, though possibly arranged, have not been given us thus far. It is hoped that these dates and places can be published in an early issue of THE SUN.

The Mission Secretary had the privilege Sunday, March 21st, of worshiping in the congregations of two of our youngest ministers—Rev. H. E. Crutchfield, at Liberty (Vance County, N. C.), and Rev. F. D. Ballard, Henderson, N. C. These pastors are laboring under tremendous handicaps, both being members of the senior class in Elon College, and serving Churches full time. The people, however, whom they serve in the pastorate seem most highly gratified at the services they are rendering, and each congregation thinks they have chosen most wisely and well the one to serve them. Both are progressive pastors, and are alert to every movement that makes for progress and growth in the Church. They both have the missionary spirit in the keenest and most marked manner, and are seeking with full strength to impart their missionary vision and enthusiasm to their congregations. The Emergency Fund offering was taken at Liberty at the 11 o'clock hour, and while quite encouraging there were many members not present, and the campaign will be carried on until all are reached and given an opportunity of increasing the offering. The Woman's Missionary Society met in the afternoon, and besides the regular offering through the Church, made a special offering, having as its goal the gift of as many dollars as they had members. This society is active and is a good factor in building up the missionary work in Liberty Church. The Emergency Fund offering is to be taken in the Henderson congregation Sunday, March 28th, when the women of the Missionary Society are to put on a pageant and help in the every-member canvass. In every Church where there is a Woman's Missionary Society there is missionary interest, and an organization upon which the pastor may depend in every undertaking of the Church.

DYING RICH.

When John Wesley died he left as his heritage a half a dozen silver spoons and the Methodist Church. Not a little of the success of Methodism has been due to the disinterestedness of its founder. Millions in money had passed through Wesley's hands, during the long and arduous years of his ministry, but it all passed through. None of it stuck to his fingers. Methodism has a tremendous argument for Christian stewardship ready at hand in the example of John Wesley.

Another great preacher who passed away recently has left a rich heritage to posterity. We refer to Russell H. Conwell, whose sole estate appears to have been a $3,000 life insurance policy left to his widowed daughter. Dr. Conwell, for many years perhaps, was the most popular lecturer on the American platform. His masterpiece "Acres of Diamonds," was delivered over 6,000 times and the lecturer was usually given a fair recompense for his services. Dr. Conwell earned and distributed millions of dollars during his life-time but kept none of the money for himself. Hence, like Wesley, he died poor. Examples like these are more potent than the most eloquent sermons upon the Christian use of money. We do not instance these two illustrious preachers because their history is exceptional in the annals of the ministry. Few preachers accumulate money or care to do so. Nevertheless it is doubtful whether many men in other professions whose legitimate earnings were as great as were those of Wesley and Conwell would have kept so little for their own personal use. The power of these men as preachers arose larger from the fact that they made their preaching real by carrying out their ideals in the business relations of their lives.

NOTICE.

The Woman's Missionary Conference, composed of the Franklin-Vance-Warren District, belonging to the E. N. C. Conference, will have its "District Rally" at Liberty (Vance) Saturday, April 3rd. A special effort has been made to secure a good report from each Church.

We urge that all churches send a full delegation of interested workers, that will help make the day a success. All pastors serving these churches are especially invited to attend this Rally. A good program has been prepared and several speakers are expected to be present. The outstanding speaker for the day will be Mrs. M. L. Bryant, President of the Eastern Virginia Conference. Then our Mission Secretary, Dr. Atkinson, will be present. He is prepared to fill and thrill one with inspiration for greater service.

Any one desiring intertainment over-night will please write the undersigned. We will be very glad to have you. Let us strive to make Romans 12:1-2, a living reality, then our desire will be to carry out His great commission, "Go ye," Mark 16:15. Pray that our women may work to make this our best year, and that it be spent in sacrificial service for Jesus, Our Saviour.

A big "Welcome" awaits one and all, at Liberty (Vance) April 3rd.

MISS MARGARETE ALSTON,
District President.
MRS. R. J. NEWTON,
Secretary W. M. S. Liberty.
R. 1, Henderson, N. C.

Easter means a new experience. We are as immigrants eagerly looking forward to the land of our dreams.—*Selected.*

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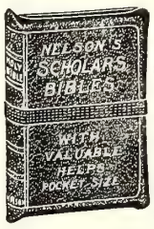

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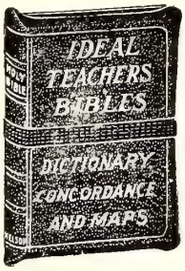

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E-D-I-T-O-R-I-A-L

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Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CONVENTION.

One more month and our Southern Convention will be in biennial session at Durham (April 27th to 30th). All sessions of this body are important, and make history; but it is doubtful if any session ever confronted graver problems than this one will face. The Christians have been trying to make *principles* grow and shine and flourish. It simply cannot be done. Principles are foundations. That's all. They serve not as a building to live in, nor a product to be displayed to the world, but simply as a foundation on which to build, a root from which the tree and its products spring. We have no program commensurate with our principles. We need a building equal to the foundation we have laid. We have interests, enterprises, institutions that belong to the Convention: THE CHRISTIAN SUN, the Christian Orphanage, Elon and Bethlehem Colleges, Sunday Schools and Christian Endeavor, Evangelism, Superannuation, Missions Home and Foreign; these are among the institutions and enterprises that the Convention owns, fosters and endeavors to promote. The carrying on and development of these would indeed be a task, and require a program, adequate to the principles on which we are building, provided of course we were measuring up to the demands of such a task and program. This we are not doing.

How are we to push on to power and greater perfection the interests and enterprises committed to us? That is the question. We need to adopt the slogan Paul used in addressing the Hebrews, "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection."—Heb. 6: 1. We need to plan well, we must plan well, to carry our institutions and enterprises unto perfection.

1. THE CHRISTIAN SUN needs a larger constituency and more adequate support. Wherever THE SUN goes, it carries messages of information and helpfulness to every other enterprise of the Church. The orphanage, the colleges, missions, all enterprises of the Church find help and loyalty and support in the homes and hearts of those who take and read THE CHRISTIAN SUN. The Convention should and must, in some way provide for its wider circulation and support. Our Men and Millions movement has helped, but help from this source is practically ended.

2. Our Colleges must be provided for. We have a new plant, and a very beautiful and adequate one, at Elon College. Bethlehem needs a new building and better equipment for the present one. Both institutions are in sore straits and desperate need of larger incomes. In some way the Convention must provide for the maintenance of these colleges on a larger and more liberal scale. These are centers from which denominational strength (or weakness) will go out.

3. Since the last session of the Convention, a new building which will care for fifty more children at the Orphanage, has been erected. This will add one third more to the cost of up-keep and support, for a new building means, not the end but the beginning of expense in benevolences.

4. We have made a beginning, a gesture, in the direction of caring for our aged ministers, and the widows and dependents of deceased ministers. This is a beginning in a most worthy and meritorious direction.

5. We are doing something for Missions, Home and Foreign, but that something is just large enough to show us the greater lack and the more pressing need. The growth, power and prestige of the Church depend upon its missionary vision, spirit and activity. Our mission work, today, needs men, women and means, as it never needed them before. If the Christian Church is to prove loyal to the One whose Name we wear, and obedient to His most emphatic command, it must do more for missions.

These are only some of the many problems that this Convention will and must face. There can be no shirking, side-stepping, or halting, if we are to have a place and do our work in the Kingdom of our Lord.

Shall we prove sufficient for these things?

All loyal Christians of THE SUN family should pray and plan for this Convention that it may be divinely guided, and in all things directed of Him whose name we wear and whose Kingdom we seek to help establish in the world.

J. O. A.

THE BEST INHERITANCE.

Many parents act as if the best legacy they can leave their children is a large estate, a big bank account, a lot of good securities in stocks and bonds. It does no good to remind these parents that they are sadly and seriously mistaken. That child is handicapped indeed who begins life with a fortune in money and a poverty in morals and in character. The best inheritance a child receives is a good character. If a father really means to bless and benefit his off-spring, and is reduced to one of the two, he far better transmit to his off-spring a good character and a spent bank account than a bad character and a huge bank account.

Roger Babson, the great economist, certainly had history and the facts on his side recently, when he wrote, "Inheriting money from a father has often been disastrous; inheriting character never." Too much money and too little character is too much house on too little foundation.

Many a father will tell you that he does not want his children to have to work like he had to work and make the sacrifices he has had to make. And yet that father will tell you that what he most enjoyed in life was work and the power to overcome obstacles and difficulties.

Wealth, money, riches, are not necessarily a curse, a hindrance, a handicap. They should be the opposite, and they are the opposite, when those who have and handle them have also the character, the moral power and purity necessary to handle them. Wealth carries weight—the tremendous weight of responsibility. And the God who created and gave wealth will one day require our accounting. We brought nothing into this world, and it is certain we will carry nothing with us out of the world. We plant and we water, but God gives the increase. All wealth belongs to God. We are managers in charge for a season. And the end of all gain, the getting and the giving of all wealth, is to help make in the world the right sort of character, the right sort of boys and girls, men and women. The boys in the home may need now their father's help in character building far more than they will need later their father's millions.

The wise man was writing an immortal proverb when he penned the lines, "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.—Prov. 22: 1. The world, including our children, will honor and esteem us not by the bulk of fortune we may bequeath them, but by the good name and loving favor we transmit to them,

The world has never yet been cruel and heartless enough to recite in death what a man had accumulated nor inscribe on his tomb stone his epitaph in terms of his bank account. The final and fundamental rating of human character is always in terms of what he gave, what he did, what he was, for others. J. O. A.

OUR MISSIONARY DUTY.

There is a missionary duty. That duty was laid upon all Christians by our Lord when He said, "Go ye into all the world." But the same Lord who laid on His disciples that obligation also said, "My yoke is easy and my burden is light." The burden becomes easy when the yoke is put on and the obligation is undertaken.

What an easy burden indeed many of our pastors and people have found in Mission Month and in the taking of the offering for the Emergency Fund! These are they who carried their heart into the task and undertook the work and the self-denial, in honor of and for the sake of their Lord. The yoke was easy, the burden became light, when the task was undertaken out of love for Him who gave all for us.

It has been a hard task, it is yet a burden difficult to be borne, by those who faltered, feared, trembled, dreaded, and went at the matter in a cold-hearted way. Those who are getting the least out of Mission Month are those who are not doing their plain duty by Mission Month.

The voice of our Lord, and the vote of our conference, both call all of us to do our duty by a movement and a measure that mean so much for us, for the Kingdom and for the Church.

One plain duty of every pastor, of every Sunday School superintendent, and of every church official, is to see to it that every member in every congregation be given some intelligent information about missions, also about our present needs, the stress and the strain of this Emergency, and then in addition give everyone the privilege of making an offering. That at least is one duty all concerned can discharge now, in honor and in loving devotion to their Lord. Even this duty well and gladly performed will not weaken nor impoverish us for other duties, but will strengthen and help enrich and further prepare us for other

duties in His name. There is one word of praise that all may well covet: "Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." J. O. A.

"AMUSEMENT."

"By amusement we understand those lighter forms of activity to which we turn when relieved from the stress and strain which the serious tasks of life impose upon us. In amusement we can follow out lines of choice and special preference, which we are not permitted to pursue in our daily work—that is usually imposed upon us without any particular regard for our tastes and wishes. Amusement in this wide sense relieves and agreeably interrupts the dull routine of existence. The more the work in which a person is engaged assumes the character of drudgery, the more does play become necessary in order to prevent a dulling of the finer sensibilities. Unfortunately, the modern division of labor and overspecialization of function have taken the joy out of work and reduced it to a purely mechanical task that makes no appeal to the higher faculties of man.

"The * * * Church has always taken a sane stand in the matter of amusement. It does not condemn pleasure or play or amusements. It knows that periods of recreation are a phychological necessity. Its doctrine concerning pleasure is in full harmony with the nature of man. It condemns the excess in pleasure as it denounces excess in everything else, and it reproves those forms of recreation that either are sinful in themselves or are calculated to lead to sin.

"When we ask which amusements are best suited to fill up the free time of our young people, we can answer in a general way: Those forms of recreation are most beneficial which require some co-operation on our part, and which call into play the faculties that are not sufficiently exercised during our work, whilst they allow the faculties overstimulated by our vocational occupations to rest.

"Recreation should (1) give rest from work; (2) afford joy; (3) enhance physical vitality and increase mental vigor; (4) offer opportunities for pleasing social contacts; (5) begin, renew, and strengthen friendship; (6) introduce us to intellectual pleasures, such as good literature, history, religion, science, and teach us the enjoyments of objects of art. Recreation should contribute towards a harmonious rounding off of our education, awaken in us a taste for culture and things of the mind, draw out and develop the finer human emotions, and cultivate the aesthetic side of our nature, furnish an outlet for artistic abilities and inventive genius, exercise our faculty of choice, and in general, allow us to grow up to the full stature of manhood and womanhood in the practice of the moral, social and domestic virtues."

I think my readers will agree that this is a very sensible article. Now look above where the three stars are and insert the word "Catholic." The Catholic Church, after all, is not so bad as some may think. This is quoted from the *Parish Monthly*, representing the Catholic Churches of New York City. I have yet to read a more sensible article on the subject of amusement than the above. W. A. H.

It is regretted that in the report of receipts from Sunday School missionary offering in February, by some mishap, Liberty (Vance), M. L. Grissom, treasurer, $4.40, was omitted. Our sincerest apology to the Liberty Sunday School and Brother Grissom, as the amount was promptly sent in and duly receipted, but simply omitted in the printed list in THE SUN.

THE CALL OF PORTO RICO.

A playlet by

REV. F. C. LESTER,

Pastor Franklin, Va., Christian Church.

(The scene is laid in any of the thousand Christian Churches of the United States. No special staging is necessary, but native costumes for the Porto Ricans and a long flowing gown for the Spirit of the Christian Church will add to the effectiveness, though not really necessary.)

Spirit of the Christian Church (enters and stands near center of stage): Twenty-five years ago my heart was touched by the needs of the people of Porto Rico, a little island to the south of us, about 120 miles long and thirty-five miles wide. The land is beautiful beyond description, "with its great backbone of mountains fringed all the way round by a narrow strip of lowlands slipping into the Atlantic on the north, east and west, and into the Carabbean on the south." Here one "may revel in the mountains and valleys, the rivers and the rills, the blue sky and the bluer seas, the green grass and golden harvests, the fruits and flowers, and the sunshine mingled with showers." Here, it would seem there is everything to make life really worth while. And there 1,300,000 people to enjoy it to the full; but they do not enjoy it. There are 310 people to the square mile—far too many for economic enjoyment—and the moral and spiritual lack is overwhelming.

The needs of these people appealed to my heart, and I sent there to work for me Rev. and Mrs. D. P. Barrett and Mr. H. J. Rhodes. They went out in January, 1901, and began work at once in Ponce. Just a year later, Rev. T. E. White and Rev. Miss Jennie Mishler went to assist in the promising work, and Mr. Rhodes returned to the States. The work made commendable progress from the beginning.

But there are great needs yet! Ignorance is the rule rather than the exception. Poverty is in evidence on every hand. Nearly half the people have no interest in religion. The Churches are weak and struggling. I wonder if I shall be able to meet the needs. Or will I be compelled to say "No" to those who call for help? But, hark! here comes some one now from that beautiful little country. Let us hear the message she brings.

Representative of Ponce: O Spirit of the Christian Church, I come to you as a representative of Ponce, the second largest city of Porto Rico. There are 41,912 people in our city, and the surrounding community makes the figure more than 71,000. We are at the extreme west of your field of labors, and the first to receive of your help.

In 1901 your missionaries came to us with a message of Christ, and two years later we organized the first Christian Church in Porto Rico, with five members. Today we have 134 members and a Sunday School of 426.

We have a kindergarten, daily vacation Bible school, and Rev. D. P. Barrett is doing some industrial work in connection with the many other duties. In 1913 our Church was dedicated. It is a very nice Church, although it cost only $9,000. The Barretts are enjoying the nice home you gave them in 1917, and are working hard for the cause of Christianity. Dona Delfina Zayas is doing good work as a Bible woman.

But the great mass of our people are without instruction in the things of religion. The Roman Churches claim half the people, but have very little spiritual life in them. Our people are dying without hope. Can you make some arrangements to give us more missionaries to tell us of the Christ and to train us in the things of the Spirit?

It is true that you have recently erected a chapel in Clancells, a very needy suburb of our city. But what can one Church and a chapel do for the lives of a city half the size of Norfolk?

Representative of Aurus: I come as a messenger of Aurus to thank you for the Church you built in our city in 1911, and for the splendid work being done by our pastor, Rev. R. Sandoval, since you bought a parsonage for him in 1924 at a cost of $1,100. Our Church was organized in 1915 with six members, but we now have forty, a gain of nearly 600 per cent in ten years. The Church is small and the equipment inadequate, but we are doing our best. Will you be able to give us some more chapels this year?

Rev. R. Sondoval: I am the Rev. Sondoval, pastor of the Aurus district. For ten years I have worked in the Christian Church, having come to you from the Christian and Missionary Alliance in 1916. These have been busy and happy years. I appreciate the new home you have given me at Aurus and am trying to do more efficient service. The work is quite heavy. In addition to the work in Aurus, where there are fifteen hundred people yet to reach, I go each week a mile and a half west to Tiburon, and three miles east to Playita and hold services at each place in rented houses. Altogether, I have a field of more than 2,000 people, with about forty Christians. You can see that my job is not easy, but there is real joy in preaching the gospel, and many of the people hear it gladly.

Some chapels of our own and another worker would add greatly to the effectiveness of our work. Can you help us this year?

Representative from Santa Isabel: Santa Isabel is a familiar name to many of the people of America. For a number of years the young people of the States worked to get money to build a chapel in our city of 1,290 and a surrounding community of five thousand more. A fine Church building was dedicated in 1923 at a cost of $13,000.

I am one of the seventy members of the Church and one of the 196 members of the Sunday School. We have a kindergarten, daily vacation Bible school, and Mr. Morton is doing some fine industrial work. Rev. Juan Romero is our splendid pastor. Mr. and Mrs. Morton are doing excellent work, but they should have a home in which to live that belongs to the Church. Could you give them a parsonage?

Representative from La Playa: I come from the little seacoast town of La Playa, a mile south of Santa Isabel. There are 290 of us, and we appreciate the weekly services conducted by Rev. Romero. If you keep sending him to us and will give us a chapel in which to meet, it may be that our little village by the sea will some day be Christian.

Representative from Paso Seco: My home town, Paso Seco, lies at the foot of the mountains, four miles north of Santa Isabel. We are very poor, and our religion before America came to us was poorer still. There are 541 of us, but only nine are active members of the Church, and they have to meet in a little rented shack. We have service each week, led by Rev. Romero, but we have been hoping that you might be able to give us a Church and a preacher. Can you do so?

Representative from Descalabrado: I come as a representative of 1,196 people in Descalabrado, three miles west from the home of our evangelist, Rev. Romero. For years and years we have waited for the Christian message. This young man comes each week and preaches on the streets of our town. Many hear him attentively. He never preaches to a small crowd. But there is no house

(Continued on page 11.)

CONTRIBUTIONS

SUFFOLK LETTER.

Last Sunday, Mrs. W. H. Andrews, who has charge of a missionary period in the Suffolk Sunday School every third Sunday, presented what seemed to me to have a value worth sending to THE SUN; and it is what follows. It was given to the school as a test of their knowledge of what the Christian Church is doing in the field of missions.

Question. Where are the Executive Offices of the Home and Foreign Mission Boards located?

Answer. In the C. P. A. Building in Dayton, Ohio.

Who is the Home Mission Secretary? Dr. O. S. Thomas, Dayton, Ohio.

Who is the Foreign Mission Secretary? Dr. W. P. Minton, Dayton, Ohio.

Who is General Secretary-Treasurer of the Woman's Board? Mrs. Emma S. Powers, Dayton, Ohio.

Who is General Mission Secretary of the S. C. Convention? Dr. J. O. Atkinson, Elon College, N. C.

Who is President of the S. C. C. Woman's Board? Mrs. W. H. Carroll, Burlington, N. C.

Who is President of the Eastern Virginia Conference Woman's Mission Board? Mrs. M. L. Bryant, Norfolk, Va.

What is the official Missionary Organ of the Christian Church? The *Christian Missionary.*

Who is the Managing Editor of the *Christian Missionary?* Dr. Wilson P. Minton, Dayton, Ohio.

In what foreign countries does the Christian Church have mission work? Japan and Porto Rico.

How many missionaries, Home and Foreign, has the Christian Church on the field at the present time? Nineteen.

Who were the first Foreign Missionaries sent out by the Christian Church? Rev. and Mrs. D. F. Jones.

Where did they establish the first Christian Mission? In Ishinomaki, Japan, June 10, 1887.

How many missionaries are now in Japan? Ten.

Who are they? Dr. and Mrs. A. D. Woodworth, Tokyo; Dr. and Mrs. E. C. Fry, Utsumomia; Rev. and Mrs. W. J. McKnight, Sendai; Miss Martha R. Stacy, Sendai; and Miss Angie Crew.

How many missionaries has the Christian Church in Porto Rico? Four: Rev. and Mrs. D. P. Barrett, Ponce; Mr. and Mrs. Bruce W. Morton, Santa Isabel.

How long have the Barretts been in Porto Rico? Twenty-five years.

How many Home Missionaries has the Christian Church? Five: Rev. W. R. Caldwell, in Logging Camp, Monleesano, Washington; Miss Marguerite Youmans, Americanization Missionary, Haverhill, Mass.; Miss Elizabeth Howsare, among the Indians at Fort Apache, Arizona; Rev. M. T. Sorrell, in the mountains of Carroll County, Virginia, with Miss Margaret M. Morey as his assistant. Rev. M. T. Sorrell is pastor of Fancy Gap and Rocky Ford. There are schools at both churches.

Who will be the first missionary from this church?

Other women may find this of enough importance to use in their Sunday Schools.

Rev. George Arvey Pearce, who has charge of Oak Grove, Damascus, Sarem and Eure Christian Churches, in Gates County, N. C., and who is a graduate of Elon College, and who came to this field as a licentiate, was, upon recommendation of the Educational Committee and the Executive Committee of the Eastern N. C. Conference and the recommendation of the Educational Committee of the Eastern Virginia Conference, ordained by a Presbytery appointed by the Executive Committee of the Eastern Virginia Conference, in Norfolk, Virginia, at the Ministers Association on March 22, 1926. The candidate was presented to the Ordaining Presbytery, Drs. W. D. Harward, president of the conference, L. E. Smith, and W. W. Staley, by Dr. I. W. Johnson, secretary of the conference, and Rev. John G. Truitt, pastor of First Church, Norfolk, Va. Seventeen ministers were present, and the young man is now clothed with official authority to perform all the functions of an Elder in the Christian Church. It was really a good service, as all present were ministers who could enter sympathetically into the ordination of a young man whose life is thereby committed to the work of the ministry. And it is hoped that the four churches of which young Pearce is pastor will develop into a group of active, liberal, and successful churches. It is a good field with a good future.

W. W. STALEY.

ELON LETTER.

Last week I quoted from two fine laymen about accumulating money. This time I plan to say something about giving it away.

It is almost impossible to make money without hurting somebody. "Golden Rule" Nash seems to have solved the question, but there are few who avail themselves of his principles and practice. There is hardly a man within your knowledge who has amassed a great fortune, who has not been forced at one time or another to do injury to some weaker brother or competitor or whose family has not suffered from lack of personal attention. How hard it is for a rich man to enter the Kingdom of Heaven! The One who said that knew what was in man.

But it is even more dangerous to give money away. Money is power, and power improperly directed is a most destructive agency. "Poor laws" have never been administered in such a way as to build up a people. Witness Ireland's sad plight today with its unemployment dole. Indiscriminate giving is a sad tale. One poor family in Burlington, N. C., this past Christmas had five turkeys sent to it. Relief work, it seems, must be done in co-operation in order to avoid waste and injury. It is sad, but true, that our good intentions, otherwise, may injure the very persons whom we aim to help.

Jesus said: "Give to him that asketh of thee, and from him that would borrow of thee turn not thou away." He also said, "Let not thy right hand know what thy left hand doeth." How are we to measure up to these standards? He was speaking to a people who associated only with their relatives. He was thinking of the intimate relationship of the family. So understood, there is every reason to ponder long and deeply His sayings.

But in our modern complex social organization, we cannot carry out these simple, these beautiful suggestions. Men did not borrow money in Jesus' day to speculate or to indulge their desire for pleasure. They only borrowed in kind the necessities of life. It would be mean, positively mean, to publish your gift or your loan to a sick or needy relative. The modern business man cannot lend to every applicant, and there is no ham in letting it be known that you have helped an Orphanage or a College or a Mission Board with a gift, small or large, provided you did not give just to get the advertising feature out of it. The only way to keep funds given such enterprises from being misappropriated is to have the sources of the income made public.

We should give helpfully, which means we must give intelligently, and this means that for the most part and aside from aiding our friends and relatives, we must give through recognized channels, such as incorporated boards, institutions and agencies. The average man realizes that he does not have the time to investigate every appeal that comes to him. He had better continue to pursue his vocation and do his giving through agencies that do have the facilities for investigation. He also realizes that giving to endow institutions perpetuates his good will to generations yet unborn. That is why so many thoughtful persons use institutions and boards in which they have confidence as the channels through which they will give their tenth to the Lord's work. It appears that they are wise in this practice.

W. A. HARPER.

P. S.—Some people say they cannot keep their right hand from knowing what their left hand gives, and so they give nothing. What do you think of that?

W. A. H.

BETHLEHEM LETTER.

Since the months of February and March have been designated as the time for all the churches in all the conferences of the Southern Christian Convention to take an offering in an effort to raise $25,000.00 as an Emergency Fund for our mission work; all members should practice self-denial in some way during these months.

The earth is the sphere upon which God is carrying out His "plan of the ages." The goal of sacred history is the salvation of the world. The consumation of all missionary endeavor will be when the knowledge of the love of God through His Son has reached the uttermost part of the earth.

Missions began in the great heart of God; He agonized and sacrificed to bring back His own. The work is also Christ's supreme thought, and it will be ours in proportion as we live in Him. The dying reply of Henry Martyn, missionary to Persia, to a letter asking how the spirit could be increased in the home church, was "Tell them to live more for Christ, to catch more of his spirit, for the spirit of Christ is the spirit of missions."

It is the duty of the church to give the Gospel to the whole world; for if Christ is not made Lord of all, He is not Lord at all. With our help, Jesus Christ can save the world; but missionary history is a mystery until we read it as His story carried by us. If we have no interest in missions, the only explanation is, inexcusable ignorance or wilful disobedience.

The Kingdom of God is waiting for the hard earned leisure of the business man; the day of formal praying and petty giving is over, and the day of big things has come. The time was when we could get along very well, if we received but $10,000.00 annually from the entire church for the support of missions, but we need $25,000.00 now, annually, from the Southern Christian Convention alone for the support of our mission work. Dr. Carey of the Baptist Church, went as the first missionary to India, June 3, 1793, and spent forty-one years without any intermission. His last words were to Mr. Duff: "You have been speaking about Dr. Carey; when I am gone, say nothing about Dr. Carey—speak about Dr. Carey's Saviour."

It took ninety years to gain the first million converts; two million were added in the next twenty-three years, and now they are added at the rate of a million in less than ten years: "Of the increase of His government there shall be no end." Dr. Watson was founder of missions in the Christian Church, and he announced in 1878 that he would hire a missionary just as soon as he could raise the money. Our missionary work is no longer a child, it has grown to maturity. Our church has been prospering, and we as individuals have also been prospering; and yet many of us give the same we did ten years ago.

Our obligation is seen in the unity of the race, and the cost of redemption: "God made of one every nation of men." "Ye are not your own, for ye are bought with a price." Men cannot be classified according to color of skin or language. Science cannot tell any difference between the blood of an Arab, a Chinese or an Englishman, for we are all one by nature. Sin is not a heathen characteristic, but a human characteristic. We speak of the backward races, and we might have been so termed had the gospel traveled eastward instead of westward. Christianity and civilization would have gone in the same direction. Our obligation is commensurate with our opportunity; this expands as the world is explored, and as the population increases—we must give all a chance to accept Christ.

If I give nothing, I vote to recall all missionaries; if I give less than last year, I vote to reduce the force; if the same, I oppose any forward movement; but if I increase, I vote for an advance in the work. The gospel can and should be proclaimed to earth's remotest bounds. We need to make a full consecration of all that we have, for what can we bring more? To have what we want is riches, but to be able to do without is power. $25,000.00 is little enough. *Let us go over the top!* S. L. Beougher.

"MUCH UNION PROPAGANDA."

In the current issue of The Christian Sun there is an article over the signature of W. A. Harper touching the question of union. I quote two sentences from this article. "One of our good brethren is quoted as being opposed to so much union propaganda. 'Why not merge with some other denomination and quit,' he is reported as asking." The undersigned is evidently "one of the good brethren" referred to by Dr. Harper. I made a statement not long since touching union, but not as quoted above. There was another man in the same meeting who also made a statement about "union propaganda." But neither of us made the statement as quoted above. What I really said, and what the other "good brother" really said, is, "Why not unite with some other denomination, or quit so much union propaganda?" There is all the difference in the world in the two quotations.

I have good reason for asking the above question. This question cannot be passed over lightly. For one hundred and thirty-four years the Christian denomination has preached Christian union; but in all these years this denomination has failed to practice its preaching. No one has been able to tell us why we have not practiced the thing that we have so earnestly preached. Of course several lame excuses have been offered, but there has not been a single logical reason advanced for our failure in this vital matter. The one supreme opportunity of our Church history came last year when the three leading denominations of Canada united, forming the United Church of Canada. But the Christian Church in Canada was left out of this union. Why? Not because it was excluded; but one of our men said it was because we were not invited to unite with them. Isn't that wonderful! Why wait for an invitation to practice the thing we have been preaching all these years? Why didn't the Christian Church in Canada prove its faith by its works and ask to be admitted?

As far as the Christian denomination occupying a unique position with reference to religious liberty and Church union is concerned, those who know anything at all about Church history know that that is not the case. There are at least a half-score of denominations that have taught religious liberty and Church union just as faithfully as has the Christian denomination. This statement will shock the nerves of our denominationalists; but it is my opinion that they need a shock—anything to get them out of the rut! There are several denominations that have not only preached religious liberty and Church union, but they have shown a far greater desire and willingness to practice their teaching than has the Christian denomination. It is high time for us to practice Church union, or keep our lips sealed about "union." We must practice it or become the laughing stock of the other denominations.

Of course there is no desire here to do the thing that was suggested in Dr. Harper's "Letter." He could not have arrived at such a preposterous conclusion had he quoted "one of the good brethren" correctly. By saying that we should unite with some other denomination, or quit so much union propaganda, I do not mean that we should "cease to exist" and ditch some of our leaders. Christian union has never meant that; and it never will. It means the enlargement of our usefulness as Christian people, and the fulfillment of Christ's prayer, "That they all may be one." Again I ask, "Why not unite with some other denomination, or quit so much union propaganda?" We must take our choice between the two propositions.

R. F. Brown.

(The article is printed as Bro. Brown requests, and as our good friend Dr. D. A. Long would say, "ad literatum ad punctuatum."—Ed. Sun.)

TODAY.

Today we bring our Special Offering for Missions.

God loveth a CHEERFUL giver.
Freely ye have received, freely give.
God Loved and Gave

Let your offering be based on Love and grow out of Sacrifice.

If you were a missionary giving our whole life to the work as a servant of your church and your meager salary were unpaid and you knew that the church at home was spending money just like you spend yours, how would you feel? Would you think that a dollar from each member, and a hundred dollars from some members, is too much to ask for as a special offering?

Whatsoever ye would that men should do unto you, do ye.

(Reprinted from Bulletin Franklin Christian Church, Sunday, March 7, 1926.)

TEMPERANCE.

This is a hackneyed, but always a live, question. Did you ever stop to think that our beloved brethren of many persuasions argue that the temperance question should be left entirely to moral suasion; that legal suasion was unconstitutional because it took away the personal liberty of the individual? Counterfitting and murder are moral questions. Would they be willing to leave these things to moral suasion? But they tell us that the laws against the liquor traffic are broken every day, and for that reason should be repealed. If that logic is sound, then the ten commandments should be repealed because they are broken every day.

The fact remains that "the wicked flee when no man pursueth," but they make better time when a law-abiding sheriff is after them.

D. A. Long.

COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

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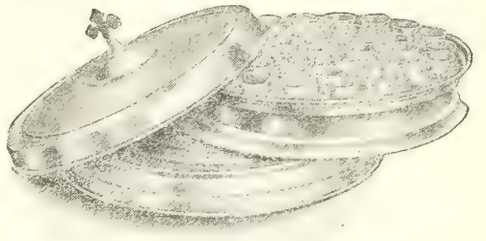
Aluminum is light in weight, durable, and does not tarnish.

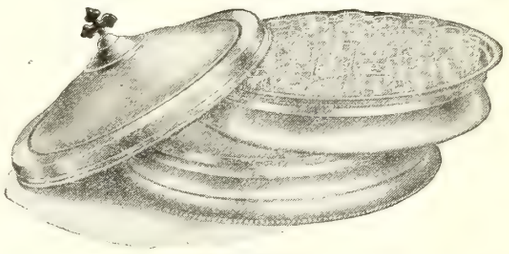


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlockink, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**

SILVER-PLATE.

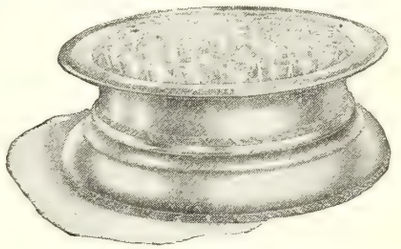
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

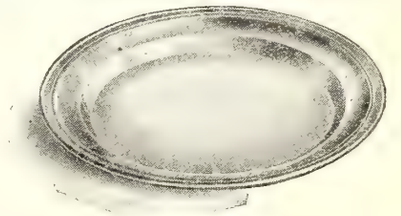
Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
Cover No. 5—Silver-plate; fits Tray No. 85	**16.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**



Bread Plate No. 3—Narrow rim	**9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

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1536 E. Broad St. - - Richmond Va.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary*

OUR DENOMINATIONAL PROGRAM

One of the splendid things done by our General Convention was to outline a denominational program covering *five points.* All churches, conferences and regional conventions are advised and urged to establish those five departments: *Devotion, Evangelism and Life Service, Christian Education, Missions, Stewardship.* The *New England* Convention has so organized with the five departments, and has wisely added a department of publications. The *Metropolitan* Convention has organized with these five departments and has also added departments of publications and relief. The *Central* Convention has organized with four departments of the church program. It still lacks the department of *Devotion.* It also added a department of publications. The *Western* Convention likewise lacks the department of *Devotion.* It has the other four and also added a department of publications. The *Southern* Convention has the departments of *Christian Education, Missions* and *Stewardship.* It yet lacks the departments of *Devotion* and *Evangelism and Life Service.* It also added departments of publications and super-annuation. It is very fitting that Regional Conventions and Conferences should have the extra departments of publications and relief. They are not necessary or advisable for local churches. It is to be hoped that all the conventions will soon complete the departments they now lack and thus carry out our denominational program. It is splendid to see such co-operation toward such a permanent and well rounded program. It is splendid to see the conferences and churches organizing on the same basis. This will be completed just as rapidly as denominational and conference officials and pastors actively advocate it. It is fine to be organizing on a definite program. Kindly bear in mind this important matter when you revise your local church, conference or convention constitution.

ACTIVE STEWARDSHIP SECRETARIES.

One of the real pressing needs now is to have a real, live, active Stewardship Secretary in each church and in each conference. So very much depends upon this. Every conference needs one. Then in the churches one is essential, for it is he that heads up the Stewardship Committee in each church. At first many churches and conferences chose the person for this office who had served under the Forward Movement and who was known as the Benevolence Secretary. That was no doubt wise at that time. Now with the unfolding of this work they may or may not be the proper persons to serve. In other churches and conferences conditions have changed. The persons now needed are men intensely interested in promoting Stewardship. Raising money may not be a part of their work now. At any rate care should be given now to this important position by churches and conferences.

TRY CHECKING UP.

Dr. F. A. Agar in his book, "The Competent Church," says, "The sin of Ananias and Sapphira is common in many a local church, but one seldom finds that particular sin dealth with, but mostly is it condened and spread by cowardly fear of trouble." Possibly it would be well to read Acts 5:1-11 with that thought in mind, and to recall when you last heard a sermon on that theme. He also says in the same book, "It must always be remembered that money spent reveals the *loves* of the spender's life." How about checking up on our expenditures and see how much we spend and for what? It might be a revelation if you would get a "Diary and Budget Account Book" from the Christian Publishing Association (25 cents), and keep a record for a given time of your *Income, Saving, Giving, Spending.* Then under the Spending keep a record of expenditures for *food, shelter, clothing, operating, advancement, non-essentials.*

THE EMERGENCY CALL—A PLEA FROM YOUR PASTOR.

Have you not sometimes planned your expenses, when only by careful expenditure you could possibly get by? And then have you not had unexpected things to happen—an extra pair of shoes for a growing boy, or an occasion that demanded a little more from you, or a spell of sickness or a hospital bill? And did you give up? No, you gritted your teeth, you cut off some where it was not so important, your red blood asserted itself, you met the Emergency, and you felt better and stronger that you had proven yourself equal to the situation.

Something like this is what confronts our mission work. Your Board planned expenses in the most careful manner. Then the growing work called for some new equipment, the Japanese earthquake made unexpected demands on our funds, other conditions arose that could not be avoided. The question is, are we going to be as true and faithful to our Lord as to our other relationships in life? Through the Emergency Call that comes to our Church we must prove ourselves worthy of the trust our Father has imposed upon us. We will be stronger if when we are tried we are not found wanting. Let us make such an offering that we would not be ashamed to place in his outstretched hand if he were visibly present. You cannot fail Him for He never fails you. The offering will be received next Sunday.

(The above is taken from the printed Bulletin and program of services in First Christian Church, Greensboro, N. C. Dr. C. H. Rowland, Pastor. Sunday, March 21, 1926.—Ed. *Sun.*)

DISTRCT MISSIONARY RALLIES.

EASTERN VIRGINIA CHRISTIAN CONFERENCE

Place—Windsor, Burton Grove, Cypress Chapel, First Church, Portsmouth.
Time—MARCH 30-31; APRIL 1-2.
Superintendents—Mrs. J. A. Williams, Mrs. W. E. White, Mrs. H. S. Hardcastle, and Mrs. J. E. Cartwright.
Call to order—10:30 A. M.
Hymn—"Safely Through Another Year."
Devotional—John 14-24:31-20:2[1].
Minutes.
Superintendent's Message—(The Unfinished Task).
Address—"Shall We Advance?", Rev. H. S. Hardcastle.
Recognition of Societies.
Address—"The Imperative Need of the Hour," Dr. J. O. Atkinson.
Appointment of Committees.
Offering.
Adjournment for Lunch.

AFTERNOON SESSION.

Devotional.
Special Music.
Making Missions Attractive to Young Folks—Mrs. W. H. Andrews, Mrs. M. L. Bryant.
Address—"If We Do Not Advance—Why?", Rev. J. G. Truitt.
Visual Demonstration of Our Work.
Report of Committees.
Closing Exercise.
Adjournment.

A PASTOR'S LETTER TO HIS PEOPLE.

(A copy of the letter sent by Rev. F. C. Lester, Pastor, to the members of his congregation, fell into the hands of *The Sun's* Editor and he passes it on to *Sun* readers.—J. O. A.)

Franklin, Va., March 9, 1926.

Members and Friends of Franklin Christian Church, Franklin, Va., and Many Other Places.

DEAR FRIENDS:

Sunday was a rainy day, but the missionaries went on to their preaching places, and the people came to Franklin Christian Church with their Love Offering for missions. The vote of our church is in favor of the Japanese and Porto Ricans being Christian. Here are the figures:

Number of people making gifts	107
Number of families represented by gifts	43
Number of families all members giving	35
Number of friends not members giving	6
Amount of money received to date	$274.70

Many of these gifts meant real sacrifice. People away from Franklin sent in their money, those on sick beds sent their gifts, children worked hard and brought in dollars, and many who have only limited means made liberal contributions. Surely God has seen how gladly you have given and will richly reward you for your faithfulness.

There are 258 members of the church, all of whom we feel are interested in the work of the church. Many could not attend the services last Sunday, and for that reason the treasurer will not send in the money until after next Sunday. Any who wish to give may yet do so. There is no committee to solicit funds. This is purely a voluntary offering on the part of those who wish to give that our missionary work may be continued. God loved and gave; we also love and give.

I want to thank you for the offering on behalf of those who want churches and preachers and can have them only because you have given. I thank you for the missionaries who are giving their lives in the work of the Christian Church across the seas. I thank you for the mission boards which are struggling with debt in order that the work may increase rather than decrease. And I thank you for myself, your pastor. The splendid way in which you have responded to this call of the church greatly encourages me to undertake greater things for the Lord. This sort of co-operation and sacrifice will make our church grow and keep our hearts warm and sweet.

With very best wishes to all who take the time to read this message, and with fervent prayers for all my people, I remain,

Faithfully yours,
F. C. LESTER.

CHRISTIAN ENDEAVOR AN ASSET TO ANY COMMUNITY.

By W. H. Baker
President Va. State C. E. Union.

Forty-five years ago in a city in the northern part of Maine the need for a distinct young people's organization was so great that Francis E. Clark, pastor of the Williston Congregational Church, Portland, Maine, organized an organization giving it the name of Christian Endeavor. This organization proved such a valuable asset to their church and the community that it started branching to other communities, cities and states, and on and on 'till it crossed the sea and at the present time Christian Endeavor is known in every country, and nation and millions will testify to its worth and value.

Denominational leaders and church workers every where realize the need of an organization that will hold its young people, for our young people are the material which go to make up our churches and our communities. If we do not train them in the right way our country as a whole will suffer. Christian Endeavor, if its principles are properly carried out, will train our young people in the right way and they will prove an asset in anything they undertake. One might say that the Sunday Schools are doing this, and we grant that the Sunday Schools are doing a magnificent piece of work. They are teaching the great truths of the Bible and the correct way of living, but in no Sunday School is there given an opportunity for its members to express themselves; and without expression there is stagnation. Loss of interest then creeps in and members soon drop out. This is where Christian Endeavor proves that it can hold its young people, for it encourages its young people to express themselves holding them in that adolescent age, tying them to the church and they in turn will prove and asset to their church and community. Christian Endeavor, during its forty-five years of existence, has proven that it can do this and there is a continued growth of Junior, Intermediate and Senior societies throughout this and foreign countries.

Christian Endeavor is an asset to any community because it develops consecration, and never in the history of the world has the need of consecration been greater. With the various forms of religions and sects that are continually coming to light, with the increasing defiance and contempt of all laws of God and man we are beginning to realize that it is necessary for our young people to fully consecrate themselves to Christ and over-throw these evils that are confronting our churches, cities and nation. Just in the past month an organization was incorporated in the State of New York for the purpose of waging active war upon our Bible and Christianity, and shame on such a great state as New York which will allow the incorporation of such an organization, whose main object is to tear down the things which are so dear to the hearts of we Americans. This organization, with its charter and large membership, have announced that in the near future they will erect a series of radio stations and will broadcast their vile propaganda all over America. Charles Smith, president of this association announces, "Our Association will endeavor to stop all religion in public schools, prevent issuance of religious proclamations by government officials, prevent the flying of church flags and erase from the American coins the inscription, "In God We Trust." Just a week ago our daily paper published the following paragraph:

Form "Damned Souls" Society.

Rochester, N. Y., March 3.—*The Rochester Journal* and the *Post Express* says today that a "Damned Souls" society has been formed by the students at the University of Rochester, a Baptist institution, "to prove the necessity of athesim and to abolish belief in God and all religions based on that belief." With these things a known fact we see the need of the consecration of our young people, and Christian Endeavor is doing this in its weekly meetings. One-twelfth of all Christian Endeavor meetings is called the consecration meeting, and is devoted mainly to emphasizing different phases of the thought of consecration. The prayer meeting topics for these meetings have to do always with the higher spiritual life, with our relation to Christ, with our supreme duties and most precious privileges, with all that is involved in complete devotion to our Redeemer.

Christian Endeavor is an asset to any community because it develops a community spirit. A religious organization is the bset of all agencies for inspiring community spirit. Its system of officers and committees fit in with the system of government in communities. state and nation. The Christian Endeavor Unions bring together young people from various churches and from all sections of the city, from all grades of society, so that they are able to see community problems from all view points. All of this makes the society equally efficient in developing a community spirit. Young people see the need of improvements in a community and if enough enthusiasm can be aroused and enough pressure brought to bear, improvements can be brought to materialize. Endeavorers can become interested in a community museum in which historic objects should be gathered, together with a representation of the fauna and flora and geological deposits of the district. Much can be done to beautify most communities, with "clean-up-days," the creation of parks, the planting of trees and flowers, contests in well kept yards, the laying of better paving, improving street lighting, clear and uniform street signs, and innumerable other betterments. The various festivals may be celebrated: a community Christmas tree, carol singing in the streets, an "old home" week, a "safe and sane Fourth of July," an old-fashioned union service for Thanksgiving full of Christian Endeavor novelties and zest. Community spirit shown by Endeavorers is contagious and can be spread all over a community, it will make any town or city a better place to live in. It is the spirit in our clubs, our colleges, our schools that makes them the success they are, take the spirit out of the Rotary Club and you wil find that it will die, and not only the Rotary, but any organization or community will suffer without a spirit. This is why Christian Endeavor urges its young people to take an interest in its community and if they do, no one can say that they are not an asset. Our boys and girls of today are our citizens of tomorrows, and if we can instill into them a community spirit when they are young we can readily see that our communities will be brighter, less law-breaking and a better place to live in.

Christian Endeavor is an asset to any community because it develops executives. In every walk of life there is need of executive ability, the church is continually calling for leaders, our Sunday Schools are in need of trained men and women and our communities fully realize the need of men of executive ability. As stated before, Christian Endeavor organization resembles city and state government. Every society has its president, vice-president, treasurer, secretary and various communities and most civic organizations use the same plan, and young people receiving training in the Christian Endeavor organizations and societies are not novices when they are called on for greater and larger tasks. A Christian Endeavor president is trained how to preside over a business meeting, how to plan and outline new projects, how to make the "other fellow" do things, and when this training is received in a religious organization such as a Christian Endeavor Society, the Church and Community should have no hesitancy in calling its young people for bigger things. You can go into any society of Christian Endeavor when they are having their business meeting and you will find their meeting carried on in a manner that will make you wish that you could have had the same training when you were young. With this training started in the youngest society, with every member given an opportunity to hold office, great things can be expected from any community which is fortunate enough to have as its citizens young people who have received such training.

The three things mentioned in the above paragraphs are just a few of the various things which are emphasized in a Christian Endeavor society. Every one will agree that, greater consecration, more community spirit and better executives will make our young people better citizens, and being better citizens will naturally make them an asset to the community in which they live. A Christian Endeavor Society in any community will prove an asset, and to let you prove it yourself we urge you to organize one in your community and see the good it does you, your community, your city, your state and your nation.

Newport News, Va.

IMPORTANT NOTICE.

To Churches and Missionary Societies of the North Carolina Christian Conference:

The "One Day Schools of Missions" will be held this spring as follows:

Warren-Vance District—Liberty Church, April 3d. Miss Margaret Alston, Superintendent, Henderson, N. C.

Halifax District—Ingram Church, April 10th. Mrs. T. W. Chandler, Superintendent, Virgilina, Va.

Alamance District—Shallow Ford Church, April 14th. Mrs. J. D. Strader, Superintendent, Burlington, N. C.

Guilford District—Pleasant Ridge Church, April 15th. Mrs. L. P. Wicker, Superintendent, Greensboro, N. C.

Lee-Chatham District—Sanford Church, April 11th. Miss Emma Hart, Superintendent, Sanford, N. C.

Wake-Johnson District—Raleigh Church, April 17th. Mrs. L. L. Vaughn, Superintendent, Raleigh, N. C.

Randolph - Montgomery District — Ramseur Church, April 18th. Mrs. D. A. Cornelison, Superintendent, Seagrove, N. C.

We are indeed anxious to have every church in the conference represented in some one of these meetings, whether or not they have a missionary organization the church. Send a delegation of young people to the "One Day School of Missions" in your district. Last year the meetings were a great success. This year we hope that they will be a much greater help and inspiration than heretofore. Let all work together for Jesus; it is His work, not ours, and He will bless us.

Gertrude Browne,
Field Secretary.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention, at Leaksville Church, near Luray, Va., May 12, 13, 14, 1926.

Alabama Sunday School and Christian Endeavor Convention, Rock Stand Church, May 29, 30, 1926.

Georgia and Alabama Sunday School and Christian Endeavor Convention, North Highlands Church, Columbus, Ga., May 29, 30, 1926.

Eastern North Carolina Sunday School and Christian Endeavor Convention, place unsettled, on July 13, 14, 15, 1926.

Western North Carolina Sunday School and Christian Endeavor Convention, at Ramseur, N. C., Date not decided upon.

Eastern Virginia Sunday School and Christian Endeavor Convention, Waverly, Va., June 20, 21, 1926.

North Carolina and Virginia Sunday School and Christian Endeavor Convention, Lynchburg, Va., date not yet decided.

Elon Summer School of Christian Education, Elon College, N. C. July 26 to August 4, 1926.

Bethlehem Summer School of Christian Education, Wadley, Ala., August 8 to 15, 1926.

(For information about any of the above, write to Pattie Coghill, *Field Secretary, Henderson, N. C.)*

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson I.—April 4, 1926.

"JESUS APPEARS TO HIS DISCIPLES."

(Easter Lesson.)

Golden Text: *"Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed."*—John 20: 29.

Lesson: John 20: 24-21: 25.

Devotional Reading: Rev. 1: 9-18.

The lesson embraces the record of three appearances of the Risen Christ to His disciples. On the first occasion ten of the disciples—Judas was dead and Thomas was not there—were in the room, probably the same upper room in which Jesus had eaten the Last Passover with His disciples. It was at evening on the first day of the week. The doors were locked because of the fear of the Jews. It does not state what the disciples were talking about, but it is not difficult to imagine what was the central theme of their conversation. The rapid turn of events, culminating in the coming of Mary Magdalene with the message that she had seen the Lord and that she had spoken with Him, furnished these ten men with a subject for conversation that was vital with throbbing human interest. Undoubtedly they were talking about Jesus and about the mystery of the empty tomb and the fact of His resurrection.

Suddenly, and it must have been startlingly, Jesus appeared unto them, standing in their midst. And this in spite of the fact that the door was shut. We may have our conjectures about the nature of the resurrection body, and we may stoutly insist upon a resurrection body, but in any event we must admit that the resurrection body was different from an unglorified body, for not only on this occasion, but on other occasions the Master did things that an ordinary body would have made impossible. "How are the dead raised up, and with what body do they come?" is a question that men have asked from Paul's day until our day. The question cannot be answered as to absolute detail, but it would seem that our body is glorified, and as the story here implies, it will be recognizable. The Master showed His disciples His hands and His feet. There was no doubt that it was He, for there were the prints of the nails. One thing is certain: the man who wrote this gospel had no hesitancy in affirming that the disciples saw Jesus Christ alive after His crucifixion. We may not be clear in regard to it all, but let us not surrender the central truth of the thing: Jesus Christ is not a dead, remote hero; He is a living and present Saviour and Lord.

"But Thomas, one of the twelve was not with them when Jesus came." It is not necessary to go into detail as to why Thomas was not present, even if we knew. Suffice it to say that he was not present, and because he was not present, he missed seeing his Lord on this first glorious Easter Day. It is not necessary to discuss all the excuses which men offer as to why they do not go to church. Suffice it to say that because they do not go, they miss the inspiration that comes from the service of worship, the warmth and strength of fellowship, the higher aspiration that is born of the spirit of God in the quiet places of human life. Let every man beware of being away from the place where he is most likely to meet the risen Christ!

When Thomas did come, and the disciples told him that they had seen the Lord, he immediately became the charter member of that great crowd of people who are "from Missouri." "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe," said Thomas. It is not quite as bad as it seems. As someone has said, there is more real faith in honest doubt than in many man-made creeds. It is not wrong to doubt. The wrong lies in refusing to follow the truth.

The second apparance was eight days later. The disciples were again within, and this time Thomas was with them. Again the door was shut and again Jesus came and stood in their midst. It would seem that his special visit was for the sake of Thomas. The Lord would not have any honest doubter remain in the dark. He wanted the men who went out to witness for Him to know whom they had believed, and why. But when Thomas came face to face with the living Christ, he did not demand physical proof. The Christ himself was the proof. It is so today. Men may argue about Christ and they may doubt Christ, but when they come to see the He challenges Thomas to do the very thing that Thomas had said he must do before he believed. Christ himself, He is an answer to their arguments and their doubts. Blessed are those who, not having seen, believe. Happy is the man who does not require demonstrable proof of spiritual things.

The third appearance of Jesus was by the sea of Tiberias. The disciples had been fishing, and after fishing all night they had caught nothing. In the morning the Master stood on the shore. To the inquiry as to what they had caught they replied that they had caught nothing. At his command they let down the net and caught so many fish that the net was full to overflowing. Men catch more when they obey the divine purpose. Our modern organizations with all their efficiency will not be fruitful unless they are divinely guided.

When they at last came to the shore, they found a fire of coals there and fish laid thereon and bread. Here is a fine touch—the Master providing for the physical needs of men who are tired and hungry and discouraged. Man cannot live by bread alone, but he must have bread. Here is a parable of life. The Master is indeed the Bread of Life.

When they had dined, the Master asked Peter if he loved Him. When Peter replied to the effect that he did, Jesus told him to feed His lambs. The question was repeated twice more, and Peter answered in the affirmative each time. And each time Jesus commanded Peter to feed his sheep and his lambs. If a man love God the same is known of him. The test of a man's love to God is the man's love to his fellowmen. If we do not love our fellowmen whom we have seen, how can we love God whom we have not seen? If we love God, in what better way can we show that love than by doing something for God's children. Here is the acid test. Not every one that saith Lord, Lord, but he that doeth the will of my Father which is in heaven. Show me your love of God without your works, and I will show you my love of God by my works.

Teaching Points.

1. Jesus Christ is alive from the dead.
2. The Master brings a message of peace to His disciples.
3. A knowledge of the fact that Christ is risen from the dead brings joy.
4. A man misses something when he is not present when the Master moves in the midst.
5. Honest doubt may have its place in a man's thought.
6. Jesus Christ meets honest doubts in a practical way.
7. Blessed is the man whose faith in spiritual things does not rest on physical facts.
8. The risen Christ is interested in the needs of men.
9. Obedience to the divine suggestion always brings results.
10. A practical test of our love for Christ is our service to our fellowmen.

CHRISTIAN ENDEAVOR.

April 4, 1926.

"THOUGHTS OF EASTER."

(Consecration Meeting.)

Topic: "Thoughts Suggested by Easter."

Scripture Lesson: I. Cor. 15: 55-58; Col. 3: 1-4.

If man is to live beyond death, where is its sting? Death is only the gateway to a higher life than this earthly one of ours—it is the transition. One often wonders if what one has done here passes with them to eternity. Nothing, so the scientists tell us, not so much as an atom, of the material world has been lost since the world began. Then, if the physical world is so permanent in spite of its many changes, certainly the good work of the spiritual man lives on in the life to come. And Paul tells us that we are raised with Christ, that the resurrection is as certain as the fact that Christ lives. And in order to prepare ourselves for that better life beyond the grave, we must live our best here.

Suggestive Thoughts.

There is no death, as Jesus intimated in John 11: 26, life goes on through death, which only opens new doors to us.

(Continued on page 13.)

Christian Orphanage

Dear Friends:

Our report this week gets us a little above the fourth rung of the ladder. Climbing is fine when we have those who will push. We certainly have some good pushers in our churches and Sunday Schools. We are doing our best to get every Sunday School on our list this year. We are now wondering which conference will have the largest number on during the first quarter.

We will let you know in our next report which one gets on the banner list for the first quarter.

The "flu" has hit us pretty hard for the last month. We have had quite a number of cases, but none serious so far.

Easter Sunday comes the fourth of April. Our special Easter offering comes but once a year. Our Easter offering goal this year is $4,000.00. This is the first goal to reach this year. We are anxious to reach it.

Our new building is nearing completion and it is a beautiful building. Mail us a check to help us finish paying for it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 25, 1926.

Amount brought forward		$ 3,711.77
North Carolina and Virginia Conference:		
Greensboro, Palm Street	$ 4.40	
Durham First Church	11.94	
New Lebanon	2.00	
New Lebanon Baraca Class	2.00	
Elon College, Church	1.00	
		21.34
Western North Carolina Conference:		
Randleman		3.05
Eastern North Carolina Conference:		
Clayton	$ 1.00	
Mt. Pleasant	1.50	
Raleigh First	3.48	
Oak Level	3.25	
Mebane	1.25	
Piney Plains	5.11	
		15.59
Eastern Virginia Conference:		
Berea (Nansemond)	$ 10.00	
Wakefield	1.93	
		11.93
Alabama Conference:		
Wadley	$ 1.33	
Mt. Zion	.65	
		1.98
Virginia Valley Conference:		
Antioch		7.95
Special Offerings:		
Lawrence Holt Endowment Fund	$150.00	
Mrs. H. A. Culver	45.00	
		195.00
New Building Fund:		
J. W. Barney, Elon College	$ 5.00	
J. W. Winfree, Virgilina, Va.	2.00	
Mrs. J. D. Strader's Class, Burlington	5.00	
H. C. Simpson, Greensboro, N. C.	10.00	
Odessa Barber, Shallow Ford Ch.	5.00	
Violet J. Holt, Burlington	5.00	
Nellie Mae Holt, Burlington	5.00	
Wilmer Holt, Burlington	5.00	
R. M. Rothgeb, Elon College	10.00	
Ettie K. Harvey, Lynchburg, Va.	10.00	
		62.00
Total for week		$ 318.84
Grand total		$ 4,030.61

THE TRIAL OF JESUS.

Luke tells us of the indictment, "And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar saying that he himself is Christ a King." Keep in mind that, however, false, and malignant the above, that the Roman law demanded "the supreme character of the imperal religion," which was pagan. "It was high treason to refuse to believe in the deification of an Emperor, or an Empress." This, Jesus, and His followers, refused to do. The teachings of Christ was against every heathen god.

Jesus stood before the Roman Prosecutor early in the morning. Pilate said to the Jews: "What accusation bring ye against this man?" They reply: "If he were not a malfactor, we would not have delivered him up unto thee."

Jesus stands alone. Seemingly not a friend of his was there. It was Jesus before Pilate then. It is Pilate before Jesus now. The readers of the *Christian Sun* are familiar with the New Testament account of the questions and replies. Note this question by Pilate: "Art thou then a King?" Jesus said, "Thou sayest that I am a King. To this end was I born, and for this cause came I unto the world, that I should bear witness unto the truth. Everyone that is of the truth hearest my voice." This description of the Kingdom of the Master is the best ever spoken. Pilate is anxious to get rid of his prisoner, and sends Him to Herod. He makes no reply to Herod. The murderer of John the Baptist, in mockery, clothed Christ in a gorgeous robe, and sent Him back to Pilate. All proposals to release Jesus, only intensified the cry, "Crucify." Pilate washed his hands—wrote the statement "to be nailed to the cross," and ordered the Roman Soldiers to crucify the World's Redeemer.

After the spitting, buffeting, hooting, thorn crowning and unmerciful flagellation, the prisoner, bearing his own cross, was taken outside the city, to be crucified. The body was stripped naked before it was nailed to the cross. After death, burial was usually forbidden. Pilate granted the request of Joseph, of Arimathea. The body of Jesus was buried. The Roman law declared that the blood of any one crucified was attained, and it was not lawful to mention the name of a crucified man or woman. The cross, before Jesus died on one, was the most execrated and despised symbol in the world. Now it is the most honored. Not that the cross saves, but the Crucified. Every Sunday morning the cross is elevated above "The Union Jack" and the billowy folds of "The Star Spangled Banner." It glitters about the neck of beauty, and purity. It is the spirit, from Cathedral spire, to catch the rays of the rosy fingered morn, and lost to be kissed by the rays of the setting sun, as it hangs in loops of fire over a world that Christ died to save.

—D. A. L.

CHRISTIAN ENDEAVOR.

(Continued from page 12.)

Easter did not change Jesus' character. Resurrection will not change ours. We take with us the disposition we have created for ourselves on earth.

"Our Lord has written the promise of the resurrection not in books alone, but in every leaf in springtime."—*Luther.*

To Think About.

Why do people fear to die?

Why do we believe that Jesus rose from the dead?

Why do we believe in life after death?

CALL O FPORTO RICO.

(Continued from page 5.)

in which to meet. In the States, the Christian Church meets in nice buildings, and we feel that such buildings must mean much to the worshipers. In the name of more than a thousand people, I beg for a house in which to worship the Christ, and for a pastor to teach us the way of life.

Representative from Penuelas: Ours is a new Church at Penuelas, four miles east of Santa Isabel. In February, 1924, Mr. Pedro Roman came to us fresh from the seminary, and in June of the same year he organized a Christian Church with twenty-five members. Each week we have service in a little rented house. We feel that if we had a nice Church with Sunday School rooms we could do much better work and could attract many more of the 824 people in our town. Do you think the Churches of America will help us build?

Representative from Jauca: You call us only an outpost at Jauca, but our Church was organized in 1904 with five charter members. We are a mile nearer Santa Isabel than Penuelas, and have nearly seven hundred people in our village. There ought to be a Church membership of four hundred instead of twenty-four, but we have had only one brief service a week, and many times during the year not that much, and we have no

(Continued on page 14.)

Children are an heritage of the LORD —*Ps. 127: 3.*

And thou shalt teach them diligently. —*Deut. 6:7.*

Easter Bibles

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16 But Je'sus called them *unto him,* and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

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THE MIGHTY POWER OF PRAYER.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

AN ESSENTIAL TO PRAYER.

Text: *"When thou prayest enter into thy closet, and when thou hast shut the door, pray to thy father."*—Matt. 6:6.

St. Augustine said, "Go not abroad; retire unto thyself, for truth dwells in the inner man." The Psalmist said, "Commune with your own heart and be still," and "be still and know that I am God." It was the "still small voice" that Elijah heard, when he was all alone that made him aware of God. It was the silent burning bush to Moses when he was all alone that made him know God. It was the aloneness of Jesus when He got away from everybody when He prayed and was kept one with the Father, and got His strength for living His life; it is the experience of mankind thruout Christendom that spiritual power is obtained and wrought in the alone hours of life. It cannot be had otherwise.

The reason we are powerless is because we are prayerless and we are prayerless because we do not pay the price of aloneness with Him. Everybody is hurrying, rushing on from morning till late at night—everything occupies the mind but prayer. Then we pray briefly and very abstractly. I know a minister who is busy with his duties of the Lord and his family. From early morning until late at night he is in a race and he has barely time to eat. I happened to know also that though this man lives a spirit of prayer, the best possible, no doubt, he is but little alone with God. In fact he is never alone from others and therefore can never be alone with God. That man's prayer life and power life is waning.

I have known others who found the misfortune of sickness their greatest blessing because it gave them the opportunity to be alone with God and look up.

What else does the text mean than this? The "closet" means "alone." "Shut the door" means shut out everything else. Then one can pray. There is not much praying otherwise.

Prayer.—Let the head of the household lead today and close with the Lord's prayer.

TUESDAY.

BE THINE OWN JUDGE.

Text: *"Try your ownselves, whether ye be in the faith: prove your own selves—Christ is in you unless indeed ye be reprobate."*—II Cor. 13:5.

"Study to show thyself approved of God a workman that needeth not to be ashamed."—II Tim. 2:15.

"It is dangerous for a man too suddenly or too easily to believe himself. Wherefore let us examine, watch, observe, and inspect our own hearts, for we ourselves are our greatest flatterers. We should every night call ourselves to an account.

What infirmity have I mastered today? What passion opposed? What temptation resisted? What virtue acquired.

Our vices will abate of themselves if they be brought every day to the Christ. Oh the blessed sleep that follows such a diary! Oh the tranquillity, liberty, and greatness of that mind which is a spy upon itself, and a private censor upon its own manners! It is my custom every night, so soon as the candle is out, to run over the words and actions of the past day; and I let nothing escape me, for why should I fear the sight of my errors when I can admonish and forgive myself? I was a little too hot in such a dispute: my opinion might well have been withheld, for it gave offence and did no good. The thing was true; but all truths are not to be spoken at all times. I would I had held my tongue, for there is no contending, either with fools or with our superiors. I have done ill, but it shall be no more. If every man would but then look into himself, it would be the better for us all! What can be more reasonable than this daily review of a life that we cannot warrant for a moment? Our fate is set, and the first breath we draw is only our first motion toward our last. There is a great variety in our lives, but all tends to the same issue. We are born to lose and to perish, to hope and to fear, to vex ourselves and others, and there is no antidote against a common calamity but virtue; for the foundation of thy joy is in the conscience."—*Seneca.*

Prayer.—Our Father, make our daily prayers a communion with Thee and a stay with our own hearts,—a trial of our own ways to see that they be right, and a turning toward Thee from all that we find wrong and lead us into the life everlasting. Amen.

WEDNESDAY.

BROTHERS.

Text: *"Bear ye one another's burdens and so fulfill the law of Christ."*—Gal. 6:2.

A life without love in it is like a heap of ashes upon a deserted hearth with the fire dead, the laughter stilled, and the light extinguished. It is like a winter landscape—with the sun hidden, the flowers frozen, and the wind whispering throught the withered leaves. God knows we need all the unselfish love that can come to us. For love is seldom unselfish. There is usually the motive and the price. Do you remember William Morris and how his life was lived, his fortune spent, his hands busied—in the service of others? He was the father of the settlement movement, of co-operative homes for working people, and of the arts and crafts revival, in our day. He was a soldier of the common good. After he was gone—his life began to grow in radiance and power, like a beacon set high upon a dangerous shore. In the twilight of his days he wrote what I like to think was his creed—and mine: "I'm going your way, so let us go hand in hand. You help me and I'll help you. We shall not be here very long, for soon death, the kind old nurse, will come back and rock us all to sleep. Let us help one another while we may."

—FRANK B. TEBBETTS.

Prayer.—Our Heavenly Father, may we have so much of the Spirit of Christ in the world that all may be able to be brothers to others going the same way we are going. May we take not vengeance nor bear any grudge against anyone, but may we do unto others as we would have them do unto us. Teach us to fear Thee and keep thy Commandments. In His Name we ask it. Amen.

THURSDAY.

KEEPING THE TEMPLE.

Text: *"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."*—Ps. 91:1.

"Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full. There is no door though which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourselves are safe, but all whom your thoughts rest upon are thereby benefited. The self-seeking pride of the evil thinker benefited. The self-seeking pride of the evil thinker injures him when he would harm others. Goodness involuntarily resists evil. The evil thinker is the proud talker and doer. The right thinker abides under the shadow of the Almighty. His thoughts can only reflect peace, good will towards men, health, and holiness."

Prayer.—Heavenly Father, dwell Thou in this temple of ours that it may be heard and known of men to be the abiding place of the Living God. May be so filled with the Spirit that there may be no place for evil. In His Name we ask it. Amen.

FRIDAY.

AS JESUS SEES.

Text: *"Workers together with Him."* (12 Cor. 6:1), as *"Working in them to will and to do for his good pleasure."*—Phil. 2:13.

We are enjoined to live each day regarding others as Jesus does. See others as Jesus sees them. To do this one's whole life must be interfused with the divine presence manifesting itself in the temper as loving folks, with and "Enthusiasm of humanity" and of God. This can come only in realizing the soul's boundless value of even the most sinful and despised, and the relation of all to God as Father and Christ as our big brother of whom all are brothers. When we can obtain this blessed state all things will become new and we will yearn with sympathy for the man that might be or ought to be in Truth and Righteousness. To such are given "an insatiable desire for doing good and an abundant outpouring of holy inspiration.

Prayer.—Our Father, we know not how to express ourselves in the overwhelming demand of mankind, a brotherhood whom we are told we must regard as Jesus does. Without Thee through Jesus it is impossible. Increase our devotion, our consecration, and our Faith that we may rise to these heights and make happy and be happy all our days. In His Name we ask it. Amen.

SATURDAY.

CHRISTIAN TYPE OF LIFE.

Text: *"By this shall men know that ye are my disciples, if ye love one another."*—Jno. 13:35.

"Love one another as I have loved you."—Jno. 15:12.

All love passages of the Bible tell us that the all-embracing virtue of the soul is love. This ideal was born into humanity through Jesus. It was the keynote of the apostolic ministry. It means boundless good will directed to the highest good and perfection of its object, viz. human personality, viewed always in the light of Jesus. It is inspired and is charged with highest moral purposes, ready to do and to

(Continued on page 13.)

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

My dear Kiddies:

Your editor is getting well fast. All the nice letters are working a charm, and I like letters so much better than pink and white pills—don't you? Oh, yes! yes!

One dear Kiddie sent love over the telephone by his mother—now wasn't that *dear!* I love all my Kiddies a lot and a lot.

YOUR EDITOR.

Here's a beautiful card and verse from a *wonderful* class in my Sunday School at Burlington:

"So many folks are missing you,
So many people care,
Please don't feel lonesome in your room,
For all our hearts are there.

"MERRY MAIDS PHILATHEA CLASS."

And here are two more letters:

Dear Miss Madge:

How are you getting along. I am just fine. I am in school now, and I am having a good time. Are you? I hope so. I wonder what you are doing today. I am all right. I think you are good to me. We are all drawing now and are having a good time. Write to me.

With lots of love from

AELYNE WHITESELL.

Elon College, N. C.

Dear Miss Moffitt:

I will write you a few lines today. I am a little girl ten years of age and am in the fifth grade. My school teacher is Miss Lena C. Morrison. She is a good teacher, and we all like her fine. My father takes THE CHRISTIAN SUN, and I always look for the Kiddies' Korner first. I enjoy reading it very much. I am a member of Big Oak Christian Church. I am sorry you have the "Flu" and hope you are better now. I am out of school today with the cold. I have made all my grades and am expecting to be promoted to the sixth grade next year. Our teacher is giving a prize to the one who gets the most head marks. I have the most, seventy, and the next one has forty-nine.

With best wishes to all the Kiddies, lovingly,

LOIS FREEMAN.

Eagle Springs, N. C.

THE COIN.

Into my heart's treasury
I slipped a coin
That time cannot take
Nor a thief purloin—

Oh, better than the minting
Of a gold-crowned king
Is the safe-kept memory
Of a lovely thing.

—*Sara Teasdale.*

MARCH ADVICE.

Be very polite to the Wind, my child,
For the Wind's a fellow both wise and wild.
A tramp, he travels from town to town
With his bag of tricks like a circus clown.
The Chimney pots are his pipes to play;
The sails are his dancing partners gay.
He leads them out and away from shore
Over the sea's blue, polished floor.
He never rests, he never tires;
He blows on grass blades and gilded spires,
On tasseled corn and fields of wheat,
And the skirts of the farmer's wife so neat!
If you chance to meet him, always say:
"Wind, are you feeling well today?"
Be sure to lift the cap from your head,
Or the Wind may do it himself instead!

Rachel L. Field.

DUSTING DONE FOR THE DAY.

Psst!

Peter turned to see three little Tiger Cubs merrily waving their tails.

"Look, Mother, look! The red ball is rolling up in the East!" cried the three little Cubs in chorus.

All the while that Mother Tiger had been talking, lighter and brighter had been growing the sky—and Peter had never noticed it at all.

"Sure enough, dawn is here!" growled Mother Tiger, and looked pleased. "A new day in which to work a little, play a little and be happy in. Come, children, don't let the rising sun find us with mussed fur and straggly whiskers!" Mrs. Tiger set to work to wash her face and hands.

"Ker-choo!"

Suddenly the clear morning air became heavy. Something flew into Peter's eyes, up his nose, into his mouth. He sneezed, once, twice, and again.

Peter wiped his eyes, sneezed a fourth time, and, looking about turned to ask Mother Tiger if she knew what was chocking him, when he caught sight of the three little Cubs. And then he didn't need to ask that question.

Three little Cubs were rolling over and over and over in the road, scratching and scraping and kicking up their legs in great glee and stirring up a cloud of dust that almost hid them from the boy. And it was the dust they kicked up that had flown into Peter's throat.

"Good gracious, stop them!" Peter grumbled. "Why are they making such a mess? Doesn't that dust bother you, Mrs. Tiger? Aren't they getting dirty?"

Mrs. Tiger chuckled.

"The children are getting clean—taking their morning bath, Two-Legs. Be a little Cub ever so neat, horrid little insects will hop in his fur. He can't dig them out, he can't wash them off, and so he rolls in the dust and rubs them off that way. Let 'em alone—they'll soon be tired and glad to stop. There! Now they are going to have a game of 'I Spy'!"

—*Florence S. Vincent.*

"MUVVERS."

One time, I wuz so very small,
I prit' near wuzn't there at all—
An' Muvver says I wuz as red
An' hadn't any hair—an' led
My folks a nawfle life—an' cried
An' bawled—an' more she tried
To hesh me up, the more I'd yell,
She says—an' if I'd stop a spell
They'd wunder if I wuzn't sick—
An' I would squootch my face an' kick
An' dab my fists in things, an' go
In spazzums 'most, but even so
My Muvver loved me!. Even hol'ring
An' red, she loved me! Queeres' thing!
She telled me 'at she loved me more
'An anything 'at wuz before
Er since—er go'n to be, I spoze!
Muvvers is funny, goo'ness knows!
Why, even 'fore you *git a name*
They love you—'ist the very same!

Harry Lee.

FAMILY ALTAR.

(Continued from page 12.)

dare, and suffer for that good. Christian love lives to help others and make them strong for what they ought to be.

Prayer.—O Lord, redeem us Thy servants for Christian usefulness. Give unto us the conception of right relations to Thee and among mankind. May all mankind and especially that of our own community be so at peace and trust and intimacy that Christianity may have its full scope. In His Name we ask it. Amen.

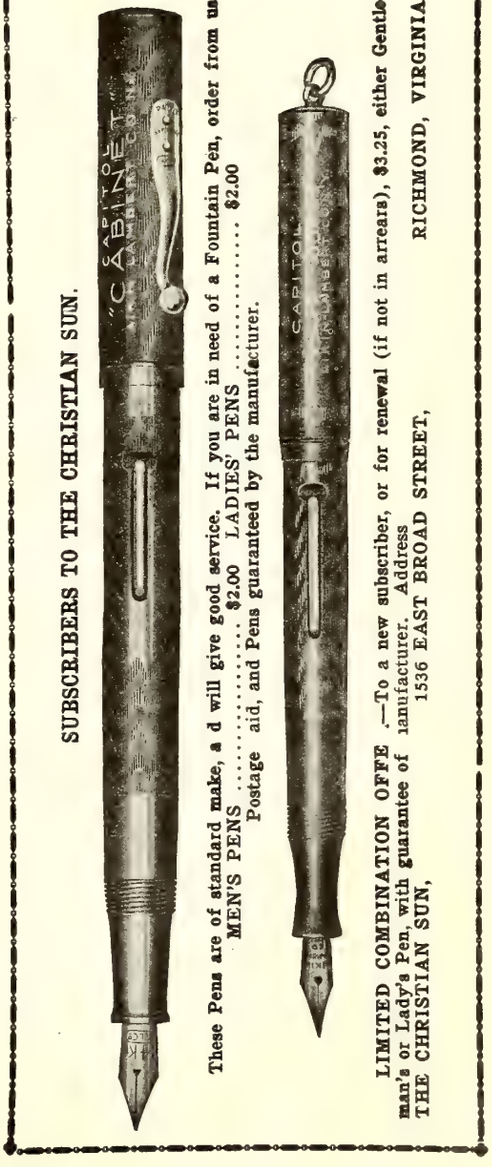
SUNDAY.

While Passing.

Text: *"To do good and to communicate forget not"* (Hebrew 13:16). *"Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."*—Matt. 5:16.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled by them."—HENRY WORD BEECHER.

Prayer.—Our dear Heavenly Father, if we are thy workmanship, created by Jesus for good works while we are passing, impress upon us as never before our bounden duty to work and render unto Thee and our fellowmen a faithful servant in Jesus' Name we ask it. Amen.



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CALL OF PORTO RICO.

(Continued from page 11.)

church or chapel in which to meet. At present we meet in a little rented house. Mr. Romero brings us some fine messages, but with the other churches he has, he is unable to do much for us. Some of us are discouraged and are almost ready to give up in despair. And yet we feel that the message of the Christian Church is the best thing that has ever come to us. Had we the money, we would build a church and pay a preacher, but we haven't the money. Will the churches in the States help us?

Representative of Salinas: Salinas is where Miss Williams labored so long and lovingly. The population of our city is 1,385, but the surrounding territory brings up the number that should be reached by the Church to more than 11,000. Sixty-four Christians among so many can do only a small part of the needed work.

Our church was organized in 1904; a building was dedicated in 1908, at a cost of $2,500 on a lot given by the town. In 1921 a parsonage was bought at a cost of $1,200. Early in 1924 the house in which Miss Williams was doing her splendid industrial work was offered for sale, and had your people not come to the rescue at once the work would have been greatly retarded. Two liberal gifts were offered, and then Mr. and Mrs. A. F. Foor, of Everett, Pa., asked for the privilege of paying the full purchase price of $2,800. This is now known as the Foor Neighborhood House.

We have a Daily Vacation Bible School, industrial work, and Kindergarten, in addition to the regular services on Sunday. Rev. Aquino Ojeda is our pastor—since Miss Williams went away. Oh, we are so grateful for all she meant to us during her long years of unselfish and suffering service! We thank you for sending her to us. And our hope and prayer is that some one else may come soon to take her place and carry on the work she so much loved.

Representative of La Playa: Miss Williams loved our little town of 500 by the sea. Often she came to La Playa and visited in our homes and told us of her Christ. It is only a mile south of Salinas, but it was a long walk for her when in such feeble health. She often came—because she loved us so. And we loved her. Our little rented chapel has not seemed the same since she went away. Rev. Ojeda comes regularly to preach to us, and we greatly appreciate his service. But many of us are hoping that soon we may have a nice new chapel in memory of the one who meant so much to us. Can you help us?

Representative of La Rosada: Only three miles east of Salinas lies my home town of La Rosada, with a population of four thousand, if the surrounding territory is included. Rev. Ojeda comes to us each week and preaches in a rented house. We like the message and the man. Perhaps some day we will be Christians. There are 4,000 of us waiting for the message of the Christian Church.

Rev. Pedro Roman: I am Rev. Pedro Roman, the travelling preacher of Salinas. I go four miles north to Sabana Llana, a community of 2,732, and hold services in a rented hall. I go to Las Marea, six miles east on the shore and hold services in a rented house. There are 400 people here. Las Arenas lies a mile and a half west of Salinas and is a town of 300, with fifteen hundred more in the surrounding community. I have recently begun holding services here in a rented house.

My pastorate, therefore, covers a distance of about eight miles by four miles, and has a population of near 5,000. Not many of the pastors in the States have such an opportunity. I shall be very happy when you can give us a parsonage and some chapels. Can you do it now?

Spirit of the Church: In silence I have listened to your pleas for help. My heart goes out to all of you, for I know your needs. You have made

(Continued on page 15.)

Keeping costs down and service up

IN this complicated economic age, when consumers are dependent upon the efficient performance of industry for the necessities of life, it is not only good business but also an obligation of industry to keep costs to consumers down and service to them up.

The Southern Railway System has achieved operating economies which enabled it to operate last year on freight charges that averaged 16 per cent lower than in 1921. These reductions applied to the 1925 traffic meant a saving of $27,000,000 to the shipping public.

And these rate reductions have been effected in spite of greatly increased taxes. In 1921, the Southern paid in taxes $3.80 of every $100 of its gross revenue, while last year it had to pay $6.39 of every $100. This increase in taxes is equivalent to $6,500,000 a year.

The service of the Southern has been kept up. Its capacity is larger, and the physical condition of the property better than ever before. In fact, it has spent about $112,000,000 in the last three years in making improvements and for new equipment.

The Southern is rendering a larger and better service at a lower price, and is promoting the welfare of the industries and agriculture of the South by keeping its costs down and its service up.

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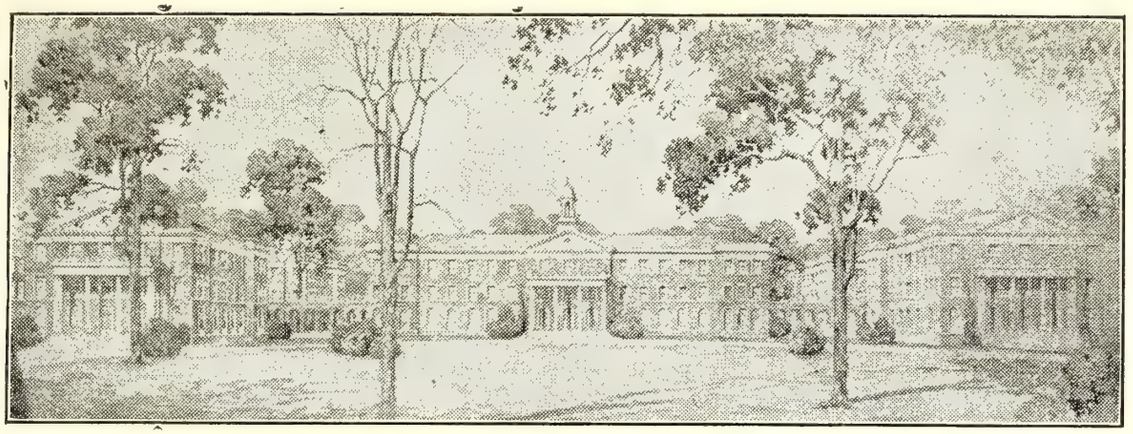

COLLEGE

Library Building — Auditorium — ELON COLLEGE — Alamance Hall—Administration Building — Religious Activities — Science Hall

CALL OF PORTO RICO.

(Continued from page 14.)

no unusual calls. All these twenty-five years your numbers and needs have been a silent challenge to the liberality of my heart. At times my people have responded generously, but there have also been the bad years. I have seen many open doors for service which have not been entered. Churches could have been organized and whole communities reached for Christ, if the people in the States had supplied the money and the workers. I realize that there must be new chapels—I think they should be churches—and there must be more workers, if the work is to accomplish what it should.

Rev. and Mrs. Barrett need a rest after their twenty-five years of hard work and heavy burden, but their hearts are in the work. They and the two Mortons surely must feel incapable of reaching seventy thousand people with the Christian message, even though they are assisted by three native pastors and one Bible woman. What can they do among so many?

And now the call comes from still other fields. Cities in which we have done no work are asking us to come.

I am glad you have brought your requests to the Church in the States. Many of my people have not really known what was being done with their money, and have not been greatly interested in your charming but needy land. The Mission Secretary, Dr. Minton, is doing his best to make known the facts. He is sending literature to all the churches telling what has been done and what the needs are, but even then many of the people never read the literature.

This year we hope to build at least two chapels. One of them will be at Salinas Playa, a memorial to Miss Williams, and the other at Descalabrade. I should be very happy if we could give all of you the churches, chapels and preachers that you need, but the funds are not available.

We are investing more heavily than usual this year in the Union Seminary, believing that in this way we can train leaders who in the future will be of greater service to the church. We

(Concluded on page 16.)

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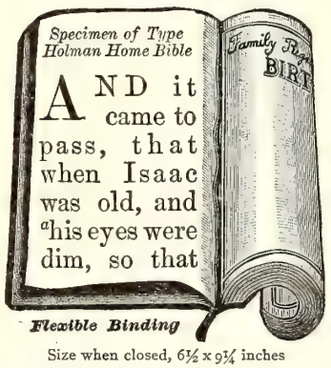
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CALL OF PORTO RICO.

(Concluded from page 15.)

hope to have another student there this year.

A movement to combine all Christian efforts in Porto Rico has been gaining momentum, and we have appointed a committee to investigate the details of the plan. It may be that within a very few years there will be only "The United Evangelical Church of Porto Rico" instead of the divided church as at present. In this I know you all rejoice.

The total budget for your work this year has been set at $13,896.00. This is not much when divided among seventeen preaching places and is used for the support of all the workers, to assist in the Seminary and to pay our part in the publication of the union paper. Indeed, many of our individual churches in the States have budgets far in excess of this for themselves, but it seems to be all that the more than a thousand of churches with as many pastors, will permit me to give to meet your needs. It seems hard, I know, but I must ask you to wait another year. It may be that I can help you then.

Yes, there are more than a hundred thousand members of the Christian Church, and if each one would give just a quarter for your work this year, we could practically double our budget. A quarter does not seem to be much for each one. It is not enough for a hair-cut, it will not buy a pound of chocolates, it will not supply some of my young people with chewing gum for a month, it is hardly the cost of a dozen eggs and will not buy a pound of ham. But twenty-five cents is more than I can expect each member of the Christian Church to give during a whole year for spreading the Gospel in Porto Rico. I suppose they have never thought about it that way. But I can't meet your needs this year, because I haven't the money. Oh, please come again next year, if you are still living—I may be able to help you then!

The End.

NOTE.—This playlet was given by the young people of Franklin, Va., at the morning service of Sunday, March 7, 1926.

How infirm and lean are all our plans without God! We can do nothing without Him. We can do all things with Him. This is the apostolic attitude to great undertakings: "Pray ye therefore."—*James Vance.*

It requires as many steps for a big man to come to Christ a ist does for a small man. Long strides cannot set aside divine requirements.—*Selected.*

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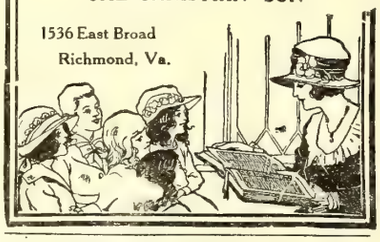

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, APRIL 1, 1926. NUMBER 13.

THE SUN'S OBSERVATORY

Mrs N T Farm

By Rev. S. M. Lynam.

Plan Congress of Religions.—

Philadelphia is planning to call a Congress of Religions as a part of the international exposition to be held there. It will be modeled after the one held in Chicago in 1893 and will have as its purpose the promotion of religious tolerance in the United States. Such congresses of all the religions will certainly lead to a better understanding of the efforts which all are making, and a better understanding means a better world in which to live. We need a tolerant spirit throughout the religious world, and particularly in the United States.

Presidnte Congratulates Dr. Cadman.—

Among the many congratulatory notes received by Dr. S. Parks Cadman on the celebration of his twenty-fifth anniversary as pastor of the Central Congregational Church, Brooklyn, N. Y., was one from President Coolidge. The President praised Dr. Cadman's sturdy Christianity and liberal and careful analysis of the Christian life and thought. He declared that his influence had reached far beyond his Church and his city, and hoped that his usefulness might continue for many another year. At the same time, Dr. Cadman's Church presented him with a purse of twenty-five thousand dollars.

The Church and the Theatre.—

There has been a perennial effort to bring about a closer co-operation between the Church and the theater. This came to a head recently at a dinner in New York attended by prominent ministers, religious teachers, editors, and playwrights. The meeting seemed harmonious in its hope for a closer co-operation, and a committee made up of some of the eminent figures in the clerical and theatrical world was formed to promote an adequate support for clean plays. At its head is Rev. George R. Andrews, chairman of the Federal Council of Churches' committee on religious and educational drama. It is hoped that this step will make for wholesome plays and lessen the opposition caused against the theater.

Looking Toward Prohibition.—

A bill has passed the legislative council at Madras reducing the number of places where liquor may be sold. This bill is the first step looking toward a dry India within the next twenty years. The measure, as originally introduced, provided for immediate prohibition, and the only opposition which even this measure excited came from the British members, who pled the old excuse of loss of revenue. This opposition, though in the minority, was strong enough to bring about the compromise. As it is, it is a hopeful sign from far away India that the people are looking forward to a better day. Whether or not the Christian Church has converted India to Christianity, it is making such laws as this possible. It is putting Christianity into the vital portions of the Indian life. And it may be that this is as well as the making of adherents to the various Churches.

Opposing Military Drill.—

A committee of one hundred has been formed to agitate for a referendum in Nebraska to determine whether compulsory military drill shall be continued in the Nebraska State University. The matter came to a head at the Baptist convention when the delegates voted to urge a referendum on the question and to take away the compulsory feature of the military drill at the university and to have no drill in the high schools. At the head of the committee of one hundred is Rev. Harry Huntington, Methodist student pastor at the university. The Baptists felt, as many others feel, that military training tends to make of the United States another Germany and to make possible another war.

Automobiles and Liquor.—

Dean Christian M. Gauss, of Princeton University, has declared that the illicit liquor evil and automobiles go hand in hand. Princeton is now making a drive against road houses and hot dog stands within the university zone, because of their handling of liquor. He has appealed to the Trenton authorities to assist him in his efforts to destroy a number of dives. President John Grier Hibben has appealed to the parents of undergraduates to withdraw from them the privilege of owning and driving automobiles while in residence. In an address to the mothers of Princeton undergraduates, President Hibben characterized athletics as a moral safeguard and outlet for energy, and stated that 80 per cent of Princeton students participated in athletics.

Hebrew Lectures to Seminary Students.—

Professor Samuel Cohen, of the Hebrew Union College, Cincinnati, recently delivered a course of three lectures at Garrett Theological Seminary, Evanston, Ill. Prof. Cohen spoke on "What is Judaism?" He stated that the educational aim of Judaism was the same as that of Christianity. He states the five points of reformed Judaism. They were: the ethical monotheism, the ethical life, the approach of God through prayer, and the coming of the messianic regime. Prof. Cohen's lectures at Garrett were the result of an arrangement between the two schools whereby there is to be an exchange of professors once each year. During the month of April a member of the Garrett faculty will speak at the Hebrew Union College on "Present Tendencies in Christianity." This arrangement promises to bring about a better understanding between Jew and Christian. Such an understanding is desperately needed, and if this plan can aid in it, it is to be heartily commended.

Provides for Veteran Ministers.—

James C. Penny, the great chain-store owner, has given five hundred thousand dollars for the erection of an apartment house at Green Cove Springs, Fla., in which will be provided housekeeping rooms for veteran ministers. The whole project is to be administered without charge, and the ministers to benefit by the gift are to be chosen by the James C. Penny Foundation from the Protestant Evangelical denominations, regardless of creed. Daniel A. Poling, pastor of the Marble Collegiate Church, New York City, is at the head of the foundation. This gift is an able recognition of the work of the veteran minister. Too few think of the minister after his days of usefulness are passed. Few of them are able to provide well for their old age on the meager salaries which they receive, and need the careful attention of the Church which they have served. They deserve far better than is usually provided for them by the superannuation boards, however generous they may be.

President's Father Dies.—

Col. John C. Coolidge, the father of the President, died on March 18th. Col. Coolidge's health had been failing for a year because of the strain, many believe, imposed upon him by being the father of a President. He felt that he had to receive visitors personally, and answered hundreds of letters inquiring about the famous son. Col. Coolidge was eighty years old. He was buried among the Vermont hills which he loved. There was no pomp and ceremony, but the father of the President was laid away to rest surrounded by his old neighbors whom he had always known and loved. It is recalled that very few fathers of Presidents were ever entertained at the White House. Dr. Harding, father of President Harding, is the only father in the history of the presidency who has ever seen his son elected to the presidency and then survive him. It seems that fathers of presidents have usually died while the future President was still young. Col. Coolidge, as a justice of the peace, swore his son into the highest office in the nation in the little front room of the Vermont cottage in the wee small hours of an August morning by the light of a kerosene lamp. It was an event never before witnessed in American history. Col. Coolidge could not be persuaded to live at the White House. He wanted to be and was active to the last. His longest visit came on the occasion of the death of the President's eldest son. The President made an effort to keep the colonel in Washington, but without avail.

NOTES-PERSONALS

The pastor of the Durham Christian Church has a notice in this week's issue, to which the attention of delegates to the Southern Christian Convention is called.

If because of sickness, indisposition, or inclement weather, the offering for the Emergency Mission Fund was not taken in March, will you help us to see that an offering is taken in April.

It is learned with pleasure that sand and brick are being placed on the ground at Bethlehem College, with which to begin the new, and much needed, building there. Here is hoping that the work may be prosecuted until the building is completed.

We learn that the First Church of Richmond has been holding Pre-Easter services during the present week. Dr. Ryan is a hard worker, and is doing a good work in Richmond. The church choir will put on an Easter Cantata on Sunday evening.

Some of the dates given last week by the Editor for the Missionary Rallies were incorrect, as these dates were changed after the information was handed us. However, Miss Browne gave the correct dates and places, and the same appear in their correct form elsewhere in this week's SUN.

We regret to learn that Rev. R. A. Whitten and a very large per cent of his congregation at Reidsville went down under the epidemic of "Flu" that prevailed there in March. Brother Whitten writes that owing to this epidemic, they will carry their Missions Campaign over into April that all may have a chance to contribute.

The "wets" and anti-prohibition folks are spending tens of thousands of dollars trying to convince the dry people of the United States that there is more liquor consumed under the dry laws than there was in the old "wet" days. Why then, have the "wets" become so anxious to repeal the dry laws—since liquor is what they want.

Owing to a very inclement and disagreeable day on the first Sunday in March, Rev. J. Lee Johnson, pastor, writes that the missionary offering was not taken at Catawba Springs or Plymouth, but will be taken, the Lord willing, the first Sunday in April. Other pastors with churches that have preaching once or twice a month, write to similar effect.

Very agreeable callers at THE SUN'S editorial office last week, were Dr. W. W. Staley, Suffolk, Bro. P. J. Carlton, Richmond, and Hon. Ben T. Holden, Louisburg, N. C., who constitute the "Visiting Committee" of the Board of Trustees, of Elon College. These brethren reported their findings at the College as quite satisfactory and promising. They were here Friday, 26th, spend the hours of a busy day in inspection, visitation, and investigation.

The most interesting feature THE SUN has carried in many a day, is the fine sketch of Rev. D. F. Jones, our first missionary, which sketch is so vividly drawn by Bro. A. D. Woodworth of Japan, who knows and loves Bro. Jones. Many had, no doubt thought that Bro. Jones had passed to the spirit land, and will read with interest that he still lives and labors. A card or a letter to him from SUN readers who remember him, will no doubt be greatly appreciated. Bro. Woodworth very thoughtfully gives his present location and address.

Again we are indebted to the columns of THE CHRISTIAN SUN for a check for the Emergency Mission Fund, as these lines indicate: "Dear Brother Atkinson: Having learned through THE CHRISTIAN SUN that March has been designated as Mission Month, I am enclosing herewith $15, which I wish applied to the Mission Fund." This, like some other donations, comes from one not in touch with the church, save through the columns of THE SUN. We little estimate of what value our church paper is in keeping alive in the hearts of many the flame of loyalty and love for the church.

"My dear Friend: The time has come when we are to make our offering for the Emergency Mission Fund. I have tried faithfully to set before you the situation, and at each service this month emphasis has been placed on this vital subject. Enclosed you will find, not an envelope, but *your envelope,* in which you are asked to put your offering and, if possible, place it on the plate next Sunday morning, as a self-denial offering to the cause we love. The larger part of this offering will go to the support of the work in Porto Rico and Japan, where we have a million and seventy thousand people looking to us for the gospel. We are asking for an average of two dollars for each member. Some will not be able to give this much, so others will have to give much more. We want every boy and girl, every man and woman, to give liberally, just as you think He would have you give. When you have done this your pastor will be satisfied. Yours very truly, C. H. ROWLAND, *Pastor.*" And no wonder pastor and people were rejoicing. Those pastors and people are rejoicing where they have carried their hearts and their souls into this great task. Those who have gotten most from Mission Month have, of course, been those who did their best, and put their heart and consecrated energy into the task, and then gave of their substance as unto the Lord. Only those who did little and gave less during Mission Month have anything to regret, while multitudes have much to rejoice over and to be thankful for.

THE SUN'S Editor is in receipt of a most agreeable letter from his dear friend, Rev. A. D. Woodworth, one of our faithful missionaries at 26 Kasumi Cho, Zabu Tokio, Japan. Brother Woodworth, like other missionaries on the field, spends a busy day, and has obligations that absorb every hour of his time. In this very personal letter, Brother Woodworth gives his program of the day: "I get up at 6:00 A. M., hasten through preparation for breakfast, and after that and our morning prayers together, it is necessary to be at the school twenty minutes before the school begins to give a Bible talk to the students. This occurs at 7:20 A. M. Eight hours a day, three times a week, I spend in teaching English, and morals in the middle school, and six hours in the Aoyoma Gakuin, teaching New Testament Greek, besides these the students come to my house for four hours more of Greek Testament. Two evenings a week are spent with the boys who wish to study the Bible in English. Besides these there are the calls to preach in the churches on Sunday, to attend funerals, etc. Naturally there is more or less of business that I have to attend to in order to keep the work and the family going. I am only trying to keep up my part of the work, and do the things for which I am in Japan. I believe I do work hard and put in full time. I do not want you or any one else to think we do not appreciate all the earnest effort and hard work which so many on that side are doing to keep up the financial end of the work. We do appreciate it." Speaking of the indebtedness of our Mission Board, and the regret and surprise at the accumulation of the debt, Brother Woodworth continues: "It has seemed to me that for the sake of the credit of the Mission Boards at the bank, the debt ought to be taken care of as soon as possible. But even such a problem is not so much for us to consider as for those of you who have done such great things in the way of raising money. We are very faithful in spending all that comes this way. We have just had a very tempting offer of a piece of land and a very good house that might for a number of years be used as a church, at a cost of $7,500, but as there is no money to buy with, we shall have to let go the opportunity." Yes, Brother Woodworth, we Christians have been letting opportunities like this pass in our Mission work through these twenty-five years. And we at the home base wonder if we are ever and always to let the opportunities pass of doing great and good things out "beyond the horizon" where the call is strong and loud indeed, and where our Lord has commanded us that we answer, an do as faithful disciples of His should? The closing paragraph of Dr. Woodworth's letter desires that they may be remembered in the work, that they "may not spend our time in this land in beating the air."

"MUCH UNION PROPAGANDA"—A REPLY.

Dear Dr. Atkinson:

I have just read in THE CHRISTIAN SUN the contribution by Rev. R. F. Brown, in which he assumes that my recent article in THE CHRISTIAN SUN, Elon Letter on "Christian Union," had reference to him. I had never so much as heard that Rev. R. F. Brown had an opinion on Christian union or had ever made a statement about it.

He should have known from the fact that his opinion expressed, as he says, differed from the quotation that I gave in my letter made it impossible for me to be referring to him.

Our history so far shows that those who have entertained an opinion such as Brother Brown expresses in regard to the method of Christian union have been very ready to go from us individually and unite with other Churches when opportunity was offered, and many of them have purposely sought such opportunity.

Without any desire to enter into controversy, inasmuch as the correctness of a supposed quotation reflects upon my integrity, I ask that you print this letter over my signature in THE CHRISTIAN SUN.

W. A. HARPER, *President.*

Elon College, N. C.

NOTICE TO DELEGATES TO THE SOUTHERN CHRISTIAN CONVENTION.

Blanks have been sent to all members of the Southern Christian Convention, asking that they furnish us with information that will help us very materially in planning for their entertainment. We are urging that every member fill out and return these blanks as soon as possible, whether they are planning to come or not. We are planning to provide entertainment for all members of the Convention who desire it. We shall endeavor to provide lodging for all who desire to attend the Woman's Convention, who are not near enough to come and return the same day, provided they will notify us in advance. We have no other means of ascertaining the personnel of the Woman's Convention. We regret that we

are not in a position to provide lodging for all visitors who might wish to attend. Dinner and supper will be served at the church. All delegates coming by train will be met at the depot if they will send date and hour of arrival. Those coming by automobile will find the church, corner W. Main and Gregson Streets. We hope to have all homes assigned and plans made for your entertainment before you arrive. We cannot be responsible for your entertainment unless you notify us in advance. The Convention will be in session April 27 to 30, 1926. The program provides for the first session to be held at 7:30 P. M., April 27th.

STANLEY C. HARRELL, *Pastor,*
Main Street Christian Church.
Durham, N. C.

RAISING OUR LEVEL.

Our Presbyterian brethren (North) have as their slogan "Lift the Level." They are fifth down the list among the twenty-five denominations in the United Stewardship Council of the United States in their per capita giving to the regular denominational benevolences of their Church. If they are rallying their people to a higher level than now, how much more ought we of the Christian Church to consider our benevolent giving. We are much further down the list. Last year we stood twenty-third down the line, or within two of the bottom of the list. Is it not ime for us o awaken and seriously consider how little we are doing for the extension of the kingdom? The Presbyterian giving as mention above was $5.15 per capita last year for their denominational benevolences. Ours was $2.52—less than one-half as much! Five denominations last year gave more than double what we gave per capita for said benevolences. Some gave more than three times what we did. We should earnestly consider the fact that twenty-two out of the twenty-five leading denominations that make up the United Stewardship Council stand above us in per capita giving for our denominational benevolences. Our people are just as willing and able to give as their neighbors on the same street or next farm and in similar professions when their duty is made known and they are properly trained. Pastors, Conference officials, Church officers should be concerned. It is high time to raise our standards of giving for our denominational benevolences.

The kingdom of God cannot be extended without money. The spiritual life of our people will not be raised without their giving money. Where our leaders lead, our people will follow. The average per capita giving last year for the twenty-five denominations fo rdenominational benevolences was $4.11. Ours was less than two-thirds of the average. We do not believe that our people are only two-thirds as able or willing to give for the kingdom as the average Church member. Shall we not decide that we will come to a fuller realization of our stewardship privilege and duty—shall we not bring our line up? We just must increas our benevolent giving the 15 per cent annually as outlined by our last General Convention.

1926.

Already we are going rapidly through 1926. Two of our general Church offerings are now past due—the General Convention offering was due in January, and the foreign mission offering in March. Some Churches have not yet taken them. Some pastors have not yet presented them and urged their importance. Some of the offerings taken are all too small. Our work can never go forward without the co-operation of all our pastors and Churches and without generous giving by all our people. There is no place to cripple our work quicker than in the executive department and in the call from the Christless in lands abroad. Can any Church or Christian afford to be left out of these vital enterprises? We believe not.

Mr. L. D. Wilhelm, Secretary of the Western Illinois Conference, says: "I heartily approve of the every-member canvass, for I think it is the only way."

Rev. A. B. Kendall, D. D., Springfield, Ohio, sends out annually a strong series of personal letters to his congregation preparatory to the annual every-member canvass. We are in receipt of one of them for this year in which he makes two strong appeals—one for a subscription from every man, woman, every child and for both parts of the budget; the other is an appeal to the sense of fairness: fairness to themselves, their Church, their fellow-members, and to God.

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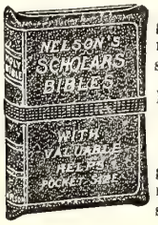

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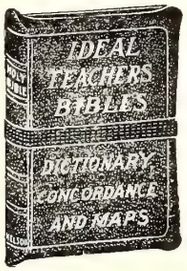

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J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE MISSIONARY PASSION.

Since the Mission Boards in all denominations are laboring under such handicaps from indebtedness and decreased resources, many thoughtful ones are making the one inquiry, Why? It is a rather strange phenomenon. At the beginning of this present year the daily press issued statements of marvelous financial gains and growth in business and material prosperity the past year. The banks showed unusual deposits—those of North Carolina climbed up to the unprecedented amount of more than $500,000,000 in deposits. The banks in other States show a similar sum, and in many instances even more millions of money piled up in the vaults and to savings accounts.

Now, over against this let CHRISTIAN SUN readers contemplate the following facts given by Frank Mason North, D. D., in the January *International Review of Missions*: "The facts for the Mission Boards are that incomes have surprisingly fallen, and that the real cause for the decline has not yet been fully disclosed. As this is written, one of the most liberal communions in council is considering the adjustment of its budget for next year to a loss of $1,200,000. * * * The Board which makes the largest contribution to foreign missions is working under a reduction to its fields, throughout the world, of 40 per cent. Another Board in the very front rank for liberality and devotion found itself last year with about 70 to 75 per cent of its expected income * * * Another Board recalls that two years ago it was obliged to order a reduction of 25 per cent in its field work. A study of the incomes of several Boards indicates not only the drop in income for the two or three years past, but in a longer period for the other benevolent undertakings for the Churches. * * * The striking fact is that among the larger communions there seems to be no exception to this deplorable trend. One is forced by these figures to think in terms of general causes, or of some other causes which produce the common effect."

Dr. North, himself one of the outstanding mission secretaries of America, seeks to find the cause for this unhappy phenomenon. He points out that there is a great deal of money in America—more per capita, in fact, than ever before, and it was never more widely distributed. There is a remarkable increase in savings banks, and the organization of business shows constant expansion. The opinion of this writer, which is written for the students of mission in all countries, is, briefly stated, that the idealism of the people of the United States has been sadly shocked. There was, a few years ago, felt in all quarters the great urge of altruism during a war which was to end war. However, when that great struggle which called out the soul of America and the nations and elicited a beautiful spirit of co-operation was ended, "The bicker and barter and bargaining of policies" brought disaster to the morale of our nation, and the forward march of American souls was checked. In brief, we could fight, and destroy, and kill under the impact of co-operation, and a professed desire to make the world safe for democracy. When we now come, after that great struggle, to the supreme endeavor to make the world safe and to bring salvation through Jesus Christ to all the nations, the passion and the morale are lacking. We have not the same conservation, and devotion, and altruism in giving and in co-operation for the cause of Christ as we had in the struggle of a great war.

It is nowhere charged that Mission Boards have mismanaged funds, or that the work of missions is less effectual, or less needed, or less glorious than it has been in the past. If we had now the same passion to show the nations how to live for Christ as we had to show them how to die for the god of war, the Mission Boards would not be burdened, and "The Prince of Peace" would be marching on in glorious conquest.

Our own Christian Board suffers, though less than some, and this call on the part of our Convention, our Conferences, and our Churches for an Emergency Fund of $25,000 is nothing more nor less than the desire on the part of the Church that the passion for saving souls may be expressed, and find effectual response, as was the passion for destroying men and winning victory in the battle of blood and of arms.

Giving to missions is the most unselfish of all giving, because it is then solely for Christ's sake, and to preach His Gospel in the world and to help make the "Prince of Peace" the King of all the earth. Unless the soul of our Christian Churches can be stirred in this direction, and divert an ever increasing amount of our money and our savings in the direction of missions and winning the world to Christ, there is no hope other than in the blood and battle of other wars that are sure to come. These may be general terms, and have little appeal to the individual. However, let no individual Christian think that he can escape his responsibility and duty in this matter. In the call for our Emergency Fund there were many difficulties from inclement weather, and much sickness during February and March. On this account, one of our faithful pastors writes: "We are determined to press on, even if it requires several Sundays yet to give every individual in our Church and congregation an opportunity at least of contributing something to this most worthy cause." J. O. A.

PREACHERS AND OFFICERS MEETING AT BANQUET.

Dr. L. E. Smith, Norfolk, Va., President of the Southern Christian Convention and chairman of Committee on Program, is making a most commendable effort to get the preachers and officers of the Convention together before the first session of the next Southern Christian Convention meets. In a recent letter, Dr. Smith writes: "The Executive Committee, together with Rev. Stanley C. Harrell, pastor of the Convention Church, Durham, N. C., are planning an unusual and most attractive feature for the opening of the Southern Christian Convention, and we want every officer and minister in the Convention to co-operate with us." The feature referred to is that of having a banquet, with real fried chicken, good gravy, and hot biscuits, "with all the trimmings," at the Washington Duke Hotel, in Durham, on Tuesday at 6 P. M., two hours before the Convention meets in regular session. Dr. Smith is to be toastmaster, and Lieutenant-Governor J. E. West, Suffolk, is to be the principal speaker. There will be other attractive features so that the ministers and officers may get together in feeling, fellowship and plans before they begin the regular work of the Convention. Dr. Smith, for his committee, gives the following as the purpose of this get-together banquet: "To bring together the officers and ministers of the Convention in one great inspirational meeting to discuss briefly items of primary interest to the Church at large and also to give an impression to the city in which we meet that we are present, on time, and mean business, and are on business for the Church and for the kingdom."

Every pastor should take advantage of this for the sake of the Convention as well as for the sake of himself and congregation. The ministers should certainly get together and prepare themselves for the work of the Convention. It is to be hoped that every minister and officer of the Convention will attend this meeting.

It may be said again that any Church or pastorate will certainly do well to arrange to pay the expenses of its pastor in attending this session of the Convention. Pastors will be giving their time for the benefit of the Church and congregation, which benefits will appear after the Convention has adjourned, and the congregation should certainly be willing to bear the expense of travel to, from and while at the Convention.

J. O. A.

A CONVENTION ITEM.

In the general anxiety to adopt proper plans to finance the enterprises of the Church at the coming session of the Southern Convention, one superlative fact should be kept in mind and repeatedly emphasized. It is this: How may the Convention help in the supreme task of the Church, namely: to win more souls to Christ, to enlarge the kingdom of our Lord and to beget in the lives of men and women a deeper, and a stronger passion for souls. Our Convention will meet to little purpose, and accomplish even less, if in our plans and purposes we forget that our chief business is soul saving and the deepening of the spiritual life. The Church needs a deeper, and a more abiding spiritual tone and note, and the call of the hour for evangelism at home and abroad must not be ignored. This is or should be the purpose, the one purpose, of all our interests and enterprises. Our CHRISTIAN SUN, our Christian colleges, our Christian Orphanages will be worse than useless unless the soul and the service of them are dedicated not merely to the feeding of the mind or clothing the body, but to giving to men the bread

of life, and to clothe individuals with the righteousness of God. Our Convention should keep in mind that beyond all of these enterprises and institutions of power and finance, of brick and mortar and material, are the souls of boys and girls, men and women to be redeemed through Christ and listed to higher planes of living, of faith, and of spiritual achievement. All our program should point in this direction and lend itself to the one aim and desire, of making Christ known to those who do not know and practice Him. J. O. A.

A WORD TO THE MEN AND WOMEN IN THE PEW.

The biennial session of the Southern Christian Convention is to be held, as is now well known, at Durham, N. C., April 27th to April 30th, inclusive. Delegates have been chosen from all the Conferences to attend this session, and all delegates chosen should be present. Certainly every pastor of each Church in the Conference should be present. These pastors are not prepared in many instances to bear their expenses, especially those who live at a long distance from the Convention; but a little co-operative effort without impoverishing any one and a comely deed would be for the congregation to make up a purse and see that the pastor attends the Convention. A Convention is a real schooling for any pastor. He is brought in touch with the plans and purposes and enterprises of his Church in this way as he cannot otherwise be. He secures from fellowship and the contact and the discussions and the reports of his brethren in the Convention, both information and inspiration that send him back to his people better equipped for efficient service. No congregation stands to lose anything in insisting that its pastor attend the Convention, and then help to make it possible for the pastor to attend. It helps the Convention, the local Church, and it helps the individual in the Church. It is hoped that many pastorates will give this matter serious thought and consideration. J. O. A.

THE TRANSFORMING POWER OF CHRISTIAN STEWARDSHIP.

Miss Kaylor is a worker in the promotional division of the United Christian Missionary Society and daily handles hundreds of letters dealing with stewardship, which has given her a first-hand knowledge of its transforming power.

Dr. Jowett has given us an interesting account of a visit which he made to a Christian cobler who lived down near the sea. As he watched the cobbler hammer away at his work amidst the unpleasant surroundings, the thought came to him that this must be a dreary existence. He said to the cobler, "Don't you ever get tired of this?" The old cobbler stopped his work without uttering a word, went to the door and opening it, said, "Whenever I do, I open this door." The preacher's eye followed those of the old cobbler to the view which lay before them—that of the great, wide sea. Dr. Jowett said, "Immediately that little room was glorified by the vastness of its relationships—to the fields and skies and the rolling sea and to the Creator of them all."

That is like the transforming power of this thing that we call Christian Stewardship. Stewardship is the open door which permits us to see beyond our own selfish interests and desires. It transforms the humdrum of our busy activities in the church, making it mean more to us than mere "busy-work," for it makes us aware of our partnership with Christ in "being about our Father's business." It helps to establish in our lives the "vastness of the relationships" which are ours.

About a year ago a letter came to the United Christian Missionary Society from a Christian mother who wanted to have a part in the support of the kingdom work in memory of her son who had hoped to dedicate his life to the Master's service, but had died before he could carry out this desire. Because her son had hoped to work in the African field, she was anxious to support a native worker in Africa. She undertook this support not knowing just how she would be able to meet the payment, but she said that she knew the Lord would provide a way. She has met the payments by picking apples during the apple picking season, and by saving nickels and dimes until she had the amount necessary to support "her" worker on the foreign field. Can you doubt the transforming power which Christian Stewardship had upon her life when you read this extract from her letter: "If you could only know the joy I have gotten out of it already because I can send this money!" Would not her devotion put to shame that of some of us who have had greater opportunities for earning?

Another woman not long ago sent an offering for the work which represented a truly love gift to Christ. Her husband is an invalid and there is little money with which to buy the necessities of life. A nephew sent a check as a present to her. This made her so happy and grateful, and so anxious to have an opportunity of sharing that she sent part of this gift as her expression of love to Christ and her desire to have a share in his service.

Just recently a check was sent in by a woman whose only income is a pension of thirty dollars a month. Out of this small amount she maintains her home, besides helping a brother. Yet, in spite of this condition, she has a true spirit of stewardship, and feels that a part of her pension belongs to God. Her letter indicates a fine spirit of devotion which is seldom found. She writes: "I am not complaining of my lot, for I am very thankful for what I have. I will send all I can and wish I could do more. I want to be true to my Lord and to the trust he left for me." Do you not think that Jesus would commend the giving of such good women as these just as he did so long ago when the widow gave her two mites in the temple?

But this transforming power of stewardship is not only apparent in the lives of men and women in America. From time to time letters from missionaries reveal to us the fact that native Christians on the foreign fields are developing in this grave of giving, as in other ways. In fact, it would appear as if they grasp the meaning of true Christian stewardship quicker than Christians in America.

The following is from a letter from one of our missionaries in India: "A few weeks ago we had our 'Children's Day' exercises here, and the offering for that service was $63.00, and the best thing about it was the fact that the Indian Christians gave no less than $40.00 of that amount. This is perhaps the largest offering given on 'Children's Day' in any of our Churches in India. One man gave his children no less than half his salary for the month to place in the offering. Forty-two children earned their money for their 'Children's Day' offering by making roads through the Christian village."

Kulpaphar, India, has fifty tithers and thirty-one proportionate givers. If space were available, we could fill the page with such statistics as this from our foreign fields.

During this stewardship year many Churches throughout the brotherhood have reported a deepening interest in this most vital subject. These reports are indicative of the transforming power which any Church may experience which will adopt God's plan for financing the kingdom. Hundreds of stewardship classes have been conducted, and in these classes some people have had their consciences awakened on this matter perhaps for the first time in their lives. This was evidenced by the splendid increase in pledges made in the every-member canvass following this study. Many tithers have been enlisted. The following report will be repeated in various places when our people begin to tithe and give as the Lord has prospered them: "As there is a considerable per cent of the members who are tithers or better, we have no financial troubles at all. We are entirely out of debt and always have money in the treasury."

One of our Kansas pastors writes as follows: "You will be interested in knowing that in December, 1924, I requested our ladies to stop serving meals and putting on sales to raise money for the local Church. They are a wonderful group of Christian women. They complied, and all departments of the local Church have enjoyed a prosperity such as was never known here. And our finances were never in such fine condition. We are sold on the idea of stewardship of time, talents, influence and money."

One of our prominent ministers preached stewardship so fervently that the effect of his preaching showed marvelous results in that Church's part of the world-wide missionary enterprise. During one year more money was sent for the preaching of the gospel throughout the world than had been sent during the preceding ten years combined.

There is nothing that will so transform the work of the Church as will a developed conscience in the matter of Christian stewardship. When this conscience has been aroused, we shall see people give generously and most joyously, "not grudgingly or of necessity," but giving cheerfully as God has prospered them.—*World Call.*

SUNDAY SCHOOL HISTORY.

On Thursday (March 25th) of this week, Mr. Burwell Riddick, Sr., who was at one time secretary of the Suffolk Christian Sunday School, in looking over some old books and papers in an out-house, came across a neat little book, and picking it up he found that it was the first record book of the Christian Sunday School. Before the War of 1861-65 there was no Sunday School at this Church; an attempt, however, was made to organize one, and two joint superintendents were elected to organize a Sunday School—Captain J. A. Turrentine and Captain Robert B. Brnikley. Both of these men went to the war and the school was not organized.

In the front of the book mentioned above we find the following: "History of the organization of the Suffolk Christian Sabbath School.

"After the close of the Civil War of 1861-65, when the Christian Church in Suffolk had partially recovered from the demoralization occasioned by the war, and had begun to get into active operation again, it was seen by a few of its most observing and enterprising members that all efforts to establish a Christian organization in Suffolk or elsewhere would be comparatively ineffective without the aid of a Sabbath School, where the children of the congregation might be trained up in the nurture and admorition of the Lord and be fully indoctrinated into the principles of the Christian Church.

"It was plainly seen, by contrasting our progress with that of societies of other denominations around us who foster Sabbath Schools, that

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

As most real church members are interested in real church work, it does not seem amiss to report the result of the union meeting recently held in the Suffolk Christian Church. The meeting itself has already been reported in THE SUN; but this tells of results for the Christian Church. Sunday morning, March 14th, 104 members were received, making the total number 121. Of the total number received, 32 came by transfer from other churches and 89 upon profession of faith. The total number of members reported from this church to the 1925 Annual Conference was 1068; add to this number the new members received since conference 8 plus 121 equals 129, and the total present membership is 1197. More from the meeting will join, as application cards have already been signed.

The big task before the church comes after the revival and the addition of new members to the roll.

There are at least three important points of vital interest after such a meeting. Church attendance is one of them. No one can be a first class church member and neglect regular attendance. "Forsaking not the assembling of ourselves together, as the manner of some is."—Heb. 10: 25. Contributions is another vital thing in church membership. This is not a matter of choice, but a vital obligation. "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—I. Cor. 16: 2. This is a plain statement that implies an obligation to be observed systematically, the first day of the week; literally, as God hath prospered you; the reason, "that there be no gatherings when I come." If a member gives, or lays up, every Sunday, that member will give more than to give only when the preacher takes up a collection. When they meet, the time should be occupied in worship, not in begging for money. The congregations that complain because, they say, "the preachers are always after money," are the congregations that give very little. All members should give attention to this matter of weekly offerings, not "weakly" offerings. The church will never be her best until she is her best financially. God gave man material wealth of trees, fruits, coal, grains, before he gave man His Word. The church must learn to give as the "Lord prospers." Those who have little, give little; those who have much, give much. The third thing is work. "Son, go work today in my vineyard."—Matt. 21: 28. True members not only *give,* but *work.* It is no doubt true that the *most liberal* givers, not the *largest* givers, as a rule, are the best workers. Real workers hunt work and do not let work hunt them. The Sunday School is one vineyard; the Missionary Society is another; the home of destitution is another; bereavement is another. The committee is a good field, the chair is another. Each must find his place and be faithful in it. The prayer meeting is a good place to work. Absent members to be looked after. Sinners to be sought out and prayed for. Every person has some talent and he must use that talent in service to be a good member.

The world will never be brought to Jesus Christ by professions and church membership only; all must *attend, give,* and *work.* When that day *comes the church will obey Isaiah's injunctions* "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee"—Isa. 60: 1.

Well, a real revival is like a storm. The storm comes, blows down fences and trees, overflows the neglected ditches, tears up rows upon rows of corn, and, after the storm, the quiet farmer who has neglected his fences and ditches, bestirs himself and does what should have been done before. Stirring revivals shake up the careless church, and set the good members to doing what they should have done before. Spiritual storms seem to be as necessary as natural storms. They leave a lot of cleaning up work to do. "Revive thy work, O Lord. Thy mighty arm makes bare:" for the church needs it.

W. W. STALEY.

ELON LETTER.

We live in constant conflict we are told and are urged to believe that such conflict is good and wholesome for us. Racial wisdom respecting this matter has crystallized into such adages as: Competition is the life of trade: Friction enables the wheels to turn: Our critics are our friends: The party spirit tends to perpetuate free government. Even the poet has helped us in the much quoted verse: "We rise o'er our dead selves as stepping stones to higher things."

A little sober thought will serve however to disclose a weakness in the chorus of praise which we are accustomed to heap upon conflict. Let us illustrate by a flying machine. We say the airplane flies by reason of the opposition of the air, which is true. But it is only part of the truth. The full truth is that the Wright Brothers taught us how to construct a machine that could cooperate with the resistence of the atmosphere. At times this co-operation becomes impossible, and the airplane is destroyed.

Opposition that can be utilized through co-operation is good, but opposition as such is a pestilence. We can accomplish far more through co-operation in business and industry than we ever can hope to achieve through competion. War thrives on conflict, but peace is the flower of co-operation. Brotherhood is not only the ideal religiously, but it is the best method of living together mankind has yet been able to discover or devise.

Our critics are our friends provided they are constructive critics, but captious and malicious criticism is a thorn in the flesh. We progress in spite of it, not because of it. It causes more heartache than bereavement and makes acid and bitterness where sugar and sweetness naturally belong. The joy of life goes out where destructive criticism enters.

It is wholesome that nature requires us to work in order to make a living. Our advancement comes through such struggle. But to be profitable to us, there must be a way out of the conflict through the synthesis of our efforts with the forces that oppose us, a way of co-operation by which we use the obstacles as stepping stones to higher things.

Conflict as such never helped anybody. Co-operation, not competition, is the law of God's advancing program for His children and His world. That is what is meant by the saying, "We are members one of another."

W. A. HARPER.

BETHLEHEM LETTER.

Rev. H. W. Elder of Richland, Georgia, has been placed in full charge of raising of finances for Bethlehem College, together with the general over-sight of the building of an administration building for Bethlehem. He is a man of action, and is ever ready to tread upon seeming impossibilities. Like Napoleon when informed by his engineer, who had just explored the wild passes of St. Bernard, that it would be impossible to take the artillery across, replied, "There shall be no Alps!" And at the head of an army of 30,000 men, he ordered an advance, and with horses and artillery, he overcame dangers, difficulties and obstacles, and swooped down upon Italy like an Alpine eagle upon its prey. His record in building twenty-three churches during his short life time, shows him to be a man who treads upon the seeming impossibilities.

What a splendid declaration that is of Paul's: "If God be for us, who can be against us?" He does not answer, for no answer is necessary. Nothing can stand in the way of a determined soul that obeys God. Looking over the millions, you will find a few people who are over-confident. On the other hand, there are those who lack confidence in their own abilities, timid, fearing ones, who always underrate their own efforts. Mankind is, however, not largely afflicted with this class. Faith in self, God, and our fellowmen, has been the miracle worker of the ages.

Brother Elder does not spend all of his time in thinking and meditating. He thinks his problems and propositions through, then acts. How often men decide to do good and noble deeds, but never accomplish them, because they spend so much time in thinking of doing these things, that they have no time to do them, or do them too late. The things they meant to achieve, the money they meant to save, the pleasures they craved, the boon they coveted, are all stored away in the land of "Pretty soon."

Faith removes fear of falling. It must be a stirring moment in the life of a little bird when, thrust fluttering from the nest, it discovers that it need not fall—that its wings can bear it up. Too often we depend upon our own strength, the promises of friends, circumstances that seem so favorable, and suddenly we find them giving away beneath us. But even then there is no need for us to fall helplessly, we need only to spread our pinions of faith and love, and soar upward.

It is a clear delight for the soul to have trust in the fidelity of another. It makes a pillow of softness for the cheek which is burning with tears and the touch of pain. It pours a balm into the very source of sorrow. It is a hope undeferred, a flowery seclusion, into which the mind, when weary of sadness, may retreat for a caress of constant love; a warmth in the hand of friendship forever lingering on the hand; a consoling voice that dwells as with an eternal echo on the ear; a dew of mercy falling on the bruised and troubled hearts of this world. The world is dying for friendship: for just a little bit of love. The man who can build worth-while structures for the elevation of mankind and leave a memory to be cherished by others behind, must have faith in the ability, goodness, and willingness of others, to do, be, and dare.

There is nothing like a determined will. Brother Elder is like Paul, who said: "I can do all things through Christ who strengthens me." That person who can be disheartened by difficulties, will do but little. That person who is determined to conquer, will never fail. Nothing is impossible to the man who can will.

There are three kinds of people in the world—the "wills," the "wont's," and the "can'ts." The first accomplish everything; the second oppose everything; and the third fail in everything. All

men of note have been men of determined wills. A determination is half the battle of life, but when accompanied by untarnished character and an unfaltering faith in God, its achievements are beyond computation. Let nothing stand in the way of your helping to build Bethlehem College. Send your offering at once to Rev. H. W. Elder, Richland, Ga., or direct to the College, Wadley, Ala. S. L. Beougher.

LUTHERANS PROTEST PAPAL ENCYCLICAL.

The National Lutheran Council, meeting in plenary session, has issued a statement declaring Pope Pius XI to be in error in his December encyclical instituting the "Feast of Christ as King," and dissented strongly from the proposal of the Pope that Protestant churches participate in this festival. The representatives of American Lutheran bodies charged that not without cause was the Sunday nearest October 31st set as the date for the celebration of this Roman Catholic holiday, a day which for 400 years has been observed by Protestants throughout the world as Reformation Sunday. It was on October 31st, 1517, that the Reformation movement was started through the act of Dr. Martin Luther in nailing his famous Ninety-five Theses on the door of the castle church at Wittenberg.

The statement of the National Lutheran Council defined the Pope's December encyclical as one step in a great program to restore the rule of the Vatican over all Christian Protestants and over all civil governments.

The first Protestant group to take exception to the proclamation of December 11th, the National Lutheran Council, appointed a special committee who are to subject the encyclical to careful study, to communicate with all sections of Protestantism and to disclose what the Lutherans declare are subtle attacks on the doctrines of religion and the distinctive principles of secular freedom.

The following preliminary special statement on the encyclical was adopted unanimously:

"Lutherans Will Not Be Caught With the Pope's Bait

"We have read with great interest the Encyclical Letter of Pope Pius XI given out on December 11th, 1925, in which, 'with Apostolic authority,' he instituted the Feast of our Lord Jesus Christ as King. This feast is to be celebrated 'every year and in all the world on the last Sunday of the month of October, that is, the one just preceding the celebration of all the saints'. He 'commands also that on that day each year be renewed the dedication of the human race to the most Sacred Heart of Jesus which our predecessor, Pius X. of holy memory, orders to be repeated each year.'

"It would seem almost a sacrilege to speak any word except in approval of such a feast and such a dedication. All true Christians desire to see Christ honored as King and pray that the kingdoms of this world shall become the Kingdom of our Lord and of his Christ. And we would not utter a word of dissent were it not for certain statements in the Encyclical which are not true, which are sectarian in the worst sense, and which are uncharitable; and were it not for a fact which is obviously designing and hostile to very large groups of Christians and to widely accepted views of Christian truth.

"The Pope does not express the truth for instance, at least not the whole truth, when he says that 'the Cahtolic Church'—meaning of course the Roman Catholic Church—'is the Kingdom of Christ on earth.' But that it is, or by right should be acknowledged as such by all baptized Christians, by all nations and governments, is clearly implied, if not definitely stated, throughout the Encyclical.

"In connection with this it must not be forgotten that the Pope sits with his triple crown as the 'Vicar of Christ' on the whole earth. There is no institution on earth, no person or order of persons, to whom we may point and say, 'Here behold the Kingdom of Christ.' That Kingdom cometh not with observation. It it wholly spiritual. Wheresoever the Spirit of God is and works through the means of grace, leading men to faith in Christ, there is the Kingdom of Christ. To accept and celebrate this Feast of Christ as King in the very spirit of the Encyclical is at least tacitly to acknowledge all of the pretensions of the Pope to temporal and universal sovereignty as Christ's Vicar. To keep it in any other spirit would not change in the least, in the eyes of the Pope, the status of those so observing it.

"The Pope just as evidently assumes that the Church is none other than the Roman Catholic Church; and in so doing he would brand all Christians who are not his obedient subjects not only as heretics and sectarians, but as guilty of having 'put Jesus Christ and His most holy law out of their ordinary life, their domestic relations, and public affairs,' and thus responsible for 'the deluge of evils' which has invaded the world. This is clear from his first paragraph and from his quotations from his predecessor Leo XIII. Thus he makes himself the Head and leader of the most sectarian of all the sects and acts very uncharitably.

"The designing spirit and hostile purpose of the Pope are unmistakably visible in the choice of the day upon which, every year, this feast is to be celebrated. He has not forgotten the strokes of the hammer which, on October 31, 1517, resounded throughout Europe and ushered in the day of freedom for Christ's people, when Luther nailed his famous Ninety-five Theses to the Church door in Wittenberg. It is the Reformation that is aimed at in this Encyclical. We may not say that the Pope is not sincere in his expressed desire to see Jesus Christ universally recognized as King over all people and things on earth; but there can be no doubt that he thinks, and perhaps sincerely, that the best way to bring this about is to counteract, as far as possible, the Reformation and the liberating truths of the Gospel which it restored to men. Therefore, the day chosen by him for this newly established feast. It is on the 31st of October, or the Sunday last preceding that date, that we usually celebrate the festival of the Reformation; and this has been done by Lutherans in all lands for four hundred years. What a master stroke it would be if His Holiness could set up a festival that would be enthusiastically celebrated with 'manifold ceremonies of veneartion' not only by Catholics but also by great multitudes of Christians calling themselves Protestants! But we, at least, will not be caught.

"The three great principles of Christianity which were restored by the Reformation, after centuries of obscuration, are the authority of the Holy Scriptures as the Word of God, justification by faith alone in Jesus Christ without man's righteousness and merit and the universal priesthood of believers. We hold that those who believe in Jesus Christ as their God and Saviour and who accept the great principles stated above together with their plain implications are truly in the Church and the Kingdom of Christ, and are His loyal subjects. We hold further that the best way for them to show that they indeed acknowledge Him as King is to lead holy lives in accordance with His Word.

"May we not commend to the consideration of all Protestants the question whether they will not more certainly honor Christ as their Saviour and King by faithfully adhering to the truth of the Gospel and conforming their lives thereto than by joining in the celebration of a mighty festival marked by 'magnificent processions' and outward 'ceremonies'?"

—National Lutheran Council.

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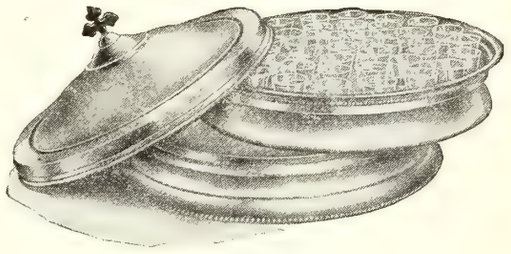
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlockink, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**

SILVER-PLATE.

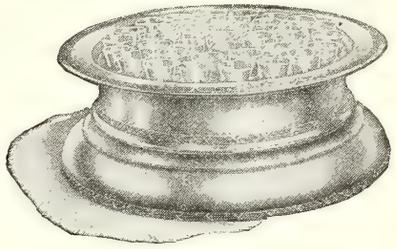
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
Cover No. 5—Silver-plate; fits Tray No. 85	**16.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**

Bread Plate No. 3—Narrow rim	**9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

Send Order to THE CHRISTIAN SUN.

1536 E. Broad St., - - Richmond Va.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary*

The churches of a given conference should conduct their E. M. C. on the same date. A number of conferences have so voted. The date for the simultaneous canvasses should be set early by the conference boards or the Stewardship Secmade one or two weeks before the new year begins. made one or two years before the new year begins There are plenty of helps now to put on the canvass, where formerly there were none. Churches that use this plan successfully should aid churches not familiar with the plan. If you use this splendid method, follow the standard plan and do it right. The conference and local church Stewardship Secretaries should shine in this task. It is worth their while. The church that persists in using the same financial plans as it did fifty years ago, will succeed no better than a farmer or business man who farms or conducts his business as he did fifty years ago. There is no need for failure or for annual deficits or depleted treasuries if we will follow the scriptural plan of finance. Such conditions reveal poor financial methods. The church should be made a model for the community in business methods. The financial part should be as interesting, pleasant and spiritual as any other part of the church life when it is properly conducted. Why not bring your finances up to the place where they should be, and as a part of your worship and religion? There is much more in church finance than merely paying your church bills. Does your present giving really contribute anything to your spiritual life? It should do so. Plan now to use the E. M. C. this year in your church.

You have read the story of the Prodigal Son many times. Did you ever ask yourself what a different story might have been told if the father had taught the principles of Christian Stewardship to his son in youth so that he would have known how to save, give and use any inheritance properly. The boy "wasted his substance."

Did you ever wonder what Jesus and Zacchaeus talked about that day when Jesus went home with him for dinner? The Bible says Zacchaeus was rich. We have no record of their conversation, but suffice it to say that after dinner Zacchaeus stood and said unto the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold." If the Lord should see your check book stubs and your business accounts, and He does, what does he say to you and you to Him.

February 13th and 14th, we conducted a Stewardship Institute with the Buffalo, Indiana, Church, Rev. Eva B. Proctor, pastor.

February 21st, your secretary preached on Tithing and presented twenty-three "Certificates of Membership" in the Tithers' League of the Christian Church to persons in our Murlin Heights Church, Miami Ohio Conference. Rev. Ross McNeal is the faithful pastor of this church which is planning to invest $7,000 in enlarging and equipping their plant. At a conference with some of their committee, some strong tithing experiences were related. If all our pastors would follow Brother McNeal's example in enlisting and enrolling tithers, it would be a great blessing to the tithers as well as to the Kingdom.

On February 24th, the West Liberty and McKees Creek Churches held an all day and evening Stewardship Institute at West Liberty, Ohio. Rev. Robert Wearley is the interested pastor there. The attendance was good, and it was a most inspiring institute. Six full hours were spent in actual study of this subject from various angles.

MISSIONARY RALLIES, NORTH CAROLINA CONFERENCE.

The dates, places, and Superintendents of the Missionary Rallies of the Woman's N. C. Missionary Conference are as follows:

Warren-Vance District — Miss Margaret Austin, Superintendent, R. F. D. Henderson, N. C. Liberty (Vance) Saturday, April 3rd.

Halifax, Va., District—Mrs. T. W. Chandler, Superintendent, Virgilina, Va. Ingram Church Saturday, April 10th.

Lee-Chatham District—Miss Emma Hart, Superintendent, Sanford, N. C. Sanford Church, Sunday, April 11th.

Alamance District—Mrs. J. D. Strader, Burlington, N. C. Shallow Ford Church, Wednesday, April 14th.

Guilford District—Mrs. L. P. Wicker, Superintendent, Greensboro, N. C. Pleasant Ridge Church, Thursday, April 15th.

Durham-Wake-Johnson District—Mrs. L. L. Vaughan, Superintendent, Raleigh, N. C. Raleigh Church, Saturday, April 17th.

Randolph-Montgomery District—Mrs. D. A. Cornelison, Superintendent Seagrove, N. C., Ramseur Church, Sunday, April 18th.

The general program for these Rallies, to be modified as each Superintendent may deem wise, and the situation may justify, is as follows:

Theme: "Pray Ye Therefore."
Call to Order by District Leader.
Devotional.
Hymn: "I'll Go Where You Want Me To Go."
Scripture, Luke 10:1-11.
Prayer.
Enrollment.
Reports from Societies.
District Leaders Message.
Introduction to Our Missionaries, prepared by Mrs. C. H. Rowland.
Prayer for Our Missionaries.
Hymn: "Ye Christian Heralds Go Proclaim."
Address:
"Our Greatest Missionary Asset"
Dr. J. O. Atkinson
Special Offering.
Appointment of Committees.
Adjourn for Lunch.

AFTERNOON SESSION

Call to Order.
Devotional.
Presentation of Goals.....Mrs. L. L. Vaughn
Address: "The Need of New Life For Our Young People"....Miss Gertrude Browne
What Our District is Doing.....Visitors
Discussion of Problems in Our Societies, Miss Browne, Leader
Annual Woman's Conference Meeting.
Report of Committees.
Election of Officers.
Adjournment.

Our good women will appreciate it if the pastors in these Districts will give all publicity possible to these meetings, and urge a large attendance. These Missionary Rallies mean much to our Church life as well as to the Woman's Missionary work, and the women interested are anxious to see them attended by delegations from every Church in the several Districts.—

J. O. ATKINSON.
Mission Secretary.

LOVE COVERETH

Recently a sister asked me to write an article answering the question why those professing godliness, so constantly criticize Christian workers, and pass on evil reports. There is only one answer: they lack the perfect love of God that covers.

Under the old covenant and under the new, we have the statements, "Love covereth." (Prov. 10:12; 1 Pet. 4:8.) And "the Love Chapter," emphatically confirms this, as the Greek for "Love beareth all things," is "Love covereth all things with silence." I Cor. 13:7.

Early in Bible history we have a record of God's appreciation of the love that "covereth."

Blessings were given to Shem and Japheth because, when they heard of their father's shame, they walked backward and "covered" him and "saw not the nakedness of their father." (Gen. 9:23-27.)

The Holy Spirit writing through Moses must needs record Lot's worldliness for our warning. (Gen. 13:10-13.) But the Holy Spirit, writing through Peter, overlooks Lot's sin, long since forgiven, and tells us, "God . . . delivered just Lot, vexed with the filthy conversation of the wicked; for that righteous man . . . in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." (2 Pet. 2:7-8.)

A true history must mention Rahab's falsehood, but love covers the heathen woman's sin of ignorance and only recalls her faith when she heard of Israel's God. (Josh. 2:8-16; Heb. 11:31.)

Jesus was unsparing in his denunciation of the Pharisees to their faces, and He sent a strong, characteristic word to the sly, cunning, deceitful Herod; but He never presonally spoke evil of any individual behind his back. He reproved Peter to his face severely, but He did not tell John privately that Peter was influenced by Satan. He openly and publicly rebuked Simon, but He did not go into the home of Mary and Martha and talk over how unrighteous Simon had been.

With God a forgiven sin is "covered." (Psa. 32:1.) There is not a hint of David's transgression in the New Testament, though his name occurs fifty-seven times.

If we forgive "even as" He, we never speak of an injury done to us. (Eph. 4:32.)

A high standard? Yes, but the overcomers reach it. The sons of God are perfect in love "even as" their Father. (Matt. 5:44-48.) They reprove those whom they believe wrong, but they put away all "evil speaking," and "take account" only of the "lovely" things. (Eph. 4:31; Phil. 4:8.) They never mention a true, vile report, nor pass on an evil story, that possibly after all, may be much exaggerated or altogether untrue.

Years ago when I was a babe in Christ, somebody stabbed me. It was my rule never to tell any human being of a wrong perpetrated against me. But this time I said to myself as I lay on my couch thinking it over: "I must just tell just Tom." But the Spirit whispered, "Love covers," and I saw that I must not even tell my husband.

Then I opened my lips to talk to the Lord about it in prayer, and more decidedly than

before the Spirit said, "Love covers." I was ready to weep. "Why, Father," I cried, "may I not even tell Thee about it?" Very tenderly He said, "Love covers." I rose instantly and went to my writing. Perhaps a week, perhaps a month, elapsed before I even recalled that I had been wounded, and then could not remember who or what had caused my pain.

The years went by, and whenever the Spirit said, "Love covers," He wrought in me the obliteration of the bitter wrong, until one midnight I found myself wholly sleepless as the surges of a cruel injustice swept over me, and the love which covers seemed to have crept out of my heart. Then I cried out to God in an agony for the power to obey His injunction, "Love covereth."

Immediately the Spirit began to work in me the power that brought the forgetfulness. Mentally I dug a grave. Deliberately I threw up the earth until the excavation was deep. Sorrowfully I lowered into it the thing which had wounded me. Quickly I shoveled in the clods. Over the mound I carefully laid the green sods. Then I covered it with white roses and rapidly walked away. Sweet sleep came. The wound which had been so nearly deadly was healed without a scar, and I know not today what caused my grief.

Last week, opening a letter from a dear friend, I read the words, "For your eyes alone. Read and burn." So I walked down the roadway out of sight, and sat in a breach in the stone wall and read the letter three times over with much blessing. Then I tore it into bits and threw them into the crevices beside me. Then I covered every crevice with small stones until not a single trace of the letter could be seen.

—A. C. M. B.

OUR FIRST MISSIONARY STILL LIVING AND LABORING—REV. D. F. JONES.

Of the missionaries who have been in Japan, probably none of them made a much greater contribution to the Christian work of Japan for the time they staid in Japan than our first missionary and brother, the Rev. D. F. Jones. In a large way he laid down the boundaries of our mission field. The stations in Miyagi Ken, north of Sendai, are substantially the places where our work in that field is carried on. The Tokio churches in Azabu and Oji are still being carried on in practically the same places. At that time no work by our mission had been begun either in Sendai and in Tochikigi Ken, these places being opened by Brother and Sister Fry.

Brother Jones was with our mission but six years, leaving very soon after Mrs. W. and I came to Japan. He first went to the Disciples of Christ and later joined the Plymouth Brethren group.

After leaving us he went to China, where he was engaged as a Bible colporter by the American Bible Society. In 1898, when I made a short visit to China, he was living in Shanghai, and I became acquainted with Dr. Sykes, who was then the American Bible Society agent. From him I learned some very interesting things about the work of Brother Jones.

Brother Jones at first applied to the British Bible Society for employment and was turned down, but was afterwards employed by the American society. It was the work of Brother Jones to visit the ships, especially at night before the ships sailed. Brother Jones had his limitations as a linguist, having never been able to master the pronounciation of either Japanese or Chinese. But in China the dialects are so numerous and difficult that the Chinese themselves, who go out from their own district to another, are much like strangers in a strange land. Brother Jones was able to little more than show his Bibles and state the price. The Chinaman, seeing that the book was large and the price cheap, usually bought it with the idea of selling it to some one else at a profit. If they could not understand the language which Brother Jones used, they used to say, "He must be a Ningpo man," a place where the language was especially unpronouncable and difficult to learn. Brother Hykes said Brother Jones was the best Bible seller in China. As he was in Japan, so was he in China, indefatigable in the work he was doing. Dr. Hykes said that on one occasion he had need of extra help in his office and took Brother Jones away from his Bible selling for the day. But the next day he learned that Brother Jones, after doing a day's work in the office, went out to the ships as usual, and did another day's work there.

Sister Jones was a true helpmate to Brother Jones, fully as earnest as he was and ready to make any sacrifice for the work. But in the course of human events, she became so ill that it was thought best to send her to America, and she went. She did not improve, and thinking she would like to die in China where her husband had remained at his work, she returned to Shanghai and passed away. But Brother Jones did not know of her return, and when she did return, he was far out in the country on a Bible selling trip, quite beyond the reach of letters or a telegram, so that he did not know of his wife's death until three weeks after she was buried.

Perhaps it will be in place at this point to indicate some of the difficulties which the Plymouth brethren have with one another. About forty years ago one of the brethren lived in Tokio and later a man of the numerous tribe of Smith came to Tokio. This last young man, hearing that there was in the city a man with like faith as his own, went to call on him and had such a good time, he later went to make another call. But he returned so soon that the man with whom he staid asked him why he had returned. The version which Bro. Smith gave of the visit was this, "I went to the door and knocked. It was opened by the man whom I wanted to visit. He did not invite me in, but said to me, 'I want you to explain to me what Jesus meant by the cry on the cross,' 'My God, my God, why hast thou forsaken me?' I cannot let you come into my house until this explanation is given." Bro. Smith, standing on the doorstep, gave the best explanation he could, but the man of the house said the explanation would not do, slammed the door in my face, and I came home.

In China almost the same kind of thing happened in the burial of Sister Jones because the only other Plymouth brother of Shanghai refused to have anything to do with the funeral for dcotrinal reasons. But the other missionaries of the city paid the last marks of respect to the body of this dear woman, a most beautiful soul and beloved of the Lord.

Brother Jones later left China. Twice Mrs. W. and I visited them in their home in San Francisco, for Bro. Jones had married the sister of his first wife. Since we came to Japan this last time, she, too, has passed away and Bro. Jones lives with his only son in the city.

His address is 3259 Encinal Ave., San Francisco.

In all these years Bro. Jones has been a kind of Paul in his labor for his own support while he has been preaching the gospel. Even now at the age of seventy-eight, he works and makes his living and preaches on the street as he did in Japan and the Lord bless his service. Bro. Tajima, of the Azabu Church, a man who has been the treasurer of the church for thirty-five years and for the same time a deacon of the church, was won to the Lord in one of the open air meetings which was held under the auspices of Bro. Jones.

As the years have passed, I have increasingly felt the great character of Bro. Jones and the love which he has manifested in Japan, in China and in San Francisco in the unselfish and faithful work he has done to bring his fellow men to the Lord Jesus Christ. He may not be long after this in the land of the living, but he will leave behind him a record of two things that mark a great man, unswerving loyalty to his Lord and unstinted, unselfish sacrifice for the uplift of mankind.

A. D. WOODWORTH,
26 Kasumi Cho, Azabu, Tokio,
Japan, March 4, 1926.

(The above history of the life, present living and labors of our first missionary, Rev. D. F. Jones, will be read with deep interest by many *Christian Sun* readers. Many of our older readers still well remember Bro. Jones and his zeal for the Lord's cause. It is a joy to know that, and where, he still lives and labors.—Ed. *Sun.*)

IMPORTANT NOTICE.

To Churches and Missionary Societies of the North Carolina Christian Conference:

The "One Day Schools of Missions" will be held this spring as follows:

Warren-Vance District—Liberty Church, April 3d. Miss Margaret Alston, Superintendent, Henderson, N. C.

Halifax District—Ingram Church, April 10th. Mrs. T. W. Chandler, Superintendent, Virgilina, Va.

Alamance District—Shallow Ford Church, April 14th. Mrs. J. D. Strader, Superintendent, Burlington, N. C.

Guilford District—Pleasant Ridge Church, April 15th. Mrs. L. P. Wicker, Superintendent, Greensboro, N. C.

Lee-Chatham District—Sanford Church, April 11th. Miss Emma Hart, Superintendent, Sanford, N. C.

Wake-Johnson District—Raleigh Church, April 17th. Mrs. L. L. Vaughn, Superintendent, Raleigh, N. C.

Randolph - Montgomery District — Ramseur Church, April 18th. Mrs. D. A. Cornelison, Superintendent, Seagrove, N. C.

We are indeed anxious to have every church in the conference represented in some one of these meetings, whether or not they have a missionary organization the church. Send a delegation of young people to the "One Day School of Missions" in your district. Last year the meetings were a great success. This year we hope that they will be a much greater help and inspiration than heretofore. Let all work together for Jesus; it is His work, not ours, and He will bless us.

GERTRUDE BROWNE,
Field Secretary.

The Daily Companion for Endeavorers makes the following suggestion: "The society should have a sunshine fund. What for? For any purpose that it thinks will bring joy to someone. It may send a gift to a shut-in and pay for it from this fund. It may use the fund at Christmas to bring joy to children. Keep a sunshine box in the meeting, and talk it up all the time." But why confine sunshine boxes to C. E. Societies.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention, at Leaksville Church, near Luray, Va., May 12, 13, 14, 1926.

Alabama Sunday School and Christian Endeavor Convention, Rock Stand Church, May 29, 30, 1926.

Georgia and Alabama Sunday School and Christian Endeavor Convention, North Highlands Church, Columbus, Ga., May 29, 30, 1926.

Eastern North Carolina Sunday School and Christian Endeavor Convention, place unsettled, on July 13, 14, 15, 1926.

Western North Carolina Sunday School and Christian Endeavor Convention, at Ramseur, N. C., Date not decided upon.

Eastern Virginia Sunday School and Christian Endeavor Convention, Waverly, Va., June 20, 21, 1926.

North Carolina and Virginia Sunday School and Christian Endeavor Convention, Lynchburg, Va., date not yet decided.

Elon Summer School of Christian Education, Elon College, N. C. July 26 to August 4, 1926.

Bethlehem Summer School of Christian Education, Wadley, Ala., August 8 to 15, 1926.

(*For information about any of the above, write to* Pattie Coghill, *Field Secretary, Henderson, N. C.*)

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson II.—April 11, 1926.

"THE STORY OF CREATION."

Golden Text: *"In the beginning God created the heavens and the earth."*—Gen. 1: 1.

Lesson: Genesis 1: 1-2: 25.

Devotional Reading: Psalm 33: 1-9.

We are on a famous battleground here. In the long "war-fare" (so called) between science and religion, many battles have been pitched on the first chapter of Genesis. Science attacks it as one of the most vulnerable points in the light of modern study and research, while religion defends it as the one redoubt or stronghold, which if taken, will bring disaster and defeat to the cause of religion. Science affirms that the account of the creation as recorded in Genesis cannot be taken as literally true. Science says that the Genesis story fails in the light of modern knowledge. Religion says that to admit that would be to admit the invalidity of the Bible. In other words, it seems that it is either a case of Genesis or Geology. That is the issue which is usually drawn up by both loyal scientists and loyal religionists.

Perhaps it will help toward a better understanding of the matter if we ask the question, "What is the Bible?" Is it a final authority on every question? Can it speak with authority on science? Or is the Bible primarily and without question the supreme authority on religion? In other words, does the Bible itself assert anywhere its claim to ultimate and infallible authority on matters such as, say for instance, geology, astronomy, chemistry, etc? Much of the present discussion loses its point when the right point of view is taken. For it would seem to the writer that the Bible is pre-eminently a book of religion. It is the record of the developing experience of the human race in its relations to God. It is concerned with the moral and spiritual life of the race. It speaks with final and absolute authority here. But it is both unfair and untrue to say that the Bible can be quoted as the world's most authoratative text-book on science. Let me not be misunderstood here. I am simply saying that it is not a matter of science or religion; it is a matter of science and religion. It is not a matter of whether we must accept the verdict of science or the verdict of the first chapter of Genesis; it is a matter of getting the viewpoint. It is not a matter of Genesis or Geology, but a matter of the mutual relation of the each to the other. If I want to learn something about astronomy or chemistry or physics or biology, I would not think of going to the Bible; I would get the most authoratative text-books on these subjects. But if I want to know something about man's moral and spiritual nature, something about his relation to God and his fellowman, something about his spiritual capacity and destiny, I would not think of going to a text-book on science. Here the Bible is supreme. And here it bases its claim to supremacy.

With this preliminary discussion in mind, let us turn to the first chapter of Genesis and see what spiritual truths are there. What did the man who wrote these first two chapters of Genesis have in mind anyway? Was he concerned at all with the thing which we call science? Not for a minute. He had some great, abiding, spiritual truths which he put in the form of poetry—the story of creation is poetry. It is to see the flyspeck on a great painting to quibble over the details of the so-called discrepancies between the story and scientific theories, when there are eternal and abiding truths that stand out so clearly that even those who run might read. Let us state them and discuss them briefly.

I.—*God is the Creator of the universe and all that therein is.*

The writer of Genesis summed up the whole thing when he said, "In the beginning God." This great universe did not just happen. It did not come together by brute chance. It was the result of Creative Mind working by purpose in the creation of a vast universe. Science may have its theories as to the origin of the earth and of life. But whatever their theories, they must have a starting point. And whether they call that starting point Power, or Infinite Energy, or Mind or whatnot, they are simply getting back to what the Christian simply asserts in the stately words, "In the beginning God created." Personally I have never been troubled by the research of science. I have refused to become wildly excited over the whole thing, for I believe that from whatever standpoint honest science approaches the thing, all their paths will come to the central truth, "In the beginning God."

II.—*The universe is an orderly, and hence a dependable thing.*

The process was orderly and the result is orderly. The universe is subject to the processes of law, and can be depended upon. But over and above the universe is a God who not only created it but who orders and sustains it. A God great enough to do that, is a great God. And yet it was this same God whom Jesus affirmed was Father. We might paraphrase the first words of Genesis and say, "In the beginning was the Father," and not change the vital meaning thereby.

III.—*The providence of God.*

The story of creation reveals in a wonderful way the providence of God. New forms of life did not come into existence until provision was made for them. In God's universe as originally planned, there was enough for all. It is man's inhumanity and selfishness to man that has so often caused a lack.

IV.—*God created man and woman.*

Our country has been taken by the ears as to the origin of man. It might be well for us to read again that "God created man in his own image; in the image of God created he him; male and female created he them.". Science may attempt to explain the why and how of man. It may assert, as many scientists do, many of them Christian—that man evolved from lower forms of life. But sooner or later they come to the point where they have to have the beginning of life. They may put it in one form, but the biblical writer has put in a form that holds the central truth, "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." Man came from God, however he came. There are those who think that it takes just as great a God to bring man to his place as the crown of creation through the processes of evolution as through an instant and finished act of creation.

V.—*Man is made in the image of God.*

Man is above the brute creation. He can have fellowship with God, for he is made in the image of God. He can grow into god-likeness because he has the God-capacity in him. He is made for eternal life with God.

VI.—*Man is to subdue the earth and to have dominion over it.*

He was not only to be fruitful and multiply, and replenish the earth; he was to have dominion over it. He is "the lord of creation." Man is increasingly gaining the mastery over the material world. He must learn, however, that he can never be master indeed until he is master of himself.

CHRISTIAN ENDEAVOR.

April 11, 1926.

"SHOWING CHRISTIAN LOVE."

Topic: "How Can We Show Our Christian Love."

Scripture Lesson: I. Cor. 13: 1-13; Matt. 25: 40.

Worship Service.

1. Song—"O Love that Will Not Let Me Go."
2. Psalm 23, followed by
3. Song, "The King of Love, My Shepherd Is."
4. Prayer (of praise and thankfulness for God's great love).
5. Song—"Love Divine, All Love Excelling."
6. Christian Endeavor Scripture. (See above.)

Plans for the Meeting.

Assign the daily Bible readings to different members before the meeting. Ask them to make a short talk on their assignment.

How Can We Show Our Christian Love?
By Forgiving, Matt. 6: 14-15.
By Forbearing, Col. 3: 12-17.
By Serving, John 13: 1-15.
By Patience, Luke 22: 31-34, 54-62.
By Unselfishness, Romans 9: 1-5.
By Sacrifice, John 15: 12-16.

Leader's Talk.

Perhaps the way we best like to show our love for anyone is to do somethin for that person. The

(Continued on page 11.)

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

A LITTLE MAID HELPS HER MASTER.

Once there was a little maid who lived in the home of a very brave soldier. He was a captain in the king's army, and his name was Naaman. There were many things she did to help—ran errands, worked in the house, and whenever she saw anything she could do, she ran quickly and did it.

Naaman had brought her to their home to help his wife. The little maid's home was far away, and perhaps at times she was lonely, but she loved to help her mistress and was happy when she could do things for her. She loved both Naaman and his wife, for they were very kind to her.

Naaman was a great man. He was kind to every one, but every one felt very, very sorry for him because he was dreadfully sick—so sick that all the doctors could not make him well.

Their home was sad—Naaman's wife and all the servants were sad. They all wanted to do something to help him get well, but they couldn't. The little maid felt sorry. She, too, longed to help him. In her own home, far away, she had often heard of Elisha, and she said to Naaman's wife: "In my country people love God, and there is a great friend of God's there. Oh, if Naaman could only go to see Elisha. He would make him well. Elisha would ask God to make him well, and he will learn to love God."

Then the little maid told her mistress all about Elisha and the wonderful things he had done. How he had made the little son of the rich woman breathe again.

Naaman's wife looked happy as she said: "Oh, do you really think he can make Naaman well? If you really think he can, perhaps he will go."

The king, who loved Naaman, heard what the little maid had said. He said to Naaman: "Go right away, and maybe Elisha can make you well."

The king's soldiers got the horses and carriages ready, and soon they started on the long journey.

On and on they rode, until at last the fine chariots and the splendid horses stood at the door of Elisha's house. As they waited for Elisha to come out they wondered what he would do.

But Elisha talked with the Father, and the Father told him what to do. He did not come out. He sent Gehazi, his servant. Gehazi said: Go and wash in the Jordan River seven times and you will be well."

At first Naaman was angry. He thought that Elisha could not ask God to make him well without coming near him, and he thought he would go home without going to the Jordan River. But his servants begged him to do as Elisha said, and so he went. He stepped out of his chariot, dipped under the water once, twice, three times, four times, five times, six times, seven times, and —he was well. How glad and thankful he was, and all the soldiers were glad too.

Then Naaman and the soldiers started back home. They rode as fast as they could, and when they reached home the king and all the people were so surprised and happy to see Naaman well. Naaman's wife was happy too; but Naaman was happiest of all, unless it was the little maid who had helped her master. Naaman had learned, too, to listen to the Father's voice, and he was glad. Such sweet, lovely things happen when people listen to the voice of the Father.—*Selected.*

LOYALTY TO WHAT?

We frequently hear of loyalty to our denomination, or the absence of it. What does it mean? Is he loyal to the denomination who seeks to increase the number of its adherents or members, while ignoring its ideals? Is it a mark of loyalty to enthusiastically support our financial aims, and ardently labor for that kind of success which enables us to appear respectable in the eyes of our contemporaries?

Surely we have no good reason to despise numbers, nor financial success, nor yet the progress of our institutional life. These may all be worthy aims as means to a higher end. They belong in the realm of mechanics though, rather than in that of dynamics. A proper use of dynamic power may have produced them, and hence they may be looked upon as of great value. But from the standpoint of true Kingdom progress, their value can only be measured by their power to reveal the spirit of Jesus Christ.

To wear only the name Christian, to the exclusion of all other names in order to pose as being more Christian than we are, is to eventually find ourselves victims of our own delusion. Such as frankly confess themselves to be motivated by differentiating doctrinal standards, in the interest of which they seek to be labeled before the Christian world, or whose name may indicate a form of government which they esteem more conducive to progress in the interest of the Kingdom, may at last be found much more fruitful than we.

If we have good reason to believe that loyalty for us spells faithfulness in seeking to carry out the high ideals with which we believe O'Kelley and his associates began, and which became crystalized later in the movement of which we are a part, then there are a few dates in our experience which we may do well to preserve as landmarks. The first, of course, for us as a distinct people or movement, is 1792. The second is 1808. The third is 1886. The fourth is 1919. Shall the fifth be 1926?

Perhaps it will prove more profitable for each to reflect a little on the reason for the choice of these outstanding dates, than for me to suggest their significance. P. S. SAILER.

OPPORTUNITY.

They do me wrong who say I come no more
When once I knock and fail to find you in,
For every day I stand outside your door
And bid you wake, and rise to fight and win.

Wail not for precious chances passed away;
Weep not for golden ages on the wane!
Each night I burn the records of the day;
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.

Tho' deep in mire wring not your hands and weep;
I lend my arm to all who say, "I can!"
No shame-faced outcast ever sank so deep
But yet might rise and be again a man.

Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven.

—*Malone.*

CHRISTIAN ENDEAVOR.

(Continued from page 10.)

more we do for people, the more we love them—not the more they love us. The more we do for the Lord, the more we love Him. That is always true, and we should be interested in getting others to serve God as well as in serving Him ourselves.

It is said that much of our money for charity loses its meaning because it is so mechanically given. Many people give without realizing the need, others because their consciences must be eased, and when the gift finally reaches the needy the lack of love is felt there too. Paul, in his letter to the Corinthians, says: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

Love is the greatest thing in the world. God so loved the world, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. There are many instances of great Christian faith and love, not only in the Bible, but down through the ages, since men have known the power of God's love.

World friendship—the love of one nation for another—is the ideal of world brotherhood. It is the ideal which Jesus gave us. When we give our prayers, our money, our services for missions, we are helping to spread God's Kingdom and to promote world brotherhood.

PATTIE COGHILL.

Children are an heritage of the LORD —*Ps. 127:3.*

And thou shalt teach them diligently. —*Deut. 6:7.*

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MONDAY

STRENGTH ACCORDING TO OUR NEED

Text: *"And as Thy days, so shall thy strength be."*—Deut. 33:24-29.

What is thy day? What is thy task? Any good? Sometimes we pray for power and we have nothing to which we can apply the power; or perhaps we have not prepared for power.

A captain of a sailing vessel called on a missionary aboard to pray for wind or they go on the rocks. The Missionary asked, "Is your sail up?" "No" was the reply. "Put it up," said the missionary, "and I'll pray." Soon the captain was calling, "stop praying we've too much wind now."

Power waits for the load or else it would be dangerous and wasted. A ship in a storm often rises lifting the propeller out of the water, and the engines race as though they would shake the ship to pieces. That is power without load. What would happen to a Christian who received power and no load. "God does not race his engines. He gives power according to the load, "as Thy days, so shall thy strength be."

Prayer.—Our Father, Thou art our refuge and underneath are Thy everlasting arms. Help us to lay out our loads on Thee and give us strength for Thy task. Give us love that forgives all wrongs and brings the wrongdoer to repentence. For Jesus' sake. Amen.

TUESDAY

"THE MANUSCRIPTS OF GOD"

Text: *"Having eyes, see ye not?"*—Mark 8:15-18.

In the Master's note as He uttered these words of rebuke there was infinite patience mingled with disappointment. He might well have expected something better from those who were closest to Him, and whom He had been training for leadership in the Kingdom. He had spoken to them of spiritual things, of underlying purposes, and they had confused His thought and confounded His meaning and had thought of material things and of the fleeting values of the moment. He had tried to lead them to an understanding of life and life's values, and they had been too dull. Eyes they had, but they saw not!

How well merited by us is that rebuke! Eyes we have but we do not see! God speaks to us and we do not hear. In a world that is God's, that is live in blissful ignorance. We look out and see nothing!

It is one of the supreme missions of religion to help open our eyes that we may see and understand.

"List ye—'tis your estranged faces
That miss the many splendored things."

It was in no wise the fault of our Lord that the little group round Him did not see. It is no fault of the infinite God that we today have eyes and see not.

Prayer (by one of the parents) that our hearts and minds may hear the Divine Voice as it speaks to us, not only in Scripture but in our own life and experience, and that our eyes may be opened that we may discern.

WEDNESDAY

THE "HIGH CALLING"

Text: *"The high calling of God in Christ Jesus."*—Philippians 3:12-16.

A Christian is not an ordinary person. He is not of a low order or rank. His is a high calling. Not merely that either, for the words mean, not only that his calling is high, but that it is *from on high.* It is a calling made in heaven by God on the ground of Christ Jesus. No wonder the apostle says in another place, "Behold your calling, brethren!" Being thus a calling from on high, it is also "a holy calling," and believers in general are "partakers of a heavenly calling." If President Coolidge had personally invited one of us to be present at his inauguration and sit on the platform, that would have been a calling from a high source. The calling of a Christian is like this, save that it comes from the highest source of all.

Do we think as much as we ought about the high honor that has been bestowed upon us in our high calling? The apostle Paul was humble enough about himself. He was "the chief of sinners." But he never tired of speaking of his calling. He was Paul, an apostle, called of God. The marvel of it never ceased with him. So ought it to be with Christ's followers.

Prayer (by one of the parents) asking that we, and all whom we can influence, may become earnest workers for the advancement of Christ's Kingdom.

THURSDAY

THE IMPRESSIONS OF A HOME

Text: *"What have they seen in thine house? . . . All that is in mine house have they seen."*—Isaiah 39:1-8.

Those who come to visit us in the utmost friendliness may unconsciously and unwillingly be transformed into spies. Not the objects but the spirit in which they were shown wrought this transformation. Not the things in the house, but all that is in the house including ourselves have they seen. The abiding impression of a home comes not from its furniture, but the spirit of its inmates.

Have they seen a lack of discretion in us? He that will have friends must show himself friendly, but not too friendly. There is a degree of confidence due to your wife, your children, your most intimate friends, which the casual visitor has no right to share.

Have they seen a fear of God that begets simplicity in life, and in our home appointments? In our eating and drinking, and whatsoever we do, is it evident that we are doing all for the glory of God and not for the mere praise of men? Then there shall be a sincerity that is above criticism.

Have they seen a guardedness against the enemies of the home that insures protection? Or are the enemies slipping in through the gates of literature, and amusements, and friendships, and wrong ideals? What have they seen in thy house?

Prayer (by one of the parents) that we and our children may seek to serve God worthily, and to make our home a center of Christian helpfulness; also that our children may lead simple and useful lives, near to Jesus.

FRIDAY

THE GREAT OPPORTUNITIES OF YOUTH

Text: *"Your sons and your daughters shall see visions."*—Acts 2:14-18.

Peter was quoting from Joel's prophecy. Youth stands today facing what looks like the grandest era in human history. The world is calling for the young manhood and womanhood of the age to throw themselves into the lists in favor of certain great crusades that just now seem to be waking into life.

It would be a fitting time for some youth, with the stewardship of millions, to translate his millions into spiritual and moral values. It would be a great time for some youth to dedicate himself to the field of scientific research, with the avowed aim of bringing religion and science closer together. It is a great time for youth throughout the whole world to throw the weight of its influence against war, and so hasten the time when the nations will make war no more.

Let the young men and the young women of the world dream their dreams: dreams that will bless the ages to come with a higher and holier sense of the dignity and worth of humanity.

Prayer (by one of the parents) that the youth of America may be led to see the opportunity for careers of splendid usefulness in the upbuilding of Christianity.

SATURDAY

"RING THE JOY BELLS!"

Text: *"Let the people praise Thee, O God; let all the people praise Thee."*—Psalm 67:1-7.

One of the chief things wrong with the Church today is that she does not ring her joy bells loud enough. Too many of God's saints are like sepulchres, holy, but cold and icy as marble. Is it any wonder that our young people have not been attracted to our churches, and that many of them insist on seeking their religion elsewhere?

We Christian worshippers must put more of the spirit of joy and good-will in our worship. We are not marble saints whose faces will crack if we smile. We are neither slaves nor mourners who grieve without hope. We are a free people, God's children, crowned with His love, blessed by His mercy, watched over day and night by His holy angels. When we come to church let us think especially of these things. Let us rejoice in them. Let us on their account make our worship the gladdest thing we do during the long week. Let us not worship God with grumbles and complaints, but as the Psalmist would say, if he were with us today: "Let the people *praise* Thee, O God; let *all* the people *praise* Thee!"

Prayer.—"We thank Thee, Thou who art the Word, for the precious words we have read at this Altar. For the comfort and inspiration of the Bible. For all that the great Book of books teaches us, we bless Thee, Thou who wert from the beginning, the Word. Amen."

SUNDAY

MAN'S NATURAL DEPRAVITY

Text: *"The heart is deceitful above all things, and is desperately wicked: who can know it?*—Jer. 17:9, 10.

These are the words of God, and they seem to be true with a great many in this day. His forbearance and long-suffering must be tried in the extreme. We all will do well to do as Job, "repent in dust and ashes," or like Paul, "O wretched man that I am."

We have to realize our depravity before we Christians realize what a moral warfare life is, lest temptation assail us and we become guilty of that which we would not have thought possible.

Prayer.—Our Father, strengthen our weak wills by Thy Holy Scriptures. Help us to sit at Thy feet and put "on the whole armour of God," and be able to stand in the evil hour. Purify our hearts by Thy divine Grace and help us to stand firm in Thee and be overcomers and win the unfading crown. This we ask for Jesus' sake. Amen.

Christian Orphanage

Dear Friends:

Easter comes but once each year; so does Thanksgiving. It has been the custom of the Christian Orphanage for a number of years to ask each Church and Sunday School for a special Thanksgiving offering and a special Easter offering. Most of our Churches and Sunday Schools gladly respond, and many individuals give us personal checks. And with the Sunday School monthly offerings, the Orphanage has continued to improve its plant and has added to its number of children from time to time till 110 little fellows enjoy life here at the present time.

This is a very happy arrangement, as the Thanksgiving offering comes in to help us tide over the winter months, when our expenses are naturally heavy, and the special Easter offerings come in to help us to buy spring clothes and tide over the summer months when our income is small.

Now, at this special Easter season, when every tree and flower is coming out dressed in a coat of green bedecked with beautiful blossoms, and we are merging out from the cold winter weather into balmy, sunshiny days, it makes us feel like making a real special Easter offering to help the little fatherless children and make our joys complete. So let us all take a special interest in the special annual Easter offerings in our Churches and Sunday Schools this year and see how liberal we can be and make it a real joy to have a part in the happy occasion.

It should be a joy to every one to have a part in this special offering. Let every Church and Sunday School do its best this year. We need it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 1, 1926.

Amount brought forward		$4,030.61
North Carolina and Va. Conference:		
Bethlehem	$ 3.00	
Ingram	3.00	
Pleasant Ridge	1.75	
		7.75
Western North Carolina Conference:		
Pleasant Union	$ 10.00	
Burlington	54.91	
Shady Grove	1.00	
Union Grove	3.00	
		68.91
Eastern North Carolina Conference:		
Auburn, Jan., Feb., March	$ 4.50	
Christian Light	1.40	
Wentworth	6.74	
Reidsville	7.06	
Wake Chapel	5.05	
Liberty, Vance	5.65	
		30.40
Eastern Virginia Conference:		
Ocean View	$ 1.90	
Mt. Zion, Jan., Feb., March	2.93	
Hobson	3.54	
		8.37
Alabama Conference:		
Pisgah		1.51
Thanksgiving Offering:		
Auburn Church		1.00
Special Offerings:		
Mrs. Elizabeth Moore, Salisbury	$ 3.00	
Boone Bible Class, Sanford	15.00	
Refund on clover seed	8.50	
		26.50
New Building Fund:		
Mrs. Elizabeth Moore, Salisbury	$ 2.00	
Mrs. G. E. Reid, Walnut Cove	5.00	
Mrs. W. H. Marshall, Walnut Cove	1.00	
		8.00
Total for week		$ 152.44
Grand total		$4,183.05

SUNDAY SCHOOL HISTORY.

(Continued from page 5.)

we could never succeed without giving more attention to this valuable auxiliary of the Church.

"No active measures were taken in this direction, however, until the meeting of the Quarterly Conference of the Church in May, 1867. At that time the pastor of the Church, Rev. W. B. Wellons, strongly urged the claims of the Sabbath School upon the members of the Church and advised the Church to proceed at once to the organization of a school.

"After deliberation it was decided that the proposed school should not be organized at that time, but that a night be set apart for that especial purpose. The next Tuesday night was appointed. When Tuesday night arrived, from some cause, the meeting for organization was postponed until the following Friday night.

"On Friday night the meeting for organization was held. The school was organized by electing the following officers for one year each: Virginius S. Kilby, superintendent; Thomas J. Kilby, assistant superintendent; Jesse T. Whitley, secretary and librarian; R. C. Wells, treasurer.

"Subsequently, Mrs. Sarah L. Wellons, the pastor's wife, was appointed female superintendent.

"The school was organized with a few books, tracts, etc., the remnant of a fine collection purchased previous to the war for the school to be connected with this Church, which was never organized. The pastor, the superintendent and the assistant superintendent were appointed a committee to draft by-laws to govern the school, but up to this time (January 3, 1868) have not yet reported.

"The school commenced its active operations on Sabbath morning, May 19, 1867, with about six teachers and twenty-two pupils. Subsequently this number was greatly augmented. (For subsequent proceedings see the "Superintendent's Condensed Record," to which this is prefixed.)

(Signed) "J. T. WHITLEY, *Secy.*"

Of the above officers, all are now dead except Rev. J. T. Whitley, now living in Norfolk, and has been a Methodist minister for many years. The superintendent, Virginius S. Kilby, was for many years Sunday School lecturer for the same school. The assistant superintendent, Thomas J. Kilby, became a judge, and was president of the Eastern Virginia Christian Conference for a long term of years, and represented Nansemond County in the House of Representatives for four terms. The treasurer did not have any duties until July 21st, when the first penny collection was taken up and forty-six cents were received, it having been decided on July 14th to take this collection.

The report for the first sessions shows three officers, six teachers, and twenty-two pupils present and on the roll, and that it was a fair day. Under remarks, the following is noted:

"The school met today for the first time. Bro. Virginius Kilby, the superintendent, being compelled to be out of town, the school was opened and the services conducted by Bro. T. J. Kilby, the assistant superintendent. The classes were arranged as well as possible, and suitable books provided. The universal opinion is that we have made a very favorable commencement. The Bible class will not be organized until Bro. V. S. Kilby, the superintendent and teacher of the class, is present."

Class No. 7 of the school, Mrs. Geneva P. Cotte teacher, had three pupils, and they are all living today. They were Lizzie Smith, now Mrs. C. F. Norment; Etta Bartlette, now Mrs. Geo. W. Nurney; Katie Norfleet, now Mrs. Kate Brothers, and the class record shows that they were regular attendants.

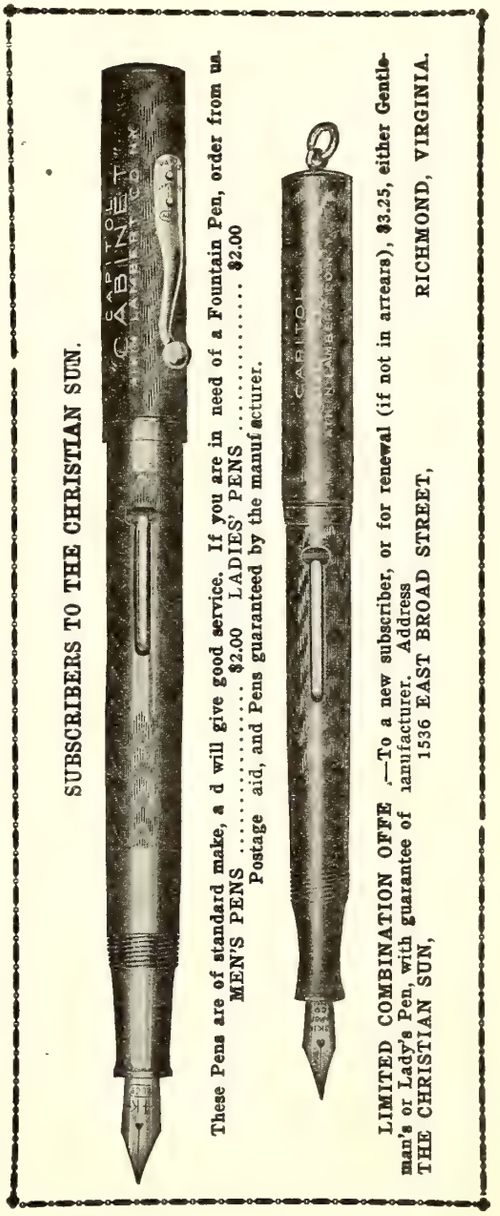
As near as can be figures out, there were about eighty-two pupils enrolled the first year, and of that number 22 or more are living today, although it has been fifty-nine years this May since the school began.

During the first year, many donations of books were made by friends and members of the school, and the annual picnic was held on Saturday, August 3rd, and the school went to Bethlehem Church for the day.

There were prizes offered to each pupil who would bring in a new scholar, and several received these prizes, Miss Alice Norfleet bringing two on August 11th, and several others bringing in one at the time.

There was no Sunday School at the Baptist Church at that time, and many pious Baptists were among the first members of the school.

W. E. MACCLENNY.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OBITUARIES.

COX.

Mrs. Sarah Elizabeth Cox was born in Guilford County, N. C., January 3, 1851, and was called from this life on March 20, 1926.

Mrs. Cox was making her home with her son, Eugene Cox of Gibsonville, at the time of her death. The body was carried to Howard's Chapel, Rockingham County, Monday, March 22, where the funeral services were conducted by the writer assisted by Rev. G. H. Hendry, pastor of the Methodist Protestant Church of Gibsonville, and the remains interred in the church cemetery by the side of her husband, the late Joe Cox.

Early in life Sister Cox accepted Christ as her Saviour and united with the Christian Church, remaining a member of Howard's Chapel until her death. She lived to the ripe old age of 75 years, 3 months and 17 days, and the testimony she has left behind will live long in the hearts of those who knew her. Her friends speak in terms of highest praise of her faithful Christian life.

Sister Cox is survived by five children, Mrs. Kate Lowe, Miss Mollie Cox, John M. Cox, Luther Cox, Eugene Cox, also one brother, Mr. W. P. Madison, and one sister, Mrs. Mary E. Baker.

R. A. WHITTEN.

WALKER.

Died at her home near Monticello, Guilford County, N. C., March 16, 1926, in her 77th year, Mrs. Frances Celestia Walker, widow of Rev. William Thomas Walker. They were united in marriage on December 28, 1865, and to them were born seven children. Her husband and two children preceded her to the grave. She was a member of Hines' Chapel Christian Church, and had been for a number of years. As wife, mother, friend and neighbor, she served her day and generation well. She died in the triumph of the faith in which she had lived. Sweet be her sleep till Jesus bids her awake; and may Jesus comfort those who mourn.

The funeral services were conducted from Hines Chapel by the writer, assisted by Bros. G. D. Lankford, Whitten and Green. The interment was in the cemetery at Hines Chapel Christian Church. The attendance, floral tributes and music all spoke of the high esteem in which the deceased was held.

P. H. FLEMING.

BEDDOWS.

James Francis Beddows was born on March 8, 1857, and died February 26, 1926. His age was 68 years, 11 months, and 18 days. Brother Beddows was a member of the Palmyra Christian Church, though the last few years of his life were spent out of the neighborhood, and he was thus deprived of the privilege of attending the church. He is survived by his wodow, one son and three daughters. Funeral services were held at Palmyra, February 28, 1926.

A. W. ANDES.

Keeping costs down and service up
Railroad transportation is cheap. The charge on the Southern for hauling a car of 30 tons of freight one mile averages only 35 cents.
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The Southern Railway System has achieved operating economies which enabled it to operate last year on freight charges that averaged 16 per cent lower than in 1921. These reductions applied to the 1925 traffic meant a saving of $27,000,000 to the shipping public.
And these rate reductions have been effected in spite of greatly increased taxes. In 1921, the Southern paid in taxes $3.80 of every $100 of its gross revenue, while last year it had to pay $6.39 of every $100. This increase in taxes is equivalent to $6,500,000 a year.
The service of the Southern has been kept up. Its capacity is larger, and the physical condition of the property better than ever before. In fact, it has spent about $112,000,000 in the last three years in making improvements and for new equipment.
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RHINEHART.

Dale Franklin Rhinehart, infant son of Vernon and Bettie Rhinehart, was born August 10, 1925, and died March 5, 1926, aged 6 months and 25 days. Funeral was held at Battle Creek school house near the home in Page County, Va., March 7, 1926. May God comfort the sorrowing parents and brothers and sisters.

A. W. ANDES.

JONES.

Mrs. J. E. Jones died February 25, 1926, at the home of her son, Mr. Tom Jones, Danville, Va., being in her seventy-ninth year. Her husband preceded her to the spirit world several years. She was well known in her community and highly respected by her acquaintances.

She leaves to lament their loss one brother, three sons and three daughters, and a number of other relatives and friends. She had suffered from paralysis for several years before the end.

Funeral services were conducted in the Third Avenue Christian Church, at 3:00 P. M., and Rev. P. A. Mickel assisted. A large congregation was present. Interment was in Leemont Cemetery.

May the Lord comfort the family.

L. L. WYRICK.

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APPLE.

Mrs. Mary Ann Apple was born November 19, 1850, and departed this life March 18, 1926. She was the wife of James M. Apple. To this couple was born one daughter, Lena. She professed faith in Christ early in life and connected herself with the church at Hines' Chapel, and was regarded as faithful until she came to the end of this life. She leaves a husband, one daughter, six sisters and four brothers, and a host of friends to mourn their loss.

Dearest Sister, thou hast left them;
Here their loss they deeply feel,
But 'tis God who hast bereft them;
He can all their sorrows heal.

The funeral was by the writer, assisted by Revs. G. H. Hendry of the M P. Church and Rev. Clark of the Baptist Church.

P. T. KLAPP.

DEPAY.

Philip Depay died at the home of one of his daughters, in Washington, D. C., March 9, 1926, at the ripe age of 88 years and 5 days. He is survived by two sons and four daughters, one brother, one sister, eight grandchildren, two great grandchildren, and several other relatives. Bro. Depay was a member of Linville Christian Church; and, we believe, was prepared to meet the Great Judge when the summons came. The funeral was conducted in the Linville Christian Church, and the body buried in the Linville cemetery, on Thursday, March 11, 1926.

R. PERRY CRUMPLER.

HUFFINES.

Mrs. Jane Huffines, widow of the late Abel Huffines, passed to her reward on March 3, 1926, in her 84th year. She leaves to mourn their loss, two sons, H. F. Huffines of Gibsonville, N. C., and J. S. Huffines of Altamahaw, N. C., and one daughter, Mrs. Mary Jane Baldwin, two grandchildren, and many other relatives and a host of friends.

The burial was at Apple's Church, where she had long been a member. The floral offering was abundant and beautiful. Services by the writer assisted by Rev. W. G. McClanahan of the Lutheran Church.

T. J. GREEN.

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2 He maketh me to lie green pastures: he leadeth the still waters.

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TROGDON.

March 20, 1926, Mrs. Naomi Lewis Hatch Trogdon departed this life, being in the seventy-seventh year of her age. She was the daughter of Rev. J. W. Hatch, a goodly man. She and Harrison Kelly Trogdon were united in marriage on May 25, 1871, and they lived happily together for nearly fifty-five years. To this union were born five children: Etta A, who departed this life November 14, 1918, and Mrs. Estella Ray, Thomas W., Mrs. Herbert Steed and Mrs. Paul Kennett, who survive, together with the husband, five grandchildren and two great grandchildren.

In her early girlhood she became a member of Hanks' Chapel Christian Church, of which denomination she remained a devout member until the time of her death.

Quiet, unassuming, exemplary, she lived for her home, for her community, for the glory of her Lord, whom she devoutly loved and served.

In the town cemetery of Liberty, N. C., in a vault, was placed the beautiful casket that contained her earthly body. She is not dead but only asleep—"Asleep in Jesus, blessed sleep." Thus she appeared as she lay in her casket. There was a large congregation at the services, and many and beautiful were the floral offerings.

The funeral was conducted by the writer. J. W. PATTON.

UNDERWOOD.

Miss Hallie Sellmer Underwood was born June 23, 1910, and departed for the "glory land" March 12, 1926, at the early age of fifteen years, nine months and eleven days.

She made a profession of faith in Christ as her personal Saviour in July, 1924, and joined Concord Church, the home church of her parents. To this obligation she remained faithful and devoted until the end came, while she was in Edmonds Hospital, Danville, Va.

Her parents were Rev. and Mrs. I. T. Underwood of Yanceyville, N. C.

Hallie was highly esteemed by her associates and was a very promising and talented young person. She had begun to assist her father a great deal in song services which he often conducted.

She leaves to mourn their loss a broken hearted father and mother, two sisters, and three brothers, besides a number of relatives and friends.

The funeral services were conducted by her pastor in her home church, on Saturday, March 13, 1926, assisted by Revs. McMorris and Hood, both of Yanceyville, N. C. The earth was covered with a beautiful counterpane of snow as if a token of her pure life.

May the Lord comfort the family.

L. L. WYRICK.

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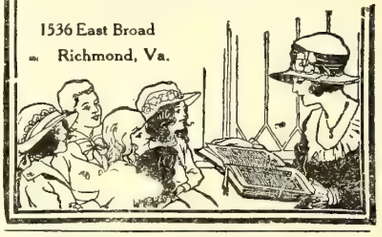

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5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, APRIL 8, 1926. NUMBER 14.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Can Talk Across the Sea.—

The scientific world is rejoicing over the fact that on March 7th conversation was carried on through most of the day between New York and London. It is rather singular that this event occurred just fifty years to a day after the patent of the telephone was granted to Alexander Graham Bell.

What Roads are to Cost.—

A billion dollars will be spent this year for the building and upkeep of roads throughout the United States. The States, assisted by the Federal Government, will have approximately 600 million dollars for the construction of 6,751 miles of new road and the upkeep of nearly 235,000 miles of road now in use. The counties will spend 400 million in building and keeping up roads. A billion dollars seems a great bill to pay, but whoever has had good roads and changed to bad, would not mind his part of the bill for good roads. Our hope is that the Billion dollars will be wisely spent.

Another Good Treaty.—

The United States and Cuba have just concluded a treaty by which Cuba gives the United States the right to search ships flying the Cuban flag on the seas beyond the three mile limit now allowed by international law. The treaty extends the limit to about twelve miles. The United States made the first of such treaties with England in 1924, and since that time has concluded similar treaties with a number of foreign countries. All of these will be of great assistance in maintaining prohibition in this country. It will make it practically impossible to ship liquor into the country, and may bring about more failures such as happened to one great British rum runner.

Asked to Aid Mercy.—

The American Society for the Prevention of Cruelty to Animals has issued a statement urging that all citizens write their Senators and Assemblymen urging the passage of bills protecting animals captured for their fur from cruelty which they now suffer. The bills now pending would make it compulsory to inspect traps every twenty-four hours, to stamp every trap with the owner's name, to abolish non-killing steel traps from the trade. The animals would have to be taken alive and unhurt, or else killed instantly. These bills should not be interpreted to prevent farmers from taking vermin at any time and in any manner to prevent the destruction of their crops. There is also a movement among women to prevent the wearing of fur in protest against the methods used in the capturing of fur-bearing animals. It is certain that some steps should be taken to prevent the heartless methods now in use, and also to prevent the entire extermination of fur-bearing animals which is threatened.

A Candy Eating People.—

How much candy did you eat last year? According to the figures given out by the National Confectioners' Association, the people of America ate 825,000 tons of candy, or 1,650,000,000 pounds. There are more than 75,000 retailers handling candy for the American people. These figures mean that every man, woman and child ate approximately fifteen pounds of candy last year. This is an enormous amount of sweets when we consider all the other things consumed by Americans. It is probable that this candy cost on the average about a dollar per pound, which is an enormous amount. It would be interesting to check up and find out how many readers of The Sun paid more for candy last year than they paid for all religious causes. There would be more than we think. Think back and see how you stand in the list.

Women Head a Big Business.—

The other day a woman was elected to head a five-million-dollar business. This election was startling, because women in business are considered mere factotems, even in this enlightened age. This woman, Mary E. Dillon, now in her middle thirties, is head of a great gas business in Brooklyn, and two other women are her prime assistants. She went to work when a girl just out of school, and served twenty-three years of apprenticeship with the gas company. She started as an office girl, and by keeping awake and working hard, she rose. When the employees wanted to strike a few years ago, she talked to them like a mother and a Dutch uncle combined. They worked on. She is a friend to her forty thousand customers. It is interesting, too, to note that Mary E. Dillon is married to Henry Farber, a wholesale coal dealer. She keeps her maiden name in order not to confuse her friends, her customers. Her election to the head of such a business is a triumph for business women and a tribute to what they are capable of, and proves that a career and a home are not incompatible.

Establish a New Chair.—

The University of Chicago has taken a forward looking step in that it has just established a chair of religious literature and drama. For a number of years the drama as a means of making impressive great religious truths, has been gaining attention. Lack of suitable plays was one of the chief handicaps to the work, but a library of these has been gradually established. To this new chair, Mr. Fred Eastman has been named. He is a contributing editor of *The Christian Century,* and until very recently was managing editor of *Christian Work.* He will be given more liberty for his work by the merger of these two great journals. Mr. Eastman carries to this new work genuine qualifications. He is thirty-nine years old, and has held a five-year pastorate on Long Island, was business manager of the *Red Cross Magazine* until the end of the war, headed the educational work of the Presbyterian Home Missions Board, and has been managing editor of *Christian Work.* In the meantime he got in two years of graduate work in English Literature and in drama at Columbia University. Chicago is undertaking a thing which promises much in the dramatic world. The course will develop a literature on the subject, and make possible more worthwhile plays of a religious nature.

Two Great Journals Merge.—

The Christian Century and *Christian Work,* two of the leading undenominational journals in the religious field, have merged. Because of the limited support which a religious paper can command, it was felt that one journal might do what both were doing. They held practically the same views, and advocated practically the same things. Both were liberal, both believed in Christ as the pattern for the world, both were evangelical, and both were undenominational. The first issue of the combined journal appeared on April 1st, under the title *Christian Century and Christian Work.* There will be little change of policy. Dr. Frederick Lynch, Dr. Huntington, and Mr. Fred Eastman, go over to the new staff. The subscription lists are to be combined, and those subscribing to both periodicals will have their subscriptions extended for their unexpired time. We wish for the new organization a most successful future. The difficulties which brought about this merger, every religious journal faces. Our own Christian Sun is not sufficiently well supported so that it can run without convention aid. It seems that we should be more loyal to our religious press. It is a sad comment on the American mind and morals, when the religious papers of the country go so poorly supported, and the mental poisoners are subscribed to by the millions. It is time that the church and church people came to the rescue. It is the business of the minister to induce a higher type of reading in his congregation, for consciously or unconsciously, we imitate that of which we read. It is a grave responsibility, therefore for the home and the church, and one with which we dare not trifle. What type of publications come into your home? What do your church people read?

NOTES-PERSONALS

Mr. Delegate to the Southern Christian Convention, have you returned that blank, which Rev. S. C. Harrell sent you? If not, do it *now!*

Mr. P. J. Carlton, of our Richmond Church, sailed on the *Mauretania* for England last Tuesday. While he is in Europe, we understand that he will visit France and Italy. Mr. Carlton is accompanied by his wife. We wish them both a most pleasant voyage.

We extend sympathy to Rev. M. F. Allen, pastor of the United Christian Church, Lynchburg, Va., in his bereavement over the death of his father recently. His letter to the Editor, though personal, is of such general interest, we give it elsewhere with the hope that many Christians will read it. It has a most significant lesson for us.

Rev. R. A. Whitten, Reidsville, N. C., issued a very neat and attractive Easter program for the service of the First Christian Church, entitled "A Day in Old Jerusalem." There were sub-titles, "Dawn in the Garden," "The Guest at Twilight," and "Eventide." Evidently a very striking program in dramatic or pageant form. As copies of the program were sent out in advance, no doubt a large audience gathered for the service.

A very neat card comes, saying, "The pastor, members and friends of the South Norfolk Christian Church, extend to you a cordial invitation to be present at the Corner Stone Laying of the New Church, on Saturday, April 3d, at 2:30." Norfolk papers Friday carried a fine picture of pastor and church. Brother Poythress and his people have certainly done a great, constructive piece of work. The Church nears completion, and is to be formally opened Sunday, May 9th.

Cypress Chapel Christian Church, Nansemond County, Va., is to be formally opened for service on Sunday April 11. There will be all day services, Dr. W. W. Staley and the Mission Secretary, J. O. Atkinson, being invited preachers for the occasion. Pastor J. M. Roberts and his people have certainly built and equipped a beautiful haven of worship at a total cost of more than $20,000.00. The community is very happy over this achievement and anticipate a large gathering on the opening day of the new edifice.

On the evening of March 28th, the Mission Secretary was at Greensboro First Church, with Dr. C. H. Rowland and his people. They had had a great service at the 11:00 hour, it being the day of their Missionary Offering. Over $400.00 in cash was laid upon the altar at the two services of the day, and Dr. Rowland felt that by the time all had brought in their offerings the $500.00 goal would be reached. Dr. Rowland had worked with great zeal, consecration, and enthusiasm for the results, and the out-come of this day.

The Easter services at Richmond, following a week of cottage prayer-meetings and a series of pre-Easter meetings, were most encouraging. The morning service showed the largest Easter attendance ever had, and Dr. Ryan preached a most wonderful sermon. The Cantata given in the evening was well attended and greatly enjoyed. The following composed the choir: Mrs. W. I. Wilkins and Mrs. F. S. Gardner, sopranos; Mrs. Louise Francis and Miss Gladys Ellis, altos; Mr. Lawrence Mason and Captain Albert T. Samuels, tenors, and Mr. William R. Harton, bass. Mr. D. W. Darden sang in the quartette work. The program was put on under the direction of Mr. Ernest G. Carr, the efficient organist and director, and one of the earnest members of the church.

The Mission Secretary had the joy, and coveted privilege, of preaching to his neighbors, and home folks at Elon College, on Sunday, March 28th, at the 11:00 A. M. service. The Missionary need was set forth, and the campaign for the Emergency Fund in this church was emphasized. The pastor distributed envelopes, either through committees or by mail, to every member of the church, both here and elsewhere. The pastor announced that the goal set for his congregation was $500, and that the offering would be taken next Sunday, and that every member of church, and congregation would be urged to give something on this Emergency Fund. It was a joy indeed for the ex-pastor to speak to, and worship with, a congregation whom for many years he served with great profit and pleasure to himself.

A GOOD VOTE WELL TAKEN

Brother W. S. McKenzie, Secretary of our Sunday School at Randleman, N. C., writes this interesting item to the Mission Secretary: "You asked us from time to time to give one of our Sunday's collection each month to the Missionary work. But thinking ourselves poor we postponed it from time to time until about one year ago we brought it to a vote in the school to try this one collection of each month for one year. It carried by a small majority. The year was out a few Sundays ago, and the vote was again taken on whether or not we should continue giving this one Sunday's collection out of each month for the cause of Missions. We found that we had a much larger majority in this vote than that of a year ago." We believe that what the Randleman school did any Sunday school can do, and with profit, and helpfulness to all concerned. Missionary giving is the most unselfish giving that any school or Church or individual ever would or ever will do in this world. Nevertheless, it requires education and effort on the part of those who know and give. For all gifts that we make in this world, save that of sending the Gospel to those who have it not, we may expect some earthly thanks or appreciation or compensation. But when we place a dollar or ten cents on God's altar to carry the Gospel to those who have it not, we never expect any word of appreciation from a living mortal nor compensation from any source, save that of our Lord who gave us His supreme command to do this one thing. We may give our funds for the sake of the helpless, and the needy of material things or for sweet charity's sake, and receive expressions of gratitude from those who are benefited by it.

"Our Mission money is not given for the sake of those round about us, or for the sake of reward or applause of man. It is given for Jesus' sake, for the sake of Him who gave all for us, and through whom we ourselves have received redemption, and grace, and glory. Our Missionary money is the most unselfish money we will ever give to any cause, whatsoever, while we live on this earth. There is no doubt but that this is the very reason why our Lord laid upon the hearts of men to carry the Gospel into all the world. He knew that to accomplish this the biggest task that man ever undertook, would require the most unselfish gifts and the most unselfish deeds that man would ever do beneath the sun. This is divine for it is done in Christ's name, and for His sake only."

—J. O. Atkinson.

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Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
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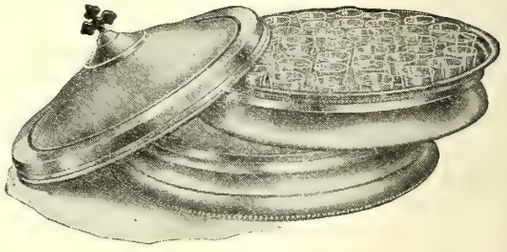

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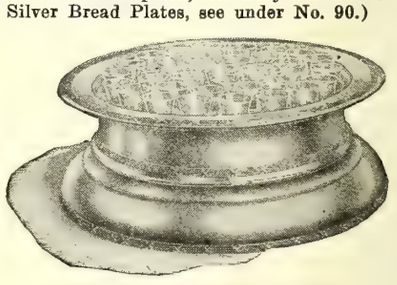

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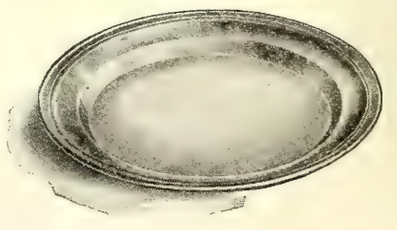
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**



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NOTICE TO DELEGATES TO THE SOUTHERN CHRISTIAN CONVENTION.

Blanks have been sent to all members of the Southern Christian Convention, asking that they furnish us with information that will help us very materially in planning for their entertainment. We are urging that every member fill out and return these blanks as soon as possible, whether they are planning to come or not. We are planning to provide entertainment for all members of the Convention who desire it. We shall endeavor to provide lodging for all who desire to attend the Woman's Convention, who are not near enough to come and return the same day, provided they will notify us in advance. We have no other means of ascertaining the personnel of the Woman's Convention. We regret that we are not in a position to provide lodging for all visitors who might wish to attend. Dinner and supper will be served at the church. All delegates coming by train will be met at the depot if they will send date and hour of arrival. Those coming by automobile will find the church, corner W. Main and Gregson Streets. We hope to have all homes assigned and plans made for your entertainment before you arrive. We cannot be responsible for your entertainment unless you notify us in advance. The Convention will be in session April 27 to 30, 1926. The program provides for the first session to be held at 7:30 P. M., April 27th.

STANLEY C. HARRELL, *Pastor,*
Main Street Christian Church.
Durham, N. C.

A MINISTER AND HIS FATHER.

Dear Dr. Atkinson:

I have just returned from Texas where I was called on account of the recent illness and death of my father, John W. Allen. a resident of Mt. Pleasant, Texas.

My father had been a member of the Green Hill Presbyterian Church of the community in which he lived for thirty-eight years. He had held the office of an Elder in that church for many years. During my visit to him last November I read to him the Principles of the Christian Church. He declared that these accorded with his idea of a Church exactly, but had never known that such a church existed. So happy was he over finding such a church that he immediately set about to lay the foundation for a Christian Church there. He signed a petition with twelve others to be presented to conference to establish an organization, and a Sunday School was organized. He was appointed as one of the teachers in that Sunday School. Twenty-six have enrolled as regular members of the new Sunday School, and the prospects for the work there look very encouraging.

He was a faithful follower of the Lord Jesus, and his life was a blessing to many. His death resulted from apoplexy. He was strickened on his 59th birthday, March the 15th, and died March 19th. He is survived by his wife, six sons and two daughters, all of Texas except myself. Nineteen grand-children also survive him.

M. F. ALLEN.

Lynchburg, Va.

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention, at Leaksville Church, near Luray, Va., May 12, 13, 14, 1926.

Alabama Sunday School and Christian Endeavor Convention, Rock Stand Church, May 29, 30, 1926.

Georgia and Alabama Sunday School and Christian Endeavor Convention, North Highlands Church, Columbus, Ga., May 29, 30, 1926.

Eastern North Carolina Sunday School and Christian Endeavor Convention, place unsettled, on July 13, 14, 15, 1926.

Western North Carolina Sunday School and Christian Endeavor Convention, at Ramseur, N. C., Date not decided upon.

Eastern Virginia Sunday School and Christian Endeavor Convention, Waverly, Va., June 20, 21, 1926.

North Carolina and Virginia Sunday School and Christian Endeavor Convention, Lynchburg, Va., date not yet decided.

Elon Summer School of Christian Education, Elon College, N. C. July 26 to August 4, 1926.

Bethlehem Summer School of Christian Education, Wadley, Ala., August 8 to 15, 1926.

(*For information about any of the above, write to* PATTIE COGHILL, *Field Secretary, Henderson, N. C.*)

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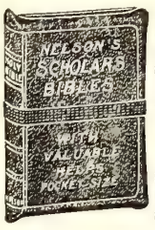

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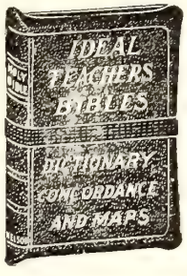

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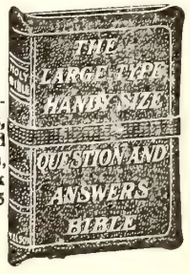

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THE CHRISTIAN SUN

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

"THE COST OF A NEW WORLD."

The Honorable Kenneth MacLennan of London, has written, and the Missionary Education Movement of the United States and Canada has published, a book of 190 pages, bearing the above title. It is a great volume on the subject of Missions, in its broadest scope and significance. The author was practicing law in Edinburgh, Scotland, in 1910, when the World's Missionary Conference met in that city. Being all ready a leader in the Laymen's Missionary Movement among the Scottish Churches, at that time he felt constrained, by the Conference at Edinburgh to give up his law practice and enter the service of Inter-Denominational Agencies of the British Societies. During the World War, Mr. MacLennan occupied a responsible post in the British ministry, continuing in government service for a long time after the war. He has since returned to his work in connection with the world enterprises of the Church as such, and with the best possible opportunity of observation and study for such a work, he has produced a volume that no student of Missions can afford to ignore. The author undertakes to face the problem and perplexing fact of what cross currents could produce almost simultaneously—a World Missionary Conference and a World War. He declares that these events were the climax of two streams in the history of the modern world. One of these streams was the expansion of Christianity, the other was an ever increasing material development that was not sufficiently curtailed by spiritual influences. Now the author contends that the problems of the world today are just as those of the pre-war world, but with a new background. In such a light the author attempts to set forth the factor in the world's life at the present, and to show that while there is real conflict, the world is really in school, seeking to learn honestly and candidly how to stop this conflict by way of the spirit instead of through war and destruction. He believes that "the cost of a new world" is simply that of giving the Christ and Him crucified to all the nations, and that there is no salvation for the world other than that in Jesus Christ. We will have other wars, and devastation, and bloodletting, unless the Christian world shall give, at whatever cost and sacrifice, the Gospel of the Christ to all the world. The price of the volume is $1.00, and may be ordered from the Missionary Education Movement, 150 Fifth Avenue, New York. It is certainly a volume worth many times its price. One of the closing thoughts of the author is, "The heart of Christianity is that God came down to human beings to help men up." This is the element lacking in other faiths, and in the faiths of those who do not profess and practice Jesus Christ. J. O. A.

THE CHRISTIAN SUN—SOME QUESTIONS.

The next session of the Southern Christian Convention faces a problem in THE CHRISTIAN SUN. We cannot do without the paper, and we would not if we could. THE CHRISTIAN SUN must continue to advocate our cause and to gladden our hearts each week.

There are two methods of helping achieve this result. The first is to secure more advertisements, which hardly appears feasible. And the second is to increase the circulation, which is entirely practicable and should be done. I have an idea that the Southern Christian Convention could well afford to place THE CHRISTIAN SUN in every home in the Christian Church, sending them in packages to the Church or Sunday School Secretary to be distributed to each member. It could even afford to send the paper to individual addresses, if this would better insure delivery. Many churches could afford to include THE SUN in their budget and subscribe for each member. In such cases, the paper should give a club rate.

Why don't preachers and churches use THE SUN as a bulletin to announce forthcoming events? Then, after an event, they should report it promptly to the paper.

Our colored people have no church paper. The Suffolk *Daily News* has a page devoted to colored people. Here again the children of the world may be wiser than the children of the Kingdom in our day.

Wouldn't it be a good idea to have a people's forum in THE SUN?

How about a sermon each week?

What are your ideas as to how THE CHRISTIAN SUN can be made more earnestly to serve our Church?

Write your ideas to the paper or bring them to the Convention. The paper is yours, and your ideas will receive every consideration.

W. A. H.

ALL TOGETHER.

The Scriptures teach that God is no respecter of persons. This is plainly said by Peter at the centurion's house. It is also to be inferred that God is likewise no respecter of causes, enterprises, and institutions. All of them are equally dear to Him or the opposite, on the same grounds. God's Church and people should be like Him in this regard.

Paul has a precept along this line. In writing to the Corinthians, he uses the figure of the human body to represent Christ's Kingdom. And this is what he says: "If one member suffers, all members suffer with it. If one member is honored, all the members share its honor." And at another place he admonishes, "Bear ye one another's burdens."

Those who advocate a unified budget on a percentage basis as the method of financing all the enterprises of the church, would therefore appear to be on Scriptural grounds. Even the offering which Paul took to Jerusalem for the poor brethren was not designated for individual congregations or persons. It was budgeted. Strange we had not searched the Scriptures on this matter. It may be this is why the church institutions are often financially embarrassed.

W. A. H.

"BOOKS THAT HELP."

There are many books that serve but one purpose—namely to occupy shelf space. The author aspired "to write a book" and he did it. But it might as well never have been written. One wearies of the multiplicity of volumes coming from the press that promise much but offer little.

But a good book is worth many times its cost. Good books make bigger men and women. Good books are messengers of God to guide us on the upward path of knowledge to the ever widening field of service.

I have just been reading such a book that I want to recommend to others. The title of the book is "How Shall Country Youth Be Served?" by H. Paul Douglas, published by George H. Doran Co., for the Institute of Social and Religious Research.

The book is a compilation of reports from various programs of character building agencies, giving projects, methods of approach, and accomplishments in the work of serving the youth in the rural communities.

Without question, no book has ever been written that presents so comprehensively and so systematically the whole field of social and religious responsibility to the youth of the rural districts, and which presents the manner in which the various National Agencies such as the Y. M. C. A., the Y. W. C. A., the Boy Scouts, the Girl Scouts, and the Camp Fire Girls, and also incidently the Sunday School and Church, are seeking to meet the need.

The data given in the book, and the interpretation of the various situations presented, make the volume one that will be of special service to pastors and Sunday School workers in the rural communities, which of course includes small towns and villages. The book will also be of great interest to city pastors and all others engaged in social and religious work of any kind, because it is imperative today that workers in the city shall know the background of the lives of the youth that are continually coming from the country to the city.

This is the kind of book that really helps.

The Institute of Social and Religious Research, 370 Seventh Avenue, New York City, is responsible for the publication of the book and thereby has rendered a great service to religious and social workers. The book may be secured of any book store at $2.50 the copy.

The author approaches the whole problem from a religious motive in a scientific manner. This fact will make the book appeal to thoughtful people who are seeking information rather than inspiration.

Another Book.

Dr. W. Harry Freda, pastor of the Church of the Master in Cleveland, Ohio, one of the progressive churches of that great city, has given the public in a small volume what he has been giving his congregation from Sunday to Sunday. It is a volume of sermons that is different from

any other volume. The title of the book is "The Biggest Business of Life," and it is published by Fleming H. Revell Co., and sells for $1,25.

The originality of style, the intensely human touch, the every day language used, and the spirit of the author which leaps from every page, make the book really interesting reading. It is of benefit to every minister to hear as many different successful preachers as possible. If one cannot hear them, it is profitable to read what they preach, for what the successful pastor is preaching serves as a window through which you may study his thought life and that of the congregation to which he ministers.

To know Dr. Freda of course makes his book the more interesting. His genial personality and great heart make all who know him love him. His great love for God and man finds expression in his writings in a unique way. His sermons are not written for the literary critic, but for "the traveler on the King's Highway."

There are ten chapters bearing the following titles—"The Biggest Business of Life," "Safety Last," "Looking for the Dawn," "Greater Than the United States," "A Receiver of Wrecks," "Reality," "Greater Than the Radio," "Light in the Dark," "Who's Who in the Kingdom of God," "The Preacher and the People."

This is another book that helps.

R. C. H.

THE WORK OF THE AMERICAN BIBLE SOCIETY.

The American Bible Society reports the unprecedented number of 9,069,120 volumes of Scripture, in more than 150 languages and dialects as the total issues for its one hundred and tenth year of service. This represents an increase of nearly two and one-half million volumes over 1924 and exceeds by 1,307,743 the largest number issued in any previous year. The increase over the past year in the home field amounted to 738,855 volumes, while the foreign field reports issues of 1,677,966 volumes more than in 1924.

These figures are a source of special satisfaction as they show a healthy advance in both fields, with the largest gains among the people of the Far East. The China Agency broke all previous records by reporting 4,075,853 volumes for 1925. The Japanese and Philippine Agencies each doubled its 1924 issues. Concerning the total circulations in China the Agency Secretary writes:

"Circulation figures that break all previous records are reported not only by the American Bible Society but by those working so intimately with us. It is notable that in this year when the organized opposition to Christianity has been more widespread than at any time since the beginning of the century, the circulation of Scriptures by the three Bible Societies has for the first time exceeded ten million copies, and has crossed the eleven million line." (The British and Foreign and the National Bible Society of Scotland have China Agencies.)

Such facts are full of significance. The Bible came to the people of the West from the Near East. Through numerous translations it has been opened to all races in the Occident and has molded and shaped all that is best in our civilization and remains the priceless heritage of Western Christendom. The Book of Books is now open, through scores of translations, to the people of the Far East. These people are now receiving it in unprecedented numbers. Will it re-mold and remake oriental as it has occidental civilization? We believe that it will and that these millions of volumes of Scriptures which are annually going into the hands of the oriental peoples will prove to be the seed from which will spring forth a new life and hope in the Far East. The American Bible Society is deeply grateful for the privilege of rendering this signal service both to the people of the Far East and to the churches whose missionaries work among them.

At the meeting of the Versions Committee of the American Bible Society during 1925, consideration was given to no less than thirty-eight languages and dialects. Of these, special mention should be made of Luba Lulua, which is the language spoken by some two and a half million people in Africa. The completion of the translation of the LubaLulua Old Testament and the revision of previous translations to conform to government requirements in spelling, made it possible to begin the printing of the whole Bible in this language. The work will be carried through the press in 1926. This Bible will release new sources of power for good to work among the people of the Dark Continent.

After several years of violent opposition to the Bible, the Soviet government in Russia has given permission to Russian Christian groups to print Russian Scriptures on the government presses in Leningrad and Moscow and the American Bible Society has provided between $10,000 and $15,000 for the purpose of making new electrotype plates from which to print these much needed Scriptures. A committee is now busy arranging for the inauguration of this work, which will make the Scriptures available for all Christians in Russia.

The "Penny Portions" of the Scriptures have proved so popular that the Society decided to issue the complete New Testament in eleven separate volumes, each of which sells for one cent. A five cent New Testament in English has been issued. This meets a crying need for a New Testament for wide distribution by missions and individuals.

The celebration of the Four Hundredth Anniversary of the translation of the New Testament into English by William Tyndale furnished the theme for Universal Bible Sunday in December, 1925. Reports indicate that this occasion was more widely observed than in any previous year. Many thousands of churches used the American Bible Society Tyndale literature. Translations of part or all of this literature were made for use in Japan, China, and South America.

As in past years, the American Bible Society has co-operated with the mission boards, both at home and abroad, in supplying Scriptures as free grants or at special rates. The limit to which this service is rendered is measured by the amount of funds available. The report for the year shows a satisfactory gain in the United States in the issues of whole Bibles, most of which go to churches, Sunday Schools and mission stations, for use in classes and study groups. Over the decade 1915-1925, the gain in the issues of whole Bibles was 28 per cent.

If the Christian workers in our churches constitute the army of the Lord in a campaign for peace and goodwill among men, the American Bible Society is most certainly the chief supply house for ammunition. An abundant supply of Scriptures in the spoken languages and dialects of the people is essential for any effective advance either in the home or foreign fields. These Scriptures the American Bible Society supplies.

As in the past, so in the present, the Board of Managers and its staff at home and abroad know and would have all remember that, "except the Lord build the house, they labor in vain that build it:" and would ask all their friends and supporters to seek for God's blessing and guidance on all sharing in the great work of circulating God's Word, that, indeed, it shall not return unto Him void.

W. A. H.

RURAL WORK OF CHARACTER-BUILDING AGENCIES REVEALS DEFECTS.

"How Shall Country Youth Be Served?" is the title of a report, just published by the Institute of Social and Religious Research, of the findings of a survey of the rural work of such national character-building agencies as the Young Men's Christian Association, the Young Women's Christian Association, the Boy Scouts, the Girl Scouts, the Camp Fire Girls, etc.

The author, Dr. H. Paul Douglass, while paying tribute to the altruistic aims, high ideals and real accomplishments of the agencies, is also unsparing in pointing out their weaknesses. He finds, for instance, that much of the so-called "rural" work carried on by the agencies, is not, strictly speaking, rural at all but suburban in character, and further that in the fifty-three counties surveyed, which probably gave an unduly favorable sample of the work, the agencies were found competing for prestige and support in places of considerable size, while making little or no effort to reach the boys and girls of distinctly rural areas.

When these conditions were discovered, the five agencies named were urged, according to the report, to select certain experimental territory and there actually try to reach farm boys and girls, not by present competitive methods but by a carefully supervised cooperative effort which, if successful, might be adopted on a national scale.

"The data of the study showed," says the report, "that relatively only a few boys and girls, in a few places, are reached by all the character-building agencies combined. Only a little of the territory of the nation is covered by definitely organized work, and that fragmentarily and with poor internal diffusion of actual units.

"At the most favored age, 14 and 15 years, the five agencies are reaching only about 10 per cent of the total youth population of the 53 counties studied, and less than 5 per cent in the next most favored age, 16 and 17 years. In the best counties and combined work includes only about one-sixth of the total youth population of 10 to 20 years of age.

"Since the estimated total of rural membership of the five agencies is less than one-fortieth of the total rural youth population of the nation, it is obvious that most of the country is not occupied to any extent. The fraction reached by any single agency is trifling indeed."

Elsewhere the report states that even of the boys and girls reached by the so-called "rural" work of the agencies, three-fourths are not from farm homes.

Concerning the work called rural, but actually carried on in towns and small cities, it says:

"The smaller incorporated places are relatively neglected. The proportion of incorporated places which are occupied by the agencies ranges from 30.3 per cent for places of less than 500 population to 85.2 per cent for places of 2,500 to 5,000, the trend being strongly to the occupancy of the larger places. Only three out of ten communities of less than 500 population are occupied, compared with eight out of ten communities of 2,500 to 10,000.

"The least needy places are the most frequently organized. The larger places, to which the agencies so strongly tend, are already more highly developed and better provided with community resources."

Dr. Douglass emphasizes the importance of the questions considered by pointing out that "the potential beneficiaries of these character-building processes are about 14,000,000 young Americans between the ages of ten and twenty years inclusive, who live on the farm and in the villages and small towns of the country, constituting all told about 74,000 comunities."

CONTRIBUTIONS

SUFFOLK LETTER.

The dependance of people upon other people in world progress is universal and contains useful lessons. A man can *exist* alone in the woods by a spring. He can eat nuts, grapes, wild fruits, and drink water from the little spring; but man cannot *live* alone, "for none of us liveth to himself, and no man dieth to himself." Asceticism is a failure in all life as well as in religion. A car wheel is a car wheel only when the particles of which it is composed are held together by that unseen, yet powerful, force called attraction; and the life of a car wheel, for safe use, is limited to a few years, because constant use reduces the binding force of attraction between the particles; and the wheel must pass again through the furnace and the moulds.

The human race is a unit. Mankind is one. Unity and co-operation are essential conditions of human progress, and it is no less important in religious progress. The railroads dumped nearly two million tons of coal around Hampton Roads during the month of March. That means that miners, trackmen, engineers, conductors, station agents, foundries, shops, workmen, designers, capitalists, and a thousand other agencies were engaged in dumping those two million tons of coal, to say nothing of wharf and shipbuilding, steam and electric power, and all that goes with transporting the coal over the ocean.

Take the simple matter of an individual's money. No man can handle his own money with profit. Of course he can lock it up in a drawer or a safe; but it earns nothing. He may complain and worry when the stock he bought comes to naught. He may blame the managers of the business; but if his money earns, he must trust somebody. Confidence is the largest asset in business, in government, in religion, and in personal relations. "Without faith, it is impossible to please God"; and without faith, it is impossbile to succeed in any line of life. Money is a dead asset unless it has the help of others than the possesser. Capital would perish without labor; and labor would perish without capital. It is co-operation that produces wealth and makes progress. A man could not invest his money without others. He must trust others with his money, his time, his talents, his energy and his service. The losses sustained through incapacity, mismanagement, or intentional wrongdoing, are all incidentals in the course of business. Even losses are not as bad as hoarded or unused money; when one suffers loss, the money continues to work and benefit others. Lost money is better than hoarded money. Money like men, is no good unless at work. Often failures for an individual mean success for the community. Men had better do something and lose their money than to hoard their money and do nothing.

A man built a fine residence on a main street —the finest in the town—and then failed; but the house stands there today, and other fine houses were built because that house indicated taste and confidence in the town. Many of the most successful industries failed so far as the original investors were concerned; but the business has grown into vast proportions and great success. "The workers die, but the work goes on." Up to the time of the burial of Jesus, His work seemed a failure. On the cross He was a failure as the world sees; but His resurrection and the subsequent history of the cause for which He died has been a marvelous success. Do not be afraid to lose or to fail. W. W. Staley.

ELON LETTER.

I am riding homeward from Florida. I did not go on a vacation. I went on a special mission and returned immediately I had concluded it. I did not bathe in the sea, though I saw hosts in the surf along the East coast from Palm Beach to Miami, a remarkable seventy mile auto drive. I had a few hours in a town while waiting for a connection, and went to a hotel for a bath. Four dollars was the modest fee for which the clerk agreed to allow my travelling friend also to bathe. We bathed not.

Real estate agents, subdivisions, hotels, restaurants, tourists, campers, busses, golf, surf-bathing, theatres and picture houses, large cities without a house, lots advertized as having water frontage and sold to unsuspecting purchasers in distant States, the water frontage being along a canal cut to drain the swamps, glorious drives through the everglades and along the endless lakes and canals, alligator and ostrich farms, orange, lemon, grapefruit, cocoanut and banana groves, truck farms in full harvest, palms world without end, and glorious flowers, evidences of oppressive poverty along side mammoth luxury—these are the things you see, and you see them everywhere.

You hear three notes in Florida—one the note of the man who has made his fortune in real estate, by magic as it were. I met several of this type. Not having my straw hat along (I am not sure but that it was my impressive good looks), this class readily picked me out as a sucker. I sucked all the information that I could, and incidently I was offered real estate by "reliable" gentlemen for from $10,000.00 to $100.00 per front foot, one-third down within thirty days, and the balance in one and two years, with interest. I was assured I would double my money within six months.

Another note I heard more insistent on the North bound trains. One of these fellows defined "reliable" for me as it applies to Florida real estate promotion. "Re" means "again" in Latin. Read it backwards and you get, he said—"able to lie again.—That's what they did to me and will do to others." You always feel sorrow mingled with contempt for such people. I thought of the fable of the fox and the sour grapes. But before going further, I should add that I neither made nor lost a fortune. One fellow said, however, after talking with me—"With your line, you would mop up a million in a year." I am just longing to see Mrs. Harper and tell her this, so she can feel proud of her matrimonial choice.

The third note is the one I liked. It faces the future constantly. "We have the climate and must build a great State," said a fine, forward-looking young man. He represents a legion and they will see it through. These men are optimists and they are workers. These qualities will succeed. They are interested in Florida as a home, as an opportunity for life service.

Already, realizing that the day of inflated values has passed, the blowers who sound the first note and the suckers who sound the second, have many of them closed up their Florida offices and gone to Western North Carolina, where the next great financial selling is scheduled to occur. But those who sound note number three will stay with the sunshine and health giving State of Florida and transform it into the great life-giving resort of the country. The next few years will witness an amazing city on the East coast, reaching from Palm Beach to Miami, seventy miles long and from three to five miles wide, and how high I am unable to predict, a city built on real values for human happiness. More money yet is to be lost in real estate in Florida, but the day of consolation and construction is at hand. For my part, I expect to continue to live in North Carolina, "where the weak grow strong, and the strong grow great," but if I were rich and out of a job, it would be Florida for me, provided of course Mrs. Harper should take kindly to the idea. W. A. Harper.

BETHLEHEM LETTER.

Jesus placed a premium on work, when He said: "My Father works, and I work." Jesus worked as a carpenter, preacher, teacher and healer; and at the close of his life brought his finished work to his Father for inspection, approval, and reward. Manual labor is dignified both by the teachings and example of Jesus; which is in opposition to the Greek sand Romans, who despised it. With Him work was even ane means of warship: "Father, I have glorified Thee on earth, having accomplished the work which Thou hast given me to do" (as a carpenter for thirty years and a world-redeemer for three years and a half). Christ still further dignified toil by calling His earliest disciples from the ranks of manual laborers.

Work is not a curse of the fall of man, but a blessing to the race. Life is only worth while as it is measured in terms of work; as a consequence of this every man has the right to an opportunity to work. The Fatherhood of God and the brotherhood of man determine the relations, conditions and terms, and the spirit of employers and employees. The interests of employers and employees are mutual, and corresponding conduct is at the basis of all progress. The spirit of co-operation should lead to the settlement of all disputes, including those of labor, by conciliation and arbitration.

Where ability is equal, the quantity of work done determines relative merit; where ability varies, then it is not the absolute quantity of work done but the ration of the quantity o he ability; but however great the diligence and zeal displayed or the amount of work done may be, no work can have any real value in the Kingdom of God which proceeds from an impure motive; this is set forth in the parable of the Laborers in the Vineyard.

"The laborer is worthy of his hire," and the hire must be worthy of the laborer. This implies the right to a living wage and the prompt payment of wages. By a living wage is not meant merely enough to keep soul and body together. There must be sufficient to live a decent and fairly comfortable, a cleanly and a noble life. A non-living wage is sometimes due to indifference or ignorance, but often to greed of employers. Too low wages are responsible for about one-half the cases of primary poverty. A living wage is ethically and economically reasonable. Such wages would render child-labor and that of many women unnecessary.

Unsanitary working conditions; non-safeguards in dangerous trades; non-provision of old age pensions; and lower wages paid to women who do the same work as men, are sins against the working man and woman. Some of the sins of the working man are: Refusal to allow another to take the place given up, in case of strikes; proportioning the amount of work which a workman may be able and willing to do—either to his own profit or that of his employers—to the amount done by the least efficient workman; personal violence to non-union men; lack of interest in one's work—working by the clock.

(Concluded on page 14.)

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson III.—April 18, 1926.

"THE BEGINNING OF SIN."

Golden Text: *"For as in Adam all die, so also in Christ shall all be made alive."*—I. Cor. 15: 22.

Lesson: Genesis 3: 1-24.

Devotional Reading: Psalm 1.

There are two ways of approaching the simple story as recorded in Genesis 3. One way of approach is the literal way. One may interpret it as a record of detailed facts which must be accepted in their literal meaning. According to this view, one might consider where the garden was, how large it was, what kind of trees it had in it, what kind of serpent played the villian in the tragedy, what language he spoke, what kind of tree was the forbidden tree, and so on. This may be an exaggerated idea, but a hard and fast literal interpretation of the story would involve such questions. And anyone who accepts such an interpretation will be hard pressed to give intelligent and satisfactory answers.

On the other hand, one may approach the story, not in a literal way as corresponding to a particular event in the history of the race, but in a figurative way as depicting with fidelity the presentation of moral truth. In other words, such an approach would not be concerned with whether the events of the story ever actually took place, but as to what moral and spiritual truths the story embodies and teaches. Just as it does not make any difference whether there was an actual prodigal son or a man who was the good Samaritan, just so does it not matter whether there was an actual serpent, so far as the great abiding spiritual truths are concerned. The story is simply the shell of the abiding and living truth. Let us get beyond the husk or the shell to the kernel of living truth, and we shall find there great abiding facts that are spirit and life.

"Now the serpent was more subtile than any beast of the field." It was not mere chance that the writer of the story selected the serpent, as the form of temptation. Temptation comes in that subtile form. In its stealthy approach, in its power to "charm" or to fascinate, in its power to bind in its folds, temptation is like a great serpent. Furthermore, like the serpent, it has within itself deadly power. Let no one think that the devil comes to take us by storm; he comes in the more subtile form personified by the serpent.

The serpent was a good psychologist. There is devilish ingenuity in his approach. "Yea hath God said, 'Ye shall not eat of any tree of the garden?'" Here was a remark that was calculated to arouse a distrust of God. Here was a remark that was designed to madden one with the thought that personal liberty had been infringed upon, and that God had dealt unjustly with one. Temptation often makes this very approach.

The woman—Eve—replied to the effect that there were many trees in the garden of which they could eat the fruit thereof, but there was one tree which had been forbidden to them. Here is the great moral and spiritual truth that there are certain things in life that are wrong, eternally and unalterably wrong, that there are certain prohibitions always operative in life. It is true that Jesus laid the emphasis on the "thou shalt," but even in His ideal of life there is a large place on "thou shalt not." One thing stands out here—the danger of lingering in the presence of temptation.

The serpent lied—the devil is a liar from the beginning. In common slang he said, "God is spoofing you." "It is not a matter whether you will die if you eat that thing; it is simply a case of God being afraid that you will know even as much as he does, the good from the evil." Disobedience to God is often born of misrepresentation of the truth.

"And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof and did eat." The story rings so true to life that it may just as well have been written yesterday. The appeal to curiosity, the appeal to the appetite, the desire for knowledge—there are those who say that they must have their fling at sin in order to "know life"—the appeal to the senses, the feeling that such a thing as a little act of disobedience, all these things run true to form. The devil does not come with horns and tail and fork; he comes with that which appeals to the appetite and passion and ambition.

"And she gave also unto her husband with her, and he did eat." Our sins are mightier than we are in their power to make us tempt our fellowmen. Just as no man liveth to himself, just so doth no man sin unto himself. Once a man has succumbed to temptation, he in turn becomes a tempter. The man who drinks does not like to drink alone. The man who is impure must satisfy his passion at the expense of some woman. The man who sins himself becomes the temptation to others. It is this fact that so often enters into a man's grief in repentence. The knowledge that his passion has conjured up like passions in others, that his sin has made it harder for others to live right, often crushes a man with a sense of helplessness as he comes at last to the point where he wants to confess his own sins. He finds that his sins have caused others to sin.

The penalty for their wrong-doing did not follow immediately. The woman or the man did not drop dead instantly. But be not deceived, those of you who think that because sin does not exact its penalty at once, it does not exact it at all. Be not deceived for God is not mocked; whatsoever a man soweth, that shall he also reap. The wages of sin is death, even if the wages are often paid on the installment plan. Be sure your sins will find you out even if you have succeeded thus far in keeping them hidden.

"And they heard the voice of Jehovah God walking on the garden in the cool of the day; and the man and the woman hid themselves from the presence of Jehovah God amongst the trees of the garden." Here is the picture of the shame and guilt that always follow the act of sin. The way of the transgressor is hard, but it is also the way of shame. "I was afraid," said the man. A man may well become alarmed when he becomes so coarsened and hardened that he does not feel it.

"And the man said, 'The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.'" Here is the favorite in-door and out-door, in-season and out-of-season pasttime of the human race—"passing the buck," or blaming it on the other fellow. Who caused you to do this thing? My heredity, my environment, my companions, my ignorance, etc. It is true, of course, that these things do enter in. But as one of my professors in Seminary used to say, deep in our hearts we must say with the Psalmist, "Against thee, thee only have I sinned." The ultimate responsibility cannot be shifted. Every one of us must give an account of himself to his God.

The penalties upon disobedience are here shown in terms that correspond with the rest of the picture. Expulsion from the garden, follows the act of disobedience. "Their eyes were opened indeed to painful, shameful phases of experience." They became not as gods but as human beings with knowledge enlarged to include the ugly and hateful. And out into the life struggle and sorrow they bore the marks of their rebellion against the gracious will of One who walked in the garden to minister to their joy. All these things are written in a parable for our learning, and the whole sad story of moral delinquency is there portrayed.

CHRISTIAN ENDEAVOR.

April 18, 1926.

"THE SABBATH."

Topic: *"How Do People either Build or Undermine the Sabbath?"*

Scripture: Rev. 1: 9-11; Mark 2: 23-28; 3: 1-6.

Daily Readings.

Monday, April 12th. Build by Worship, Luke 4: 16-32.
Tuesday. By Helpfulness, John 5: 1-16.
Wednesday. By Service, Isa. 58: 8-14.
Thursday. Undermine by Work, Deut. 5: 12-15.
Friday. By Formality, Isa. 1: 10-17.
Saturday. By Neglect, Heb. 10: 23-25.

Leader's Talk.

All of us either build or undermine the Sabbath and the spirit of the Sabbath. We are either "for or against" any cause. The Sunday Blue Laws have come because in a number of places people have kept stores open and in other ways broken the commandment: Remember the Sabbath day to keep it holy, six days shalt thou labor and do all thy works, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work . . . For in six days the Lord made heaven and earth . . . and rested the seventh day: wherfore the Lord blessed the Sabbath day, and hallowed it. This commandment is not only broken in large cities, but in country places. It is often more dangerous in country places because it is "the" central gathering place for the boys and men of the community—and the entire community often feels the effect. They are places of idleness for those who stand around—and the old saying, "The devil finds work for idle hands to do," is often true in such places. Every one has an influence for good or bad, and each of us should use this to build up the Sabbath day. If Christians fail in this, then others will surely not build up the spirit of this Holy Day.

Why Keep the Sabbath?

The Father, our Creator, always knows and does the best thing for us. He knew our physical natures, and that every one needs a rest one day in the seven. It has been said that more work can be done in six days than in seven, when one day of rest is observed. It should not be a day of complete relaxation but a change from work, and a time for thought and meditation. Our Father knew that we needed this when He provided the Sabbath for us. How often do we take the

Continued on page 15.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary*

FEELING EASY

Frequently we receive letters from persons saying that they have been delayed in remitting their Forward Movement payments through unfortunate conditions, as prolonged illness, losses by fire, afflictions of body or mind, but that they do not forget their sacred obligation and "Cannot feel easy" until it is paid in full. Such circumstances justify reasonable delay and in some cases forgiveness of the obligation according to the scriptures.

But how people in health, favorable circumstances, often living in luxury, spending generously for themselves and theirs can *feel easy* with their Forward Movement subscription unpaid or repudiated is hard to understand. With the work of the kingdom suffering, the undertakings of the church crippled because of their unpaid pledges, it is a serious matter to treat such Christian obligations lightly. The work was undertaken because of such subscriptions which were received in good faith. All debts now facing our several boards could be wiped out at once if such subscriptions were paid in. Our executives are pressed by the heavy load because some regard their sacred obligations so lightly. Our boards are careful with funds. Our executives are wise but unpaid obligations lay a heavy and unjust burden on them. This is not merely a serious matter for the work, but it is an even more serious matter for the spiritual and financial welfare of those who are able to pay their obligations, sacredly assumed, and yet ignore or refuse to meet them. It will mean their serious spiritual loss.

WORKING TOGETHER

The *Ontario* conference has voted to close its church year March 31. That is a splendid example to all our conferences to close the year with the end of a calendar quarter. It has also adopted the Duplex envelope system which the resolution says, "Is today considered the most satisfactory as well as the most economical way of giving. Once adopted and properly carried out we believe it will never be regretted." The Keswick church starts the example. Others will follow, Mr. E. B. Hoover is the Conference Stewardship Secretary. The *Eel River* conference ministers have voted to put on a *simultaneous* Every-Member Canvass and have set May 9th as the date. Rev. R. G. Clark is the Conference Stewardship Secretary. The *Miami-Ohio* conference will conduct a *simultaneous* Every-Member Canvass. The Executive Board has set the date as June 13th. Rev. R. F. Brown is the Conference Stewardship Secretary.

CHURCH OFFERINGS FOR CHRISTIAN EDUCATION.

The Department of Christian Education of the Christian Church gratefully acknowledges receipt of the following contributions for the Christian Education work of our church (Dr. W. A. Harper, Chairman), from the church of the Southern Christian Convention. These offerings all came through the hands of Mr. C. H. Stephenson, of Raleigh, the Treasurer of the Board of Religious Education of the Southern Convention, with the exception of the contributions from Wadley, Dover and Pleasant Hill, which were sent direct to the Dayton office.

Eastern Virginia — Antioch, $7.00; First Church, Norfolk, $6.64; Holland, $50.00; Holy Neck, $10.05; Isle of Wight, $6.35; Newport News, $19.00; People's Church, Dover, $69.75; Richmond, $15.31; Rosemont, $5.00; Windsor, $5.56.

Valley of Virginia—Palmyra, $2.25; Timber Ridge, $4.30; Winchester, $7.39.

Eastern North Carolina—Henderson, $5.19; Liberty (Vance), $4.16; Fuller's Chapel, $2.50; Pleasant Hill, $5.05; Turner's Chapel, $4.00.

Western North Carolina—Burlington, $25.00; Pleasant Ridge, $1.75; Randleman, $1.93; Seagrove, $2.52.

North Carolina and Virginia—Elon College, $116.47; Greensboro, First, $18.94; Lynchburg, $10.66.

Alabama—Wadley, $9.00.

Total, $415.77.

If other churches which have included an amount for Christian Education work in the Christian Church in their budgets, or wish to have a share through an offering to this work at this strategic time in the work, the contribution should be sent to Mr. C. H. Stephenson, 120 West Martin Street, Raleigh, N. C., and will be credited to the church by the Department of Christian Education, and used to forward this great work in our church.

LUCY M. ELDREDGE, *Secretary.*

FOR A NEW CHURCH.

If ever a pastor had occasion to feel that his people love and appreciate him beyond his worth, the pastor at Vanderveer Park Christian Church is that man. Just on the eve of entering upon our great campaign for funds for building our first permanent unit of what promises to be one of our best church buildings, I came home and heard beautiful music. At first I thought we must have callers, but soon detected the difference. In my absence the president of our Board of Trustees had been in and hooked up a beautiful radio receiving outfit, the gift of warm friends. This, in face of the fact of a very substantial purse at Christmas. The next day we began our solicitation for funds. At the morning service $5,712 was subscribed by individuals of our congregation. Enough additional has been subscribed before and since that service by our own people, to make their subscriptions total about $7,000. In addition to this, through our departments and a few denominational friends, we have a total from our own little company of about $23,500.

The Community Campaign is now beginning to warm up in good shape, so that by the time this reaches the *Herald* and *Sun* offices, we shall be very close to the $30,000 mark. This we hope to see reach $40,000 by the end of the campaign. If we can raise an additional $10,000 through the generosity of our friends in other parts of the country, we believe our success is assured.

Our Sunday School is rapidly outgrowing our present quarters. In fact we do not have adequate room now. Our Sunday congregations too have grown until nearly every pew was comfortably filled last Sunday, and approaches that kind of audience frequently. Our people have never shown greater loyalty and enthusiasm than at the present.

P. S. SAILER,
Brooklyn, N. Y.

SUNDAY SCHOOL MISSIONARY OFFERINGS.

MARCH, 1925.

Wakefield, Va., $2.29; Dry Run, Seven Fountains, Va., $2.10; Richmond, Va., $4.25; Waverly, Va., $8.86; Auburn, Garner, N. C., $3.75; Mt. Bethel, Summerfield, N. C., $1.67; Turner's Chapel, Sanford, N. C., R. 5, $1.25; Mt. Pleasant, Vass, N. C., $1.75; Waverly, Va., $12.72; United Christian Sunday School, Lynchburg, Va., $14.70; Rosemont, South Norfolk, Va., $6.21; Wadley, Ala., $1.23; Elon College Community Church, $5.00; Rose Hill, Columbus, Ga., $1.43; Palm Street, Greensboro, N. C., $5.37; Wake Chapel, Fuquay Springs, N. C., $8.17; North Clayton, N. C., R. 2, $1.00; Berea (Nansemond), Driver, Va., $5.00; Pleasant Grove, News Ferry, Va., $4.61; Winchester, Va., $4.47; Ramseur, N. C., $4.12; Antioch, Harrisonburg, Va., $17.73; Oakland, Suffolk, Va., $4.00; Richland, Ga., $1.00; Raleigh, N. C., $2.50; First Church, Norfolk, Va., $4.88; Durham, N. C., $9.97; Antioch, Zuni, Va., $4.00; Rock Stand, Roanoke, Ala., $2.32; Berea (Norfolk), Hickory, Va., $11.50; Wentworth, McCullers, N. C., $3.45; Ocean View, Va., $5.15; First Church, Portsmouth, Va., $7.90; Leaksville, Luray, Va., $2.00; First Church, Greensboro, N. C., $21.83; Peoples Christian Church, Dover Del., $23.84; Liberty Vance, Henderson, N. C., $3.27; Durham, N. C., $16.45; Ingram, Va., $3.00; Oak Level, Youngsville, N. C., $7.19; Liberty Springs, Suffolk, Va., $6.00; Richmond, Va., $1.74; Mt. Bethel, Summerfield, N. C., $2.61; Bethlehem (Nansemond), Va., $1.50; Suffolk, Va., $12.50; Liberty, N. C., $1.91; Dry Run, Seven Fountains, Va., $1.88; Ether, N. C., $8.70; Wakefield, Va., $2.90; New Lebanon, Reidsville, N. C., $4.49; Mt. Pleasant, Over Hill, N. C., $1.50; Shallow Well, Jonesboro, N. C., $2.00; Oakland, Suffolk, Va., $2.00; Webster Community Christian Church, Havre de Grace, Md., $10.00; Burlington, N. C., $74.91; Total, $311.66.

While we are profoundly grateful to the schools named above for their liberal offering, and to the other schools which contribute monthly to Missions, it is noted with regret that there are quite a few schools in the Southern Christian Convention not yet sufficiently interested in enlarging the Kingdom and building up schools and churches elsewhere to make a monthly contribution. It is devoutly hoped that many of our schools not already doing so will vote for, and send us one offering a month for this most worthy and needy work of the Kingdom.

J. O. ATKINSON.
Mission Secretary.

MR. J. E. WEST,
Suffolk, Va.

The following is the report for Men and Millions for the month of March, 1926:

Holy Neck, E. Va. Conference, $20.00; Mt. Auburn, E. N. C. Conference, $10.00; Mt. Gilead, E. N. C. Conference, $10.00; Morrisville, E. N. C. Conference, $20.00; Haw River, N. C. and Va. Conference, $25.00; First Church, Greensboro, N. C. and Va. Conference, $25.00; Dendron, E. Va. Conference, $25.00; Zion, W. N. C. Conference, $13.00. Total, $148.00.

Yours truly,
CHAS. D. JOHNSTON,
Executive Secretary.

"PERSONAL INTERVIEW EVANGELISM."

By Roy C. Helfenstein,
General Secretary Evangelism and Life Service.

I have never realized until last week where I received the idea of Lay Evangelism, or Visitation Evangelism, or "Personal Interview Evangelism," which characterizes Kingdom Enlistment Week, and which I have practiced throughout my ministry. I wrote my graduation thesis, when a student in Yale Divinity School in 1913, on the subject—"The place of Evangelism in the Modern Church," and devoted considerable space to the work of "Lay Evangelism" as I then called it. While in the University of Edinburgh, I prepared a paper on "Modern Evangelism" to read before the students of the Theological Department. In this paper I also stressed the theme of Lay Evangelism or "Personal Interview Evangelism." Later, when I returned to the States to take up my work as pastor of a New England church which I had served while a student in the Seminary, I launched a campaign of "Personal Interview Evangelism" which I called "Home Evangelism," receiving a large class of new members into the church after a week of such effort.

In my succeeding pastorates I have made much of the Personal Interview Method of Evangelism. And when I was appointed Secretary of Evangelism in the Forward Movement Program of the Christian Denomination, I outlined a program of Pastoral and Lay Evangelism, which later served as the original basis of the Kingdom Enlistment Week Campaign, and which was later adopted by the Board of Evangelism. The Kingdom Enlistment Week Campaign, under the direction of the Board of Evangelism and the Executive Secretary, Dr. Howsare, has developed around that original idea of "Lay Evangelism," "Personal Interview Evangelism," "Home Evangelism," now known as "Visitation Evangelism," (the same idea under different names) on which I had been working since 1913.

And not until last week did I realize where I received the first suggestion of this modern type of Evangelism. I knew it was not from Dr. Black, as I had written my thesis on Evangelism at Yale ten years before he introduced his program which he first called "Silent Evangelism." I knew it was not from Dr. Kernahan, for he states in his book on Visitation Evangelism that he was a convert to this type of Evangelism after the World War. Each of these men who are without question the greatest leaders in Modern Evangelism, adopted the idea independently of anyone else, and each has developed his program in his own original manner. Of course we have all declared it was "Jesus' Program of Evangelism." He was indeed the author of this modern type of Evangelism. And all evangelistic pastors down through the years have practiced this type of Evangelism in some measure.

After returning home last week from the Kingdom Enlistment Week Campaign I had conducted in father's church in Lewisburg, Pennsylvania, the whole origin of the idea of Visitation Evangelism in my own ministry dawned upon me.

It was while I was a student at Des Moines University, that as a pastor of a Congregational Church near Des Moines, I was being assisted by my father in an Evangelistic Campaign. I remember now as distinctly as if it had only been yesterday, how he asked for the names of all the people in the community who were kindly disposed to the church I was serving; how he asked for a list of those in the Sunday School who were not members of the church, and how he asked for a list of the key men and women of the community who were not Christians; how he asked each member of the church to have a prayer list of those they wished to win to Christ, asking all the workers to pledge themselves to pray at a certain time each day for those on the prayer list; and then how he asked the members to go two by two on a certain day to call on certain individuals in the interest of winning them to Christ and the Church.

Of course no detailed systematic program such as we now have in our Kingdom Enlistment Week was made for the work. But the principal idea that has grown into our Kingdom Enlistment Week Campaign was there. As I write these lines, father does not know that he gave me the idea which later gripped me as a student in the Seminary, the idea which determined the subject of my graduation thesis, the idea which inspired whatever contribution I was able to make as Secretary of Evangelism in our Forward Movement Campaign, the idea which has proved so helpful in my ministry, and which finds expression in its developed form in the Kingdom Enlistment Week Program given our beloved denomination by the Department of Evangelism and Life Service.

Some of the readers of these lines who have been privileged to be under father's ministry may have not recognized the similarity between the principal idea of Visitation Evangelism as embodied in our Kingdom Enlistment Week Program and the idea they have seen father emphasize in his Evangelistic Campaigns in the years gone by, but they will recall as they read these lines. Of course it is not the same now. It has been developed and enlarged upon. But the sprout was there which has grown into the present tree.

Having given credit as to the one who gave the idea which has grown and developed into our present program "Personal Interview Evangelism," it is for the readers of these lines, and all members of the Christian Church to decide what future developments are to be made in the work of Evangelism in our Church, and what the future of the Department of Evangelism and Life Service is to be.

I have presented our Kingdom Enlistment Week Program to Pastor's Conferences and Lay Meetings representing all the leading denominations in the principal cities of the East, the Middle West and on the Pacific Coast. Everywhere, the universal response has been that the Christian Church has one of the very best programs of Evangelism of any of the denominations.

The members of the Board of Evangelism and the Executive Secretary, Dr. Howsare, have spent much time and study during the past Quadrennium in improving, developing and enlarging upon this program of Evangelism to make it what we now have.

It is for the pastors and members of the Christian Denomination now to declare how much they appreciate what has been done for the cause of Evangelism in our church and to decide what shall be done to promote the cause of Evangelism in our denomination in the future.

The Department of Evangelism and Life Service has been a servant of our church. The offering in May will determine what its future service will be.

Every person who appreciates the practical and efficient program of Kingdom Enlistment Week will want to help promote the Department of Evangelism.

Every person who wants the Christian Church to go forward in Kingdom of Service will be anxious to help support the Department of Evangelism.

Every person who has been won to Christ through the program of Kingdom Enlistment Week will want to promote this great work.

Every member of the Christian Denomination ought to have some part in the offering on May 2d for the Department of Evangelism and Life Service.

OUR MOUNTAIN WORK.

The people of our different churches have been very kind to us during the past months. We have received several nice donations other than the clothing. We want each and every one to fully realize that not only do we appreciate these donations, but the people here do as well. Since the winter has been so bad if it had not been for the large donations of clothing, we do not see how we would have been able to have carried on our work as well as we have.

The following donations have been sent in since my last report: 1 organ, Mrs. Foster Burlington; 10 peach trees, J. Van Lindley Co., Greensboro; 2 boxes clothing, Mrs. H. P. Harrell, Driver, Va.; 1 box clothing, South Norfolk, Christian Church; 2 boxes clothing, Circle No. 3, Burlington; $2.77 freight on organ shipped, Mrs. J. R. Foster's Socity, Burlington, N. C.; 2 boxes clothing, Mrs. Carrie Fields, Reidsville; 24 fruit trees, 12 from Men's Bible Class, Bethlehem Christian Church, 12 from the Bible Class of Mt. Bethel Christian Church. These trees were sent through Bro. L. P. Rippy, of Stokesdale.

H. T. Sorrell, *Pastor.*

IMPORTANT NOTICE.

To Churches and Missionary Societies of the North Carolina Christian Conference:

The "One Day Schools of Missions" will be held this spring as follows:

Warren-Vance District—Liberty Church, April 3d. Miss Margaret Alston, Superintendent, Henderson, N. C.

Halifax District—Ingram Church, April 10th. Mrs. T. W. Chandler, Superintendent, Virgilina, Va.

Alamance District—Shallow Ford Church, April 14th. Mrs. J. D. Strader, Superintendent, Burlington, N. C.

Guilford District—Pleasant Ridge Church, April 15th. Mrs. L. P. Wicker, Superintendent, Greensboro, N. C.

Lee-Chatham District—Sanford Church, April 11th. Miss Emma Hart, Superintendent, Sanford, N. C.

Wake-Johnson District—Raleigh Church, April 17th. Mrs. L. L. Vaughn, Superintendent, Raleigh, N. C.

Randolph - Montgomery District — Ramseur Church, April 18th. Mrs. D. A. Cornelison, Superintendent, Seagrove, N. C.

We are indeed anxious to have every church in the conference represented in some one of these meetings, whether or not they have a missionary organization the church. Send a delegation of young people to the "One Day School of Missions" in your district. Last year the meetings were a great success. This year we hope that they will be a much greater help and inspiration than heretofore. Let all work together for Jesus; it is His work, not ours, and He will bless us.

Gertrude Browne,
Field Secretary.

For some time past, *The Wesleyan Methodist* has had on a campaign for new subscribers. In the last issue of that periodical, the announcement is made that there have been nearly a thousand new subscribers added to the list. Can we not do the same thing for our own church paper?

MATTHEW.

CHAPTERS I AND II.

This evangelical, inspired author, called from the custom-house to be an apostle, introduces his narrative of glad tidings to all people by giving us a sketch of the Redeemer's pedigree, according to the flesh; but, as the prophet sayeth, "Who shall declare his generation?" The answer is (according to His divine origin), He is from everlasting to everlasting, not fully known to men or angels! But as touching His humanity, He was born a Jew, from an elect royal line, or family, as is set down in the Book; not so as to enumerate every individual who succeeded each other, but dividing them into forty-two generations. This blessed Jesus was the seed promised to our father Adam, whereby his soul was pardoned, and of course all his offspring: as it is written, "Behold, the Lamb of God, who taketh away the sin of the world." The sacred history further reports that this holy virgin Mary, of the royal family, was promised to a worthy man of the same line, whose name was Joseph; but before their marriage, it was discovered that Mary was pregnant, when Joseph intended to separate himself from her in a private manner. But the holy angel revealed the secret to him, as it is written—read the story. And it came to pass some time after the birth of Jesus that a company of astronomers came up from the east country, under the impression of the Holy Spirit, and by the movement of a new star. They came to the house where the holy babe lay, and with confidence inquired, "Where is He that is born King of the Jews? Conceal Him not; we have seen His star, and are come to worship Him." Wise men do worship Jesus, because He is "God with us." These things roused the feelings of old Herod, who caused a multitude of innocent little boys to be martyred. This brings me to the third chapter.

CHAPTER III.

Here goes on a report respecting John, the Hebrew prophet, sent before to convince, correct, reform and prepare the way for the Lord and His new kingdom, which was near at hand.

As John followed baptizing, he was called Baptist. Many disputes have been about John and his baptism, from his first cry in the wilderness until now. In fact, he was a chosen vessel, set apart from the womb, for a certain purpose. He lived and died near the close of the legal dispensation. He proclaimed the new kingdom to be near at hand. He was as a link between the two dispensations; and, indeed, he was a very laudable preface! Yet, as he was not an apostle, nor did he live under the new dispensation, nor had the Lord yet offered Himself to the Jews, neither had the divine spirit come according to the new kingdom (for the spirit was not to be poured out until after the divine humanity was glorified) (John 7:39). Therefore, Christians have no more to do with John's baptism than with the Jewish passover. John prophesied of his decrease, as the old kingdom closed; and how the Lord and the new kingdom would increase. After our Lord commenced the public speaker, He raised disciples distinct from John's, and they were baptized with a baptism higher than John's, for these were baptized in the name of the Lord Jesus. But at Penticost the Christian baptism commenced, viz: in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Our Lord's baptism was at a proper age, and at a proper place, even the river of Judgment, done by a proper person. This was in order for His consecration, in conformity to the order of the priesthood; but, although He was baptized by John, it was not according to John's baptism "unto repentance." Moreover, it was the order of baptising, or consecrating the high priests, who were consecrated with water and oil; but only the hands and feet were baptized in the water. Then as he came up out of the water, the oil was poured on the head. Now you have it!

CHAPTER IV.

This chapter needs only to be read, for it requires very little explanation, as it treats on the temptations our Lord passed through with glorious victory. I shall only make a few remarks.

First: The divine operations of the Holy Ghost led Him into the wilderness, to be tempted.

Secondly: Our Lord showed man's noble creation, whose soul could feed, grow and thrive—yea, live forever on the word of God!

Thirdly: Satan discovered his unpardonable sin, viz: he willed to be worshipped; but when he proposed for the Lord to worship him, I call that the impudence of the devil! Yea, and all the miserable who sink to hell will have to worship the devil!

Fourth remark: When Satan brought Scripture to back his temptation, our Lord produced another text, and Satan could not reconcile them. This is like unto the long dispute between John Calvin and James Arminius, for one text may seem to say a convert cannot fall entirely away; another text speaks as if we may certainly fall away and perish! Then seeing, no Scripture hath any private interpretation, I suppose it impossible to show the Scripture texts in harmony without throwing in the condition. "He will withhold no good thing from them that walk uprightly," etc. And it came to pass after our Lord had defeated Satan, Jesus returned to Jerusalem at a time people were collected for divine service. Then our Lord commenced public preaching; opened the Bible and read His text, viz: Isaiah lxi 1, etc. Reader, pause a moment. "From that time, Jesus began to preach," saying, "The kingdom of heaven is at hand:" not yet come. How say some, that John began the new dispensation?

CHAPTERS V AND VI.

Let this portion be read with solemn attention, and let the reader examine himself, whether he comes under the character of the blessed.

Nothing is here hard to be understood, as to the *letter;* and as to the *experience,* that the Lord only can interpret. Let the disciple mind, that if his spirit be lit as the candle of the Lord, that the light in his understanding will be displayed in a holy life, and goodly conversation. Moreover, remember that grace comes under the lively similitude of salt, which is a preservative to flesh, as grace is to the soul, to save it from corruption. Had there been ten gracious people in Sodom, the city would have been spared. Salt is that active substance, as some say, which giveth consistence to all bodies, by causing them to be preserved from corruption, causing the variety of tastes; yet by long exposure to wind, sun and weather, salt may lose its savor, *i. e.,* become insipid, and of no value. So are all those who make shipwreck of faith and a good conscience! Our glorious Lord well understood similitudes. Those who fall away from Christ and religion, are disqualified for religious, or civil society, so their last state is worse than the first.

As to the sixth chapter, it is plain and easy to understand; at least, the greater part may be understood without an interpreter. The moral law is explained in its primitive lustre, which shows it to be spiritual, as well as literal; so that a sinner may justly be condemned for adultery, and murder, although never reduced to action! Reader, I wish you to take notice, that self-murder is the most inhuman and cruel of all murder. To murder parents, wife and children, as some men have done, appears the height of savage cruelty. But, for a man in cold blood, with his own hand, by throat-cutting, a rope, a hot ball, or to strangle in the merciless stream—to torture his own flesh, that he ought, in a right way, to love and nourish, is murder and cruelty in the extreme! He not only dies like a fool, but he dies in the devil—and awakes, where? From such a death, good Lord, deliver me and all the human family. Reader, you may think yourself in no danger of such an infernal act. Take heed, watch and pray, forsake sin, nor give place for a moment to the devil.

Reader, you will notice the twenty-fifth verse, relative to that saying, "Agree with thine adversary quickly," etc. An adversary is an antagonist, or opponent. This adversary is not thy God, nor does it in this place refer to Satan; but it refers to an offended brother, or neighbor, as the two preceding verses will abundantly show. In the order of com-

mon law, if, in any case, you have in any wise injured a man, but he intends to run the law upon you, and not retaliate himself, you being inwardly convinced you will be cast—then the judge will order the officer to cast you into prison. Thus, it would be wisdom in you to go speedily and try for a reconciliation. By the same rule, if you wrong any person who will not retaliate, but leave his cause with God, then cast your eyes on the first epistle and fourth chapter to the Thessalonians, and sixth verse, where it is thus recorded in the divine law: "Let no man defraud his brother in any matter, because that the Lord is the avenger of all such! Therefore, labor to atone, or, by suitable acknowledgments, reconcile thy injured neighbor, before his complaint is lodged before the great Judge, and you be cast into the hot prison!

In the close of the fifth chapter, we are taught the doctrine of Christian perfection, which is perfect love to God, and good will to all men. In chapter six you will read that putting away wives is a hateful thing, and unlawful, except for one cause. Yet, if a wife is cruelly abused, or in danger of her life—no doubt she may depart, so she remain virtuous.

If a divorce may be given in a lawful manner, I should think the judiciary department should be applied to, who should act according to the laws enacted by the legislative body.

CHAPTER VII.

In this section we read how hard it appears for a returning sinner to deny self, resist the devil, become small and sufficiently humbled to rush through the narrow gate, and be translated into the kingdom of righteousness, joy and peace. Hear another parable, comparing men to trees, both good and bad. But the pure law pronounces all bad, for none are good—no, not one. Nevertheless, by digging and manuring, the bad fig tree could be made to bear (Luke 13). Thus, a bad man, by grace can be made good, and a good man may turn back to sin and folly and become bad again, as backsliders do abundantly prove. The interpretation may be this, note. A fruit tree holds its seed, or essence in itself (see Gen. 1:11); from thence it produces fruit in conformity to its natural seed, whether a horse apple or a sweet apple. Therefore, the carnal-minded natural man, whose heart is wicked and deceitful, cannot bear good fruit before God. But grace can renew this bad man, give him a new heart, and renew a right spirit within him; so he is born of God, and that by the word of God, and that by the word of God, and the word is the seed in the heart of the new creature; he being influenced by the good spirit, how can he bear evil fruit? The seed is the word of God sown in his heart, and by taking root downward it bears fruit upward. John observes he cannot sin because the seed abideth within. Not because a convert is irresistibly kept; he possesseth power to do wrong, but has no will to do it. Joseph asked his base mistress how he could act wickedly and sin against God? Now, if a good man can never change, but remains immutable, and the seed can never depart—then "once in Christ, always in Christ," is a true saying. (Read John 15.) If ye abide in me, and my words abide in you," etc. "Let him that thinketh he standeth, take heed lest he fall!"

CHAPTERS VIII, IX AND X.

A few remarks may suffice.

First: Our Lord observed that many pious Gentiles, like Cornelius, who were influenced by the great Spirit, which is the quickening power, that such people who feared God and worked righteousness should sit down in the kingdom, and the professing Jews and backsliding Christians, who had enjoyed great and glorious privileges, would be shut out.

When Jesus rebuked the wind, and the sea, and they obeyed Him, the people exclaimed, saying, "What manner of man is this?" Were I to answer the interrogative, I would say, Emanuel—God with us! Note the parable of the old and new bottles, old and new cloth, which bears the following interpretation: the bottles were leather, and when they waxed old, new wine in its fermental state, the bottles being well stopped, would burst. And strong new cloth edged to old rotten cloth, would make the rent worse. The similitude is this: it will not answer to put new spiritual religion in old, deceitful, unrenewed hearts; nor to blend the old, Levitical rites with new gospel substances. Some fell from grace in Galla by such corrupt ideas.

Reader, pay attention to the close of the ninth chapter. Directions are here given to all sober-minded bodies of Christian people who are desirous to hear the word, and have but few laborers; not to join error for the sake of preachers, but earnestly pray the Lord Jesus to send them preaches; and when they come, they will be pue preachers—by their words and their works you may know them. They will preach the pure word, according to godliness—men of holy lives, meek and lowly, men of one book, steady to their Master's business. They will not be hirelings, but learn to be content with what their friends will freely give them, as they feel it their duty. Not as lords over their Master's vineyard, but public servants for Jesus' sake—loving, equal brothers; yet they will be acknowledged as overlookers, and official men in the house of God. Some pray to colleges, presbyteries, and conferences to send them preachers; but the best way is to petition the King of heaven. The true ministers are called of God, *i. e.,* Christ, who is Lord of the harvest. Some are called by men, and money. I will not say that Christ never called such at first. Let no man be offended; I could say more, but a word to the wise is enough. The best ministers are those called of God, and continue to act under the influence of His spirit. The Lord selected twelve ministers, whom He named apostles, as being called and sent out by His own person, whom He appointed to write His will—at least two-thirds of them. To them He gave the key of the kingdom, or spirit of inspiration, whereby they could open mysteries, never so clearly understood before! They wrote so much and no more; and what they have written is recorded in heaven. Others were sent to preach and do the work of an evangelist that was to carry the apostles' writings and deposit the same among the friends of Jesus; which were ordered to be read in the Churches as their only *rule book* of faith and government. Amen.

CHAPTERS XI AND XII.

The more light we have, and do not improve it, the greater will be our condemnation. Even Sodom will rise in judgment against gospel slighters! My dear reader, make no further delay, but follow the light, lest eternal darkness should ensue! Pay close attention to the twenty-seventh verse, notice the oneness, the mysterious and reciprocal union subsisting between the humanity and divinity of one Lord God. In verse twelfth, we should pay attention to the word of the Lord in disputing with the Jews about the Sabbath, that even under the strict letter of the law the Lord justified all merciful acts of kindness to man or beast, and to try to prepare food to eat if distressed with hunger. The Lord Jesus being the Lord of the Sabbath, it appears, then, we may reverence the old Sabbath in its time and place, yet adopt the Lord's day for the Christian Sabbath, which exactly fits the new dispensation. Alas! alas! how shamefully do people in Christendom trample upon the authority, and profane the sanctity of the Lord's day! Some are secretly doing business that otherwise would be to do on Monday. Others are gathered in parties for feastin g and drinking, and the poor slaves are laboring in the cookery. Their loose conversation shows their tongues are unbridled, and in the multitude of their vain talk, and much laughter, they commit abundance of sin. The common youngsters are sporting, playing, gambling, disputing, wrestling, swearing, fighting, etc., well wearied at night, and need rest! Others make use of that spare day to set at the grogshops. Oh! tell it not among the East India rude infidels! When the Lord of the Sabbath cometh, he will put a stop to it. Where are civil rulers? where are the magistrates? We hear the name, but are they a terror to evildoers? Are these God's civil ministers who bear the sword? O ye Sabbath-breakers, despisers of the glorious Jesus, doth not your flesh tremble for fear of Him? Doth your hearts ache when you think of meeting Him, on His fiery judgment seat, with His countenance like flashes of lightning? Reform, repent, before it is too late (verse 20).

—*From "Divine Oracles Consulted," by James O'Kelly.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY

LOOKING AT YOURSELF

Text: *"Watch and pray lest ye enter into temptation."*—Matt. 26:41.

Shut up in a room alone, with a good mirror opposite where one is sitting, one sees himself as others see him as nearly as it is possible for him to do. With what admiration of handsomeness, marks of character and distinction and other charms, he gazes expectantly upon himself. Such conceit! Preposterous! Lo, one is not half of that which he thinks he is—when he shifts his vision from the eyes of imagination to the eyes of reality he sees hard lines in the face, the knitted brow, "crows feet," a crooked nose, a snaggle tooth, horny hands, sideways mouth, a tongue that is coated and a breath that fouls the mirror. This is us as others see us.

If one uses the lenses of common sense, and will be honest with himself, he will discover inabilities, and impossibilities that shock his conceit. He may see a character the flaws of which, though exisitng in thought only, would ruin him if all the truth were known. He is ready to exclaim, "Things are not what they (have) seemed."

Well, the mirror helps. It not only aids in putting the person in the right shape, but may help to drive away some wrinkles, straighten up the figure and the face, and if used further, may aid in removing the spots and flaws of the character.

Do you use your mirror for more than toilet purposes?

"Would to God the Gift to give us
To see ourselves as others see us."
—BURNS.

Prayer.—Our Father in Heaven, we pray for such watchfulness over ourselves that we may profit by our mistakes and may not enter into temptation. (Lord's prayer by all.)—Amen.

TUESDAY

HAPPINESS

Text: *"We both labor and suffer reproach because we trust in the living God, who is the Savior of all men."*—I Tim. 4:10.

"Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."—Matt. 6:33.

"Eye hath not seen nor ear heard, neither have entered into the heart of men, the good things which God hath prepared for them that love Him."—I Cor. 2:9.

"It is only a poor sort of happiness that could ever come by caring very much about our own narrow pleasures. We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts, and much feeling for the rest of the world, as well as ourselves; and this sort of happiness often brings so much pain with it, that we can only tell it from pain by its being what we would chose before everything else, because our souls see it is good."—POMULA.

Prayer.—Our Father, we come to Thee with outstretched hands and pleading hearts for Thy help, for Thy wisdom, for delight to do Thy will, for will and power to suffer for the good of others, for Thy corrections, for even trials to prove us, and, found true, as shall be happy. In Thee we beg it, Amen.

WEDNESDAY

GREATNESS

Text: *"He that is greatest among you must be your servant."*—Matt. 23:11.

"There are so many things wrong and difficult in the world that no man can be great—he can hardly keep himself from wickedness—unless he gives up thinking much about his pleasure or his rewards, and gets strength to endure what is hard and painful. My father had the greatness that belongs to integrity; he chose poverty and obscurity rather than falsehood. And there was Fra Girolamo (Savonarola); he had the greatness which belongs to a life spent in struggling against powerful wrong, and in trying to raise men to the highest deeds they are capable of. And so, my Lillo, if you mean to act nobly and seek to know the best things God has put within reach of men, you must learn to fix your mind on that end, and not on what will happen to you because of it."—GEO. EPIOT.

Prayer.—Dear Heavenly Father, may we study to know what are true and eternal values of the things of this world. Show us the burdens we may bear to make it light for the suffering. May the honors of men, the first seats, and the search for the exalted, be subordinated in us to the great desire for service for the Kingdom in the extension of righteousness and peace. In Christ's name we ask it. Amen.

THURSDAY

SORROW WITH NO BALM

Lesson: Matt. 7:26, 27.

Text: *"Godly sorrow worketh repentence unto salvations, which bringeth no regret; but the sorrow of the world worketh death."*—II Cor. 7:10.

"If you were to choose something lower, and make it the rule of your life to seek your own pleasure and escape from what is disagreeable, calamity might come just the same; and it would be calamity falling on a base mind, which is the one form of sorrow that has no balm in it, and that may well make a man say 'It would have been better for me if I had never been born.' I will tell you something, Lillo. There was a man to whom I was very near, so that I could see a great deal of his life, who made almost everyone fond of him, for he was young, and clever, and beautiful, and his manners to all were gentle and kind. I believe, when I first knew him, he never thought of anything cruel or base. But because he tried to slip away from everything that was unpleasant, and cared for nothing else as much as his own safety, he came at last to commit some of the basest deed,—such as make men infamous. He denied his father, and left him to misery; he betrayed every trust that was reposed in him, that he might keep himself safe and get rich and prosperous. Yet calamity overtook him."
—GEORGE ELIOT.

Prayer.—Our Father keep before our eyes day by day, the Fate of those who build their life unwisely, and the safety of those who are building on the rock of salvation. Forgive us of our sins and draw us to Thee. In His name we ask it. Amen.

FRIDAY

DEATH

Text: " . . . *Absent from the body, and to be at home with the Lord."*—II Cor. 5:8.

"Precious in the sight of the Lord is the death of His saints."—Ps. 116:15.

"Blessed are the dead who die in the Lord . . . that they may rest from their labors . . . ."—Rev. 14:13.

"Oh Death, where is thy sting."—I Cor. 15:55.

"They that love beyond the world cannot be separated by it. Death cannot kill what never dies. Nor can spirits ever be divided, that love and live in the same divine principle, the root and record, of their friendship. Death is but crossing the world, as friends to the seas; they live in one another still . . . This is the comfort of friends, that though they may be said to die, yet their friendship and society are, in the best sense, ever present because immortal."—WM. PENN.

Prayer.—Our Father, who art in Heaven, We thank Thee for the blessings of life. Teach us to see the blessings of death and to so live that the glory beyond is more to be desired than this earth. In Jesus' name we ask it. Amen.

SATURDAY

ANGER

Text: *"Be ye angry,—sin not. Let not the sun go down upon your wrath."*—Eph. 4:26.

"He that is soon angry will deal foolishly."—Prov. 14:17.

"A soft answer turneth away wrath."—Prov. 15:1.

The other day I heard a great man, who handles hundreds of men every day, say words to this effect. "I used to get angry, but I have learned better. It spoils my mind and gets me no where. I have learned to take everything quietly and treat everyone with courtesy. If I must be hard I will try to be it without a sign of a ruffle."

Wm. Penn said, "Passion is a sort of fever in the mind, which ever leaves us weaker than it found us . . . It, more than anything, deprives us of the use of our judgment; for it raises a dust very hard to see through . . . It may not unfitly be termed the mob of the man that commits a riot upon his reason."

Prayer.—Our Father, when we would be angry give us the Christ spirit for it. Help us to be stern and unrelenting against sin, but loving toward those who would be unkind. In Christ's name we ask it. Amen.

SUNDAY

A PRAYER

Our Father in heaven, "We thank Thee for this place in which we dwell; for the love that unites us; for the peace accorded us this day; for the hope with which we expect the morow; for the health, the work, the food, and the bright skies that make our lives delightful; for our friends in all parts of the earth, and our friendly helpers in this foreign isle. Give us courage and gaiety and the quiet mind. Spare us to our friends, soften to us our enemies. Bless us, if it may be, in all our innocent endeavors. If it may not, give us the strength to encounter that which is to come, that we be brave in peril, constant in tribulation, temperate in wrath and in all changes of fortune, and down to the gate of death, loyal and loving one to another." In Christ's name we ask it. Amen.

Christian Orphanage

Dear Friends:

I told you in my letter a few weeks ago that I would tell you which conference got on the Banner List by having the largest number of the Sunday Schools in the conference making a monthly offering to the Orphanage for the first quarter this year. In making my calculations on the percentage basis, I find the North Carolina and Virginia Conference gets on the Banner List this quarter. It has the largest peercentage of Sunday Schools on the list making monthly offerings of any conference.

I truly hope all the conferences will get on the second quarter. If your Sunday School is not making a monthly offering, see that it does, and help your conference get on the Banner List during the second quarter.

Our special Easter offering is now on. Let every church and Sunday School do its best. Every individual should give something to help such a worthy cause. And make the offering for your Church as large as possible.

Mrs. E. J. Brickhouse, of Norfolk, is the first individual to send us a special Easter Offering. Our Haw River Church and Sunday School is the first church to send in an Easter offering. I am wondering how many churches and Sunday Schools will get on the Banner List by sending us $100.00 for a Special Easter offering. Won't your church be one?

The following is a list of things sent in since the last report:

The ladies of the First Christian Church of Warren, Ind., 45 dresses, 13 suits, 8 pairs of sox, and 5 pairs of sandals.

Mrs. R. D. Craven, Cole's Store, N. C., 2 dresses.

Ladies Missionary Society of First Christian Church, Tuscola, Ind. 13 dresses and 2 blouses.

Mrs. J. H. Massey, Durham, N. C., 2 boy's suits and three dresses.

Ladies Aid Society, Hunting, Ind., 13 dresses, 3 suits and other clothing.

Ladies Missionary Society, Antioch Church, Manchester, I., 22 dresses, 2 suits, 1 blouse.

Jirch Missionary Society, Goshen, Ind., 5 dresses, 1 suit and 1 blouse.

Ladies of Sidney Church, Sidney, Ind., 18 dresses, 4 suits and 1 hat.

Mrs. Willie Mann, 1 dress.

Mrs. Dora Ballentine, 1 dress.

Mrs. W. J. Ballentine, 1 dress.

Mrs. E. J. Edwards, 71 Henrietta St., Asheville, N. C., 2 dresses, 1 sweater, 1 slip.

The Missionary Society, Danville, Ill., suits, dresses, hose, blouses and many other garments.

The Ladies Missionary Society, Pisgah, Ala., 2 quilts.

Miss Birdie Wilson, Virgilina, Va., 2 dresses, four handkerchiefs.

Philathea Class, New Lebanon Church, Wentworth, N. C., 1 dress and 1 pair of sox.

The Woman's Missionary Society, Franklin, Va., 41 dresses, 10 hats, shoes and many other articles.

Missionary Society, Eaton, Ind., Mrs. Mattie Gumpp, Sec., 19 little boy's suits and 9 dresses.

Circle No. 3, First Christian Church, Burlington, N. C., 10 pairs hose, 6 little boy's suits, 6 dresses, 1 shirt and four yards of gingham.

Ladies Missionary Society, Turner's Chapel Church, 12 hens for Easter.

Ladies of the Christian Light Church, 1 box of chickens for Easter.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 8, 1926.

Amount brought forward		$ 4,183.05
North Carolina and Virginia Conference:		
First Church, Greensboro	$ 25.00	
Citizens' Bible Class, Elon College.	2.30	
		27.30
Western North Carolina Conference:		
Sanford	$ 3.68	
Ether	3.87	
Damascus	1.15	
		8.70
Eastern North Carolina Conference:		
Henderson		6.45
Eastern Virginia Conference:		
Third Avenue, Danville	$ 3.70	
First Church, Richmond	4.60	
Liberty Spring (4th qr. 1925)	6.00	
Suffolk	25.00	
Newport News	9.90	
		49.20
Alabama Conference:		
New Hope		1.70
Georgia and Alabama Conference:		
Bethany		2.00
Virginia Valley Conference:		
Linville		5.80
Thanksgiving Offering:		
Vina McKinzie		.25
Special Offerings:		
W. W. Brown	$ 15.00	
E. M. Davenport, support of children	37.50	
		52.50
New Building Fund:		
Mrs. R. T. Kernodle, Burlington	$ 10.00	
Mrs. E. C. Curl	3.00	
Rev. I. T. Underwood	1.00	
		14.00
Total for week		$ 167.90
Grand total		$ 4,350.95

FIRST MISSIONARY EFFORT.

Note on the first missionary effort of the Christian Church. From the Life of Rev. Isaac N. Walter, page 368.

"On yesterday (August 29, 1852) I met the people of this city (Raleigh, N. C.) and gave them two discourses with some effect upon the congregation. Dr. (Joseph B.) Hinton preached an ordination sermon in the afternoon, of a colored brother, Isaac Scott, of good talents and deep piety; who was set apart to the work of the ministry. He expects to sail for Liberia, with his family and a number of others from this city, about November 1st next, to preach the gospel to his kinsmen in the flesh in that distant region. The ordaining prayer was by Eld. H. B. Hayes, and the charge was given, and the Bible was presented by myself. His Excellency, Governor Reid, was present to witness the ceremonies, and everything passed off pleasantly and profitably."

Questions: Did he go to Liberia? Was he assisted, if he went, by the Christian Church in North Carolina? Perhaps some reader of THE SUN can answer the above questions, and throw some light on our early history.

W. E. MACCLENNY

BARRETT'S CHURCH.

Note on Barrett's Meeting House in Southampton County, Virginia.

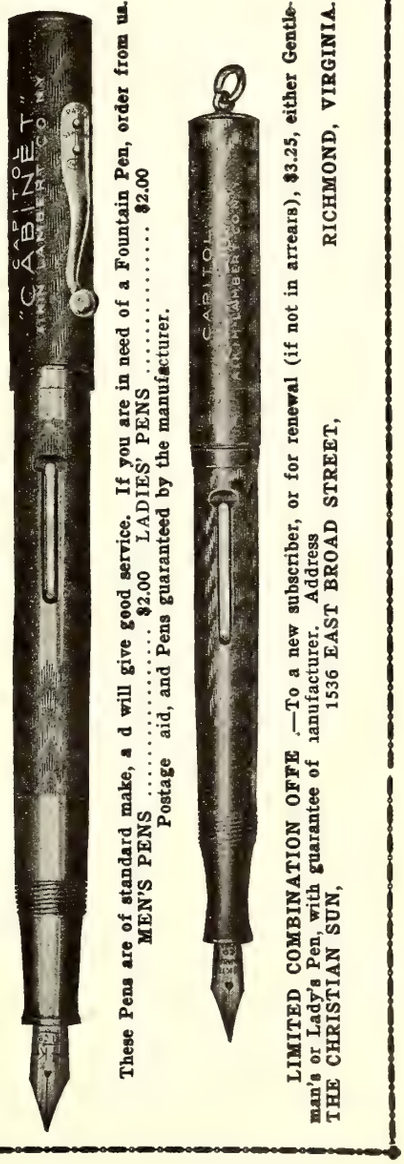
From an old deed on record in the Clerk's Office of Southampton County, in Deed Book 19, page 19, dated March 12th, 1823, Burwell Barrett and Lucy his wife sold to Matthew Harris 50 acres (including one acre on which stands Barrett's Meeting House, which is excepted). The said land adjoined Polly Barnes' line, Moody Burk's, Gilbert Lane, Benjamin Williams, and Polly Barnes.

For this we are indebted to our friend Rev. A. Clayton Torrence of Suffolk, Va.

Putting the above with Rev. Joseph Thomas' accounts of his visit to that place, we see that the inference is that Rev. Burwell Barrett built the original meeting house on his own land for the use of the community, and it thus stood until he conveyed the original tract to another, when he excepted that acre for the use of the church. Rev. Joseph Thomas calls the church Brother Barrett's Meeting House several times, and it was thus known.

W. E. MACCLENNY

The Department of Commerce has given out some interesting figures regarding our hog population. Iowa stood first in the number of hogs raised, Illinois second, and Nebraska third. On January 1st of this year, according to the Department, there were 8,700,000 hogs in Iowa, 4,400,000 in Illinois, and 4,300,000 in Nebraska. The total number of hogs in the country on January 1st was approximately 52 million.



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The Southern Railway System has achieved operating economies which enabled it to operate last year on freight charges that averaged 16 per cent lower than in 1921. These reductions applied to the 1925 traffic meant a saving of $27,000,000 to the shipping public.

And these rate reductions have been effected in spite of greatly increased taxes. In 1921, the Southern paid in taxes $3.80 of every $100 of its gross revenue, while last year it had to pay $6.39 of every $100. This increase in taxes is equivalent to $6,500,000 a year.

The service of the Southern has been kept up. Its capacity is larger, and the physical condition of the property better than ever before. In fact, it has spent about $112,000,000 in the last three years in making improvements and for new equipment.

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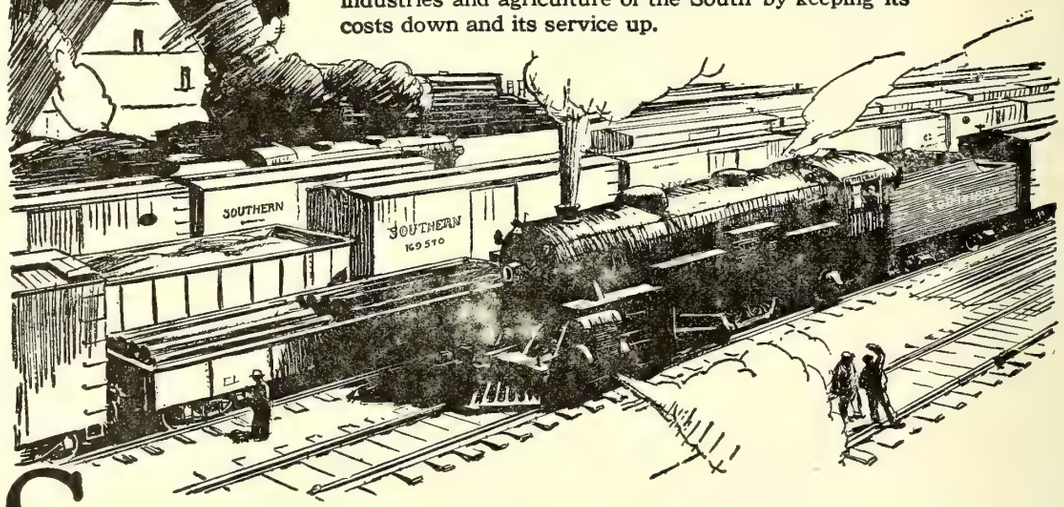

SOUTHERN
RAILWAY SYSTEM
THE SOUTHERN SR SERVES THE SOUTH
The Southern serves the South

BETHLEHEM LETTER.

(Continued from page 6.)

The many and varied schemes, now so vigorously undertaken by employers, of conciliation, co-operation, profit sharing, and industrial partnership, represent a candid recognition of the fact that the wage-system in its bare economic form must be supplemented, if not surplanted; that the line of division between employer and employee must be effaced by fraternalism, if it is not to be obliterated by socialism. Schemes of industrial reform must be incorporated with the business, adapted to the type of industry concerned, and charged to production. The proper payment for them is not gratitude, but loyalty. They are one form of evidence that the industrial order, imperfect as it is, may be developed by intelligence and ingenuity into a system of mutual advantage, which is certainly more accessible, and may perhaps be more durable, than the vague ventures which social revolution now so lightly proposes to make. God appreciates and rewards justly and generously all work, basing His judgment on the work's quantity, quality, spirit and social value. We should do our best with a full consecration to Him.

S. L. BEOUGHER.

The flavor and courage of life are well tested by the uses to which we lend our spare moments. How our lives are flavored depends on what we read and think about. A man may work in a glue factory by day, and at night flavor his life with some of the writings of Paul or Peter or Solomon or David, and make his life a thing of beauty to be admired by those that know him. The courage of life is tested when a man determines to use his spare time in something that will benefit instead of please. Would to God we would all invest our spare moments in that which will give returns! In the day when failure is written in large letters across our life, we will be able to understand this better than we do now. If we spend our time striving for earthly rewards, the returns will be of an earthly kind. If we work for that which is beyond this life, our returns will be of the kind that fadeth not away with the passing of this world.—*Exchange.*

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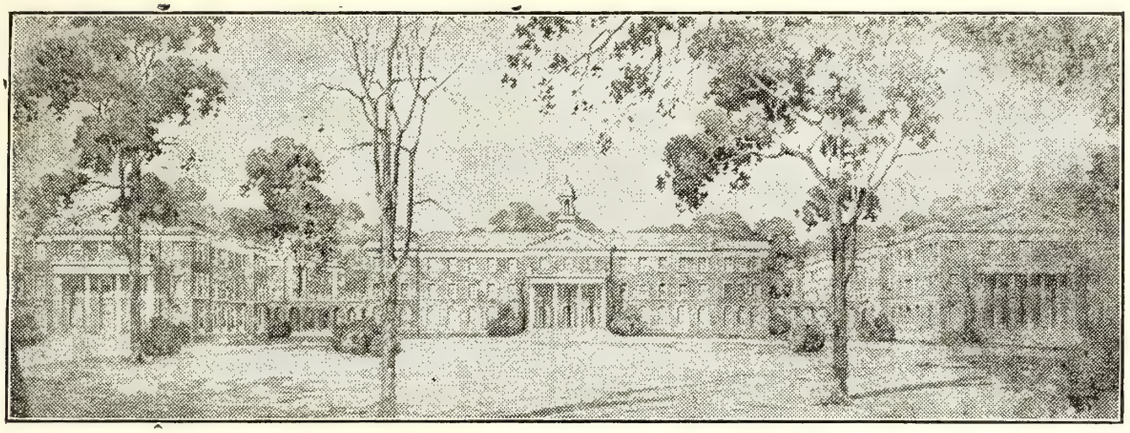

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MARRIAGES

ROSE-DUCK.

On Thursday, February 18th, at the home of the bride's father, Mr. J. H. Duck, Charlie H. Rose and Elsie P. Duck were united in the holy bonds of matrimony.

Miss Duck was one of the leading Christian characters of the community, being president of the Woman's Missionary Society of Mt. Carmel and the teacher of the Young Ladies' Class. She is highly esteemed by all who know her. Mr. Rose is also very highly respected in the community.

The marriage ceremony was performed by the writer, the bride's pastor, in the presence of a few friends. May they have a long and successful life.

ELISHA BRADSHAW.

WHITMIRE-WOODS.

On the afternoon of March 13, 1926, Mr. Louis H. Whitmire and Miss Virgie M. Woods motored to my home and were quietly united in matrimony. They are from the neighborhood of Broadway and New Market. They are industrious young people, and here is hoping they will make good in life.

A. W. ANDES.

CHRISTIAN ENDEAVOR.

(Continued from page 7.)

time to meditate on things of the spirit—our relation to God and man? Perhaps our lack of meditation causes us to be so materialistic.

How Observe the Sabbath.

Christ preached in the synagogues on the Sabbath. What better place may we meditate on God's love than in church on Sunday? We should enjoy the spirit of joyful worship there with others.

Christ also healed the sick man on the Sabbath. We may "go about doing good." To visit the sick on the Sabbath surely means that at least two people are happier, or more cheerful because of the visit.

To attend church on Sunday—"a Sabbath well spent", invariably means a better week to follow, "brings a week of content."

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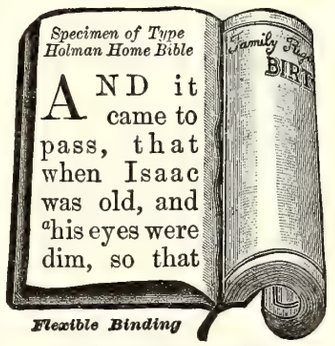
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2 He maketh me to lie green pastures: he leadeth the still waters.

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OBITUARIES.

MRS. EMMIE CHANDLER LASSITER.

Mrs Lassiter, the wife of Rev. L. L. Lassiter, was ill at their home, Virgilina, Virginia, and Dr. C. M. Bohannan and the nurse, Miss Emmogen Givens, were accompanying her on the Southern train to Lakeview Hospital, Suffolk, Virginia, on March 25, 1926. Her husband was, also, with her. Her attack was influenza. At 3:30 P. M., as the train neared Courtland, Virginia, she passed out into the great beyond.

Mrs. Lassiter was the daughter of the late Charles S. and Virginia Chandler of Virgilina, Virginia. She is survived by her husband, one sister, Mrs. T. B. Nelson, and four brothers, J. L., A. G., J. B., and R. O. Chandler. Mrs. Lassiter was a member of Amos Chapel Baptist Church; a devoted, faithful Christian and wife, sister, friend and neighbor. She gave her life in sacrificial service to her husband, her church, and her friends.

Her passing so suddenly was a shock to her husband, the family, and her friends, but they do not mourn without hope of reunion in the home of the soul.

Funeral services were conducted in the Suffolk Christian Church on Sunday, March 28th, at 2:30 P. M., by Revs. W. W. Staley, H. S. Hardcastle, and I. W. Johnson. The floral designs were many and beautiful. The choir sang "Asleep in Jesus" and "Sweet By-and-By"; the quartet sang, "Sometime We'll Understand"; and W. W. Ballard sang, "Jesus, Saviour, Pilot Me." And then she was laid to rest in Cedar Hill Cemetery. It was a sweet and quiet hour in the church with streams of Christian sympathy going out to Brother Lassiter.

W. W. STALEY.

HUFFMAN.

Emma Viola Huffman was born on November 9, 1877, and died March 8, 1926, at the age of 48 years, 3 months, and 29 days. Sister Huffman was a member of Linville Methodist Church, a kind neighbor, a good wife and mother. She is survived by her husband, one son, and one brother. Funeral services at Linville Christian Church, March 10th.

A. W. ANDES.

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5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, APRIL 15, 1926. NUMBER 15.

THE SUN'S OBSERVATORY

Mrs N T Farmer 1-1

By Rev. S. M. Lynam.

Plan Skyscraper Church.—

Grace Methodist Episcopal Church of Chicago has announced plans for a skyscraper church and apartment building to cost between two and three million dollars.

A Lawyer-Preacher.—

Dr. Mark A. Matthews has been admitted to the practice of law before the Supreme Court of the United States. He is in the active pastorate, holding the First Presbyterian Church of Seattle, Washington. He was admitted to the bar while a pastor at Jacksonville, Tenn. Dr. Matthews is probably the only active minister admitted to practice law before the Supreme Court of the United States.

Orders Philippine Survey.—

President Coolidge has appointed C. A. Thompson of Ohio a special commissioner to conduct a survey of economic and other internal conditions in the Philippine Islands. Colonel Thompson is a close friend of Gen. Leonard Wood, Governor-General of the Philippines, and the survey will be friendly to the Wood administration. It is being made to determine how this country may best proceed in the development of the islands for the benefit of both the United States and the Filipinos.

Heretic Preaches Still.—

The General Synod of the Dutch Reform Church found Rev. Mr. Geelkirken guilty of heresy and suspended him from the exercise of his ministerial functions for three months. His church, however, one of the largest in Holland, has insisted that he continue preaching. This he is doing, and the heretic's church is being filled to overflowing by the people of Amsterdam. What will the General Synod do about it? What can they do? If a church sufficient unto itself, and most of them have to be, prefers a heretic for a pastor, what can anybody do at this time? There was a time when they might have burned him, but not now. The church has lost its civil power.

Christian Emphasis Week.—

Des Moines has repeated its Christian Emphasis Week, and turned to Sherwood Eddy for leadership. It is stated that 129,000 persons attended the meetings. Meetings were held for high school groups, college and university groups, women, business people's meetings at noon, parent-teachers meetings, and mass meetings in the evening. We certainly need to lay emphasis upon Christianity in its most genuine sense, getting away from doctrine and dogma, away from theorizing and mere discussion, and turn to the practical aspects. So can we make Christian the many phases of our complex life. We call ourselves Christians, let us practice Christianity by undertaking to behave under all conditions as Jesus would behave. We can do this only by becoming intimately acquainted with Him.

To Have Much Preaching.—

The program of the Southern Baptist Convention reveals much preaching. There is to be a prayer meeting on the evening before the formal opening, and each meeting is to be closed by a sermon by some leading preacher. This shows that the South likes preaching still, and some intimate that it is done to safeguard the convention from some bitter discussion engaged in by that body in gatherings not so long ago.

A Bill to Silence Preachers.—

A bill has been introduced into the New York Legislature to prevent preachers from appearing before committees in support of measures except those affecting their immediate congregations. The bill was brought up because of the active support of the New York clergymen of temperance legislation in the wet inclined commonwealth. It is not expected to pass, but it bears eloquent testimony to the power of the ministry in that State. It is something to cause us all to take courage and to fight on unswervingly for those things which make the world a better and a happier place for men to live in.

Honors a Country Doctor.—

Eighty-four years ago, Dr. Crawford W. Long, a country physician in a small Georgia hamlet, discovered anesthesia, and performed the first operation using it. He worked independently, and without any of the equipment now considered so essential for medical experiment. About the same time three other men, all of them New Englanders, with the best equipment then in the world, made the same discovery. It is now practically certain, however, that Dr. Long was the originally independent discoverer of anesthesia. At any rate the State of Georgia thought so so strongly that it has placed his statue in one of the two niches accorded her under the capitol dome at Washington. Georgia has done well in placing the statue of this country physician there and so honoring her country doctors. They have done much for humanity and for civilization, and Georgia has reason to be particularly proud of her country practitioners of the art of medicine, and she chose rather to honor the man who had wrought in defense of life rather than a mere politician, as so many have done. It is a wholesome choice.

A Prohibition Referendum.—

Senator Edge of New Jersey is agitating for a referendum by States on the Volstead Act. Senator Edge is already the sponsor of several wet measures now pending before Congress. The Judiciary Committee of the Senate, on the report of the sub-committee has decided to hold hearings on the wet measures. There is a feeling that the drys ought to support a referendum by States, and that the States ought to make provision for such a referendum at the fall elections, and if they do not, then the Postmaster General through the department of the census should make it. If Senator Edge secures his referendum, then it will be up to the Christian people of the country, who have the best interest of their homes, their boys and girls, at heart, to act, and to act together, to maintain the law as it is, or if any change is to be made, to put more teeth in it. What we need is not a repeal of the eighteenth amendment and a retardation of a quarter of a century, but law enforcement and courts and juries who will convict and punish offenders. The crime of which we hear so much is directly traceable to lax courts and too much pardoning power in the hands of governors who are either too tender hearted or politicians bent on strengthening their support. If the latter is true, then we who claim to be Christians ought to have none of them.

What Is It For?—

There is a bill before the committee on post offices and post roads to prevent any paper not printed in English from enjoying the second class post office rates. This bill is known as the Colton bill, and would destroy the foreign language press of the United States. This bill has been branded as a legitimate successor of the Upshaw bill of the last Congress. This bill was directly meant to destroy the foreign language press, and so to Americanize our alien population. According to the Upshaw bill, it was prompted by the fact that 287,000 soldiers in the American army during the World War could not read an English paper. Whether or not this bill would have accomplished Mr. Upshaw's intention, is a grave question. The Colton bill has the same object in mind, because no periodical could possibly live which could not use the second class post office rates. The Colton bill would thus indirectly destroy the foreign language press. It may be possible that the foreign language press does occasionally seek ends not in accord with American ideals and principles, but the average paper seeks to Americanize its readers, and the press is the only hope for those who immigrate here, all of whom can read and write in a fair manner some language, which is not true of American born people. The Colton bill would not forbid the use of alien tongues, but only destroy their reading matter. As *The Outlook* puts it, it is a bill "To shut out the light," and that publication brands it as a silly measure.

NOTES-PERSONALS

Only two more weeks before the Southern Christian Convention meets in Durham, N. C. What plans have you made for the advancement of the cause?

"The church service extends throughout the week; we simply worship on the Lord's Day. Religion should stir us to action; it is a stimulant and not a sedative."—*Ex-Mayor Claude Kiser of Greensboro, N. C.*

As announced in "The Observatory" last week, the two out-standing non-denominational papers, *Christian Work* and *The Christian Century,* have merged, and will be issued under the name of the latter from its office in Chicago. This merger should guarantee a great religious journal. We wish it much success.

Colleges and universities can and should teach religion, Dean Herbert E. Hawkes of Columbia College, New York, told the delegates to the Association of American Colleges at their annual meeting in New York. "There is a close analogy," he said "between instruction in religion and in the fine arts, the esthetic and religious being two aspects of the human spirit which should be discussed and studied."

If any of our churches need a supply during the summer, or if our pastors wish evangelistic assistance they will do well to correspond with Rev. H. Jennings Fleming, who is open for such services and is anxious to be engaged in pastoral or evangelistic work through the summer. Brother Fleming is a well trained and capable minister, who will render valuable services to those who may engage him.

An interested pastor writes that some SUN readers have been wondering if it were possible to have Uncle Wellons sermon, delivered January 1, 1926, on his hundredth anniversary, put on a phonograph record. We agree with this pastor that it would be a most popular record, but fear that it would not be practical, as it would require at the very least, ten of the largest size double faced records to record the sermon.

Rev. D. F. Jones, our first missionary to Japan, sends us a line from San Francisco, where he now lives, saying, "Love to all of you dear ones in the South. I am seventy-seven years old, but thank God, I want to serve Him till the end." CHRISTIAN SUN readers greatly enjoyed the sketch of Brother Jones in THE SUN of April 1st. Though he has been from us many, many years, Brother Jones is held in highest respect and esteem by those who knew him before he went away as our first missionary.

Miss Margaret H. Morey sends the Emergency Fund offering on behalf of Mrs. H. T. Rigney, treasurer of our Rocky Ford Church, Carroll County, Va. This offering is $8.00, and the same is appreciated because we know something of what a sacrifice was made in order that this newly built church might show its loyalty and its gratitude. Both our Elk Spur and our Rocky Ford Churches, though struggling to get on their feet, are doing the right thing in lining up with the interests and undertakings of the Church.

We are receiving many contributions for Missions that are much appreciated. One in particular is of interest. The letter that brought it says: "Enclosed you will find ten cents. I would like to pay more, but this is all I have got. Grandpa gave me five cents. I sold marbles and got five cents. When I get to be a man I hope to pay more to help send the gospel to the heathen. I wish I could right now." This fine boy did not give us his address, but his name is all right, Jesse Wicker, and the spirit of him is pure gold. One could wish that we had a hundred thousand of his sort in the Christian Church, who would grow up in the faith and the hope of Jesse.

Miss Aylmer Goodwin, secretary of our Rose Hill Christian Church, Columbus, Ga., in sending in a check of $24.72, offering for the Emergency Mission Fund, adds this interesting line: "Third Sunday was our Mission Day, and we had a perfect day so far as weather was concerned. Our Missionary Society presented a pageant, 'Two Masters,' at the evening service. Some of our friends from another church assisted us with the music, and thus helped to make the program a success. We had a good audience, and we regret deeply that our offering was not larger." This offering is gratifying, coming as it does from a church that we know is making a great effort to live and get on its feet. The faithful ones in the church have a deep cancern for the advancement of the Kingdom of our Lord, and are the leaven that will leaven yet the whole lump.

The proposal for a Department of Education, with a secretary in the President's Cabinet took an important step forward when it was heard before a committee of Senators and Representatives of the United States. A notable list of educators, representing every section of the country and every branch of the service, brought before the Joint Committee an impressive array of facts to show (1) the widespread character of the movement for the Department, (2) reasons why the present Bureau of Education cannot meet the need, (3) the opposition of the advocates of the new Education Bill to any form of federal control of education, (4) the importance of coordinating the existing educational activities of the federal government in the interest of efficiency and economy, (5) the need of national leadership and fact-finding in education if the $2,500,000,000 spent annually for that activity is to be used wisely. As a result of these hearings the case of the advocates of the measure has been greatly strengthened. The various elements of the opposition have been brought clearly into the open and are on record.

Rev. A. H. Sheppard, with a check of $33.66, offering for the Emergency Mission Fund, sends the following: "We had a good day at the North Highland Christian Church, Columbus, Ga., on Sunday. We had a sermon on Missions at the 11:00 o'clock service. The Woman's Missionary Society arranged an interesting program for the evening service. At the close of the program, we took an offering which is enclosed. We will begin our Spring Revival the second Sunday in April, with Rev. G. D. Hunt to assist us. I covet an interest in the prayers of the Brotherhood, that this may be a great time with us. I am hoping that the churches of our Convention may raise more than the amount asked for, and that the hearts of many may be made to rejoice." Nothing has been more striking and edifying in our Emergency Mission Fund offering than the loving co-operation of our pastors and churches. While the offering is not as large and as liberal as is so much needed and desired, the spirit of pastor and people, and their interest in the Mission cause, evokes profoundest gratitude, and betokens great things for the future of the Church and the work committed to us.

A PASTOR'S OUTLINE.

Dear Brother Atkinson:

Yesterday, I did my best at Reidsville at 11 A. M., and at Monticello at 3 P. M., using John 20: 21 as a text, "As my Father hath sent me, so send I you," dividing the subject, which was as I interpreted it, "The Mission of the Son and of the Servants," into the following heads: "The Sender," "The One to Whom Sent," "The Sent One," and "The Commission to be Fulfilled," by the sent one on behalf of the Sender, and for the benefit of those whom he visits.

I tried to show that of all the missions of life, this was the "Great Mission," and that it was the purpose of God to establish such a mission from the early dawn of creation, until the plan of redemption was completed on Calvary. This was because He loved to the extent of giving "all" for our good and salvation.

Second. It was to a lost world that the Mission was given.

Third. The "Sent One," His faithfulness through life, and the final sacrifice—the perfect Example.

Fourth. That this Commission would not be prayer, "Thy will be done on earth, as it is done in heaven," and that it would be established according as we put forth the "greatness" and the "urgency" of the task. I closed with the thought of the benefit derived from this Mission in bringing lost souls to a knowledge of the truth, giving as my best illustration of the reward, "The restored Prodigal" in the home with the arms of a loving Father about his neck, shoes on his tired feet, a robe upon his wearied body, the ring, an emblem of unending love and the symbol of authority, upon his finger. Home at last.

Our work, though hindered by weather and illness, is moving with an increased interest in the Mission cause, and I am confident that Mission Month will have a lasting effect on our church here, as well as upon myself.

With my daily prayers that God will bless you in the work, and assuring you that I am doing my very best, Fraternally

R. A. WHITTEN.

"WHITE PILGRIM" MEMORIAL WINDOW.

On the third Sunday, April 18th, there will be special services at the Haw River Christian Church. The beautiful memorial window to Rev. Joseph Thomas, the "White Pilgrim," will be unveiled with appropriate services, consisting of sermon, special music, old hymns, and appropriate addresses.

The window is beautifully wrought out in art glass with the likeness of Joseph Thomas, the "White Pilgrim," in the center. He is represented as having an open Bible in his hand and is dressed in white, the apparel he wore on his itineraries.

In early life, he preached, more than a hundred years ago, in a walnut grove at Haw River, across the river from where the Haw River Christian Church now stands.

Thomas' relatives, connections, and friends, placed the window in the church, and deacon W. A. Cook, who married a Thomas, had charge of the work of in putting the window in the building.

A great niece of the "White Pilgrim," two great, great nieces, and a great, great nephew are on the programme; and a great, great niece will preside at the organ.

At the close of the morning services, lunch will be served to out of town visitors in the basement of the church. P. H. FLEMING.

THE REASONABLENESS OF CHRISTIANITY.

"The Reasonableness of Christianity" is the self-explanatory title of the $6,000 Bross prize book from the pen of Dr. Douglas Clyde Macintosh, Dwight professor of theology in Yale University. Charles Scribner's Sons publishers. Price, $1.50.

The fact that this book won the Bross prize in competition with a large number of other volumes, being declared by the judges to be the greatest contribution to Christian thought during the past ten years, this fact in itself makes the book of unusual interest. The fact that the author is recognized on both sides of the water as one of the leading authorities in the philosophy of religion also makes the book of more than ordinary interest.

It was my happy privilege to study theology under Dr. Macintosh when I was a student at Yale, and later to study under the leading theologians in the University of Edinburgh, Scotland, and of the New College in Edinburgh. This experience convinced me that Dr. Macintosh of Yale, the author of "The Reasonableness of Christianity," was making a uniquely original and helpful contribution to the Christian thought of our day. After reading his Bross prize volume, I realize more than ever the great privilege which every student studying under Dr. Macintosh, and every reader of his writings enjoys.

His latest book, "The Reasonableness of Christianity," comprises, to my mind, the cream of all his contributions up to the present time. His originality of thought and of style, his logic and clarity of expression, his absolute sincerity of purpose and fine Christian spirit which are manifest on every page make the book one that every ministerial student and every open-minded pastor will want to read and reread. I predict that there will be few up-to-date pastor's libraries that will not possess this remarkable volume within the next year. Especially will the college and seminary trained pastors of all denominations be securing this book for their libraries. Progressive-minded laymen too will take great delight in the book, especially in the first ten chapters.

How inviting the following table of chapters which the volume contains will be to all who delight in reading a book that is freighted with the weightier matters of the mind and the soul: (1) "Apologetics Old and New," (2) " Christian Morality," (3) "Moral Optimism," (4) "Freedom," (5) "Immortality," (6) "God," (7) "Providence," (8) "Revelation," (9) "The Historic Jesus," (10) "The Person and Work of Christ," (11) "Knowledge in General," (12) "Religious Knowledge," (13) "Reality."

The fact that these chapters present the thought and convictions of one of the leading American scholars of the present generation is all the recommendation the book needs. The volume is filled with irrefutable arguments to support the Christian faith. It is the kind of book that puts new courage and new purpose into the preaching of men who have lost the positive note, and those who are seeking a convincing apologetic for the student mind of our high schools and colleges will find the book to be the answer to their quest.

R. C. H.

COMING EVENTS.

Valley of Virginia Sunday School and Christian Endeavor Convention, at Leaksville Church, near Luray, Va., May 12, 13, 14, 1926.

Alabama Sunday School and Christian Endeavor Convention, Rock Stand Church, May 29, 30, 1926.

Georgia and Alabama Sunday School and Christian Endeavor Convention, North Highlands Church, Columbus, Ga., May 29, 30, 1926.

Eastern North Carolina Sunday School and Christian Endeavor Convention, place unsettled, on July 13, 14, 15, 1926.

Western North Carolina Sunday School and Christian Endeavor Convention, at Ramseur, N. C., Date not decided upon.

Eastern Virginia Sunday School and Christian Endeavor Convention, Waverly, Va., July 20, 21, 1926.

North Carolina and Virginia Sunday School and Christian Endeavor Convention, Lynchburg, Va., date not yet decided.

Elon Summer School of Christian Education, Elon College, N. C. July 26 to August 4, 1926.

Bethlehem Summer School of Christian Education, Wadley, Ala., August 8 to 15, 1926.

(*For information about any of the above, write to* PATTIE COGHILL, *Field Secretary, Henderson, N. C.*)

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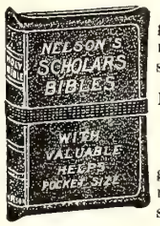

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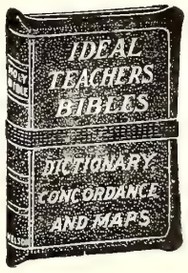

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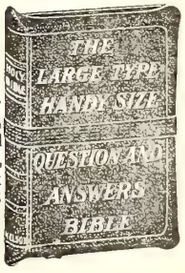

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THE CHRISTIAN SUN

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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LOOK TO THE CHILDREN.

It has been written that the eighteenth century discovered man; the nineteenth century discovered woman; and the twentieth century discovered the child. This is quoted to bring to the fore the fact that we have not yet, even in this twentieth century, discovered the child, and the child's real worth. Many of our communities look yet to saving and directing manhood and womanhood, but let childhood go without much attempt at religious training. Without diverting in this direction, this fact must be faced in our Christian Church, namely; we are not carrying to the mind, and heart, of our youth the most important factors of Church life and existence. One of our observing laymen, writing the Editor recently, had this significant line in his letter, "It seems that the majority of the older members of our Church have been raised up to hold on to the dollar when it comes to the call for Missions. The greater part of what I am sending you for Missions in the enclosed check was given in our Church by the young members. So I suppose we will have to look to the children for the carrying of the Gospel to the uttermost parts." That brother has struck the nail on the head, and here is hoping that others will help hit that same nail until it is entirely driven down. We will have to look to the children, and train them in giving their dimes and dollars to the Lord's work, and also seek to give them the Missionary vision and method. The great trouble with many grown-ups in the Christian Church now is that they did not, in youth, receive Missionary training, and it is simply too late now to give them the enthusiasm and the fervor of youth in any task. We are going to have fervent, zealous missionary workers and recruits and givers, when we train them in early childhood.

Some of the most capable and renowned missionaries ever going out to the foreign fields were those who received the impression to do so in their early years, either at home or in the Sunday School.

The missionary task is big. It is many-sided and involves many activities. It touches life at many angles. On this account, older people will doubt and hesitate and call in question the advisability of such a task. While maturity staggers before a big and doubtful task, youth is challenged, and embraces the venture. Big things attract childhood and youth. It is the bigness of the missionary task that many of the doubters and close-fisted stumble at. But this same bigness fills the imagination of youth and carries impressions that abide forever.

Our correspondent is right. We will have to look to the children. Are we doing this in our homes, in our Sunday Schools, in our Christian Endeavor Societies? Are we teaching them there that one-tenth of all their earnings is sacred to the Lord and should be given to His cause? And are we teaching them that the cause dearest our Saviour's heart, and that for which He founded and is building His Church in the world, is to be missionary—to send, and to carry the Gospel to all the world? If the youth fail of this training, the Church of the future will suffer as has the Church of the past. J. O. A.

THE EMERGENCY MISSION FUND.

The most gratifying fact about our Mission Months and the Emergency Fund, is the universal interest among our churches and pastors in this undertaking. The offerings are not as large as was desired, and as we have a right to expect. But scarcely has there come a check without a letter from the pastor or the treasurer, saying, "We only wish we could make our offering larger," or "there is regret that our check is so small." The list printed in THE SUN elsewhere will show something of the range of the offerings. True, many of the churches have not yet reported, but the Mission Secretary has been assured by pastor, or church secretary, or treasurer, that the offering has been taken, or will be taken. The majority of the churches that have taken the offering are still working, or waiting, with the hope and expectation that some who did not have the opportunity of contributing, will add their donation and so swell the amount of the offering. Some of our pastors have certainly taken advantage of a great opportunity, and used it to wonderful effect in giving much-needed instruction, and enthusiasm, to their congregations. Certainly during no one year in all our experience, has there been as much missionary preaching and as much missionary discussion and instruction, as our people had in February and March. Some offerings which may appear small in the columns of THE SUN represent real sacrifice on the part of those who made the offering, and a real consecrated effort on the part of those who brought about the same in the local church. One of our devoted ministers declares that he never got as much out of the effort and ministry of one month in all his experience as he did during March, which was Mission Month with him. He further declared that only a beginning had been made, and that our people were ready and willing, if they only had the message carried to them and the opportunity afforded them, of going forward in missionary activity and endeavor.

Mission Month has certainly proven a valuable asset in our Church history and experience. This writer has never seen or known of an undertaking that has as completely and universally enlisted the loyalty and co-operation of our ministers and people as has Mission Month.

Our people have not been trained to missionary activity and giving, nor have we had the burden and the blessing of missions brought home to our minds and hearts. This will explain, as nothing else can, the indifference that has prevailed in many quarters. While many may not have given at all, and very few have given as much as they might have done, all have approved the effort to increase our missionary interest and donations, so far as this writer is aware.

In some sections, the weather in March was severe and prevented congregations. In these sections and churches, pastors are advising that their offerings will be taken in April, and it is believed that many will add largely to the contributions thus far taken before the work is closed.

There have been some joyful experiences, and many pastors and people are rejoicing because of the work done and the results achieved.

J. O. A.

THE MISSIONARY RALLIES.

The Missionary Rallies put on by the women in Eastern Virginia and a Liberty, Vance, North Carolina, last week were of deep interest, and manifested a growing devotion by the women for Kingdom enlargement. Mrs. J. A. Williams, Franklin, Virginia, is the superintendent of her district, which met Tuesday, March 30th, at Windsor. All the societies and nearly all of the churches of the district were represented in the meeting, and the day was thoroughly enjoyed. Rev. F. C. Lester of Franklin, Va., and Rev. J. G. Truitt, of the First Church, Norfolk, Va., were both on the program, and delivered very appropriate and able addresses. Mrs. W. H. Andrews, Mission Superintendent of the Suffolk Sunday School, gave a talk and a program that was exceedingly suggestive and helpful. Mrs. Andrews is evidently doing a great work in our Suffolk Sunday School, and will not live long enough to see the full benefits resulting from her untiring and zealous efforts for her Lord's cause.

The good women of Windsor spread a bountiful luncheon, and all present were made feel sorry for those who were not present. This district voted, at the suggestion of the superintendent, to put on a system of visitation among the societies during the coming year, in which the stronger society is to be "Sister" to the weaker society. It was a day of real enjoyment.

Mrs. B. E. White, Waverly, Va., is superintendent of her district, which held its Rally at Burton's Grove, Wednesday, March 31st. In addition to the speakers at Windsor, a quartette from the Dendron Church added to the inspiration of the occasion. Brother Lester and Brother Truitt were in fine trim for the occasion, and their addresses were both eloquent and enthusiastic, and Mrs. Andrew's part of the program was carried out with-out a flaw. All was thoroughly enjoyed. This district also adopted the system of visitation, dividing the churches of the district into three groups. Mrs. C. A. Brittle of Burton's Grove gave a most interesting and cordial word of welcome, and, as president of the local society, made all feel comfortable and happy for the day. A bountiful luncheon was spread in the church grove, and was a feature of the day enjoyed by all present, and especially by the several pastors who always enjoy a good dinner on the church ground.

Mrs. H. S. Hardcastle is the wide awake and capable superintendent of her district, whose Rally was at Cypress Chapel, Thursday, April 1st. Mrs. Hardcastle opened the convention by reciting the salient features in a great editorial appearing recently in *The Christian Century*. This editorial gave a view of the necessity for

world-wide missions, and on a scale hardly heretofore dreamed of. If we are to measure up to the demands of a world wide program, we have hardly made a beginning in our deeds and donations for missions. The president of the local society at Cypress Chapel, in her address of welcome, recited the history of her society and its work, and gave a view of missionary effort and struggle for achievement. Rev. H. S. Hardcastle gave a most instructive talk from charts and maps, showing the where and the when and the how, both in the home and the foreign fields of our present missionary endeavor. Brother Hardcastle had on his tongue the information about our missionary work that enlightens and inspires. Rev. J. G. Truitt delighted his audience and edified them, in his exhortation to the good women to keep faith with the devout women of the past years and centuries, who have ever pressed forward for their Lord. He declared that our Lord goes forward, and unless we go, He leaves us behind. We must keep with our Lord in His advancing march upon the forces of darkness and evil in the world. Several pastors were present and participated in this service. Mrs. Andrews showed the others of the district what Suffolk is doing to interest the young people in missions. Cypress Chapel is beautiful in its new building, and the occasion was a happy one. The women of this district carried their luncheon, and while the meeting was largely attended, there was food in abundance for many more than were present.

Mrs. J. E. Cartwright is the superintendent of her district, whose rally was held at First Church, Portsmouth, Friday, April 2d. Mrs. Cartwright was sick in a hospital, and in her absence Mrs. M. L. Bryant was called to the chair and presided during the day. Although it was Good Friday, and a holiday with the schools, the meeting was fairly well attended, and the exercises were certainly enthusiastic and inspiring. Mrs. Bryant read a most helpful address on how to interest the young people in missions, showing that here is a task thrilling enough in its adventures, and being wide enough in its scope to interest all young people, if proper steps are taken in the home, in the Sunday School, and in the church. Rev. H. S. Hardcastle and Rev. J. G. Truitt both delivered addresses, and Rev. H. W. Dowding, D. D., pastor, conducted the devotional service. Rev. J. F. Morgan was also present, and helped the occasion by his leadership of song. The women of this district are certainly interested in missionary work, and are doing their part in building up the cause of missions in their churches and communities.

On Saturday, April 3d, the first Rally of our North Carolina Women was held at Liberty, Vance. Miss Margaret Alston is the superintendent of this district, and she had worked very faithfully to secure representatives from the various churches. She saw her labors rewarded by the presence of more representatives from the churches of the district than had heretofore answered the roll call. Only two or three of the churches were without delegates. One church, Bethlehem, in Warren County, which has no society and no Sunday School, and has been without a pastor until lately, was represented by five delegates. The interest on the part of this church was greatly appreciated, and was helpful. Miss Alston, with Mrs. R. J. Newton, had gone to this church and to several others in the district and urged their attendance at the Liberty Rally. This is personal work that counts, and it means more for the future than can be told in words. Owing to other attractions in the community, the audience was not as large here as was expected and desired, but those present were deeply interested, and a fine program was rendered. Mrs. Bryant came from Norfolk, and delivered an address that was thoroughly appreciated, and was very helpful. Miss Gertrude Browne presented the goals on behalf of Mrs. L. L. Vaughan, who was unabel to be present. The women spread a wholesome luncheon, which was much enjoyed.

These Rallies prove from year to year that there is a growing interest in our missionary work, not only among the women, but in the churches. They are worth while. They help to develop leaders in districts and in societies, and to carry the work right to the workers. It is the consensus of opinion that the pastors who attend these Rallies are themselves benefitted, and render a great service by their presence in encouraging the women in their work. All pastors should certainly endeavor to attend one or more of these Rallies.

Our missionary work is developing capable leadership and competent, consecrated workers among our women. It is indeed glorious to see how they go about their work for their Lord, and make it go in His name and for His sake.

J. O. A.

A NATIONAL PROBLEM and THE INDIVIDUAL CITIZEN'S PART IN ITS SOLUTION.

As loyal American citizens, we believe that the United States is the richest nation in the world. Our natural resources, our fertile fields and broad expanses of uncultivated lands could feed the whole human family. Our forests and quarries could furnish sufficient material to shelter the people of the entire world. The power of our waterways, if properly harnessed, could furnish enough light to dispel the darkness of every city and hamlet around the globe. The wealth of our mines of coal, copper, lead, silver and gold, and of our wells of oil has scarcely been touched. With pride we point to these unparalleled material assets.

We point with equal pride to our public schools, our colleges and universities as an indication of the educational advantages America offers her youth. Such pride in our educational institutions, and in the attitude America takes toward her youth is entirely justifiable, for no other nation ever approaches the democratic spirit of our nation in offering the poor boy of moral purpose and worth the same chance for distinction as is offered the rich man's son. America says to every child: "Live right, prepare yourself, prove yourself worthy, and I will let you climb as high on the ladder of success and fame as your powers will take you." In the old world, the youth discovers that society assumes he will be content to remain on the same social strata which was the portion of his parents. In America, children are expected to advance beyond their parents in economic independence, in culture and in social preferment. In the old countries such is the exception.

As American citizens, we have ample reason for being proud of our nation's natural resources, the democratic principles of American society and government, the great educational system of our States, and the religious freedom promised and, in most instances, granted. But these assets which create within us a feeling of pride, have blinded us to certain social and national liabilities that are occasion for real shame. If we are true Americans, we will be just as truly ashamed of our failures as we are proud of our achievements—just as free to acknowledge our liabilities as to declare our assets.

Most of us experience a sense of shame akin to disgrace when we think of the crime wave that has been driving across our country the past eight years, and the utter contempt which many hold for the sacredness of human life. Then again, our shame has been increased by the laxity of the courts in failing to bring the guilty to justice, excusing the offenders of the law and the enemies to society on the most farcical pretexts and technicalities of jurisprudence. The increase of Sabbath desecration, the loathsome disrespect for law, and the utter contempt for authority as manifest not only among the rank and file, but frequently even among the leaders in State and national life, causes every true American to feel a keen sense of shame that such is tolerated. These conditions, so familiar to us all, constitute very real national liabilities.

But our nation, each State, and practically each community, has a liability of which the average citizen is absolutely unconscious. The liability to which I refer is the great group of illiterate men and women scattered throughout the country. The problem of illiteracy is a very real problem, and yet one which is unrealized by most of us. The illiterate person is the person who can neither read nor write. The problem of illiteracy deals with those who have intellectual capacity unrealized—people who have never had a chance.

How many of us have ever realized that our nation stands tenth from the top among the nations of the world in percentage of literacy? How many of us realize that, according to the latest authoritative statisics, Denmark, Sweden, Switzerland, Germany, Holland, Norway, Scotland, England and France all stand above us in the table of literacy percentages? Some of those nations are so far in advance of us that our right of comparison is almost forfeited. For instance, in Norway there is only one person out of every hundred who can neither read nor write, whereas in the United States there are six out of every hundred who can neither read nor write. It is a sad reflection on our application of our vaunted principles of democracy to permit nine of the other nations, where autocracy is the dominant voice, to maintain a higher percentage of literacy than does the United States.

According to the last census, there are more than five million illiterates in the United States. Of this number, only 1,763,000 are foreign-born. Contrary to the popular idea, most of our illiterates are native-born. This number does not include the mentally defective or feeble-minded. It refers only to those who have, no doubt, the average mental capacity, but simply have never been taught. There are enough illiterate people scattered throughout the forty-eight States to populate Idaho, Montana, Utah, Nevada, Wyoming, Arizona, New Mexico, Oregon, Delaware, North Dakota and South Dakota combined with a number equal to their present population.

Think of it, five million men and women voters in this country who are blind to the printed page! Five million of our citizens who have no contact with the thought life of generations past, and no contact with the world of ideas and ideals of today! Some authorities declare that the number of illiterates is even greater than the census report indicates, as often census takers accept the word of those they count without requiring of them an examination. Some of our sociologists declare that if a careful examination were given we would find that the number of illiterates in the United States reported would be doubled, and that in fact there are more than ten million men and women in the United States who are unable to read or write.

The tragedy of the whole situation is that illiteracy has been on the increase in this country for the past twenty years. No true American can be indifferent to this situation. No Christian man or woman can fail to desire to have a definite part in helping to wipe out illiteracy, and making our nation take her rightful place among the nations of the world at the head of the list in literacy.

(Continued on page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

The leaders all feel that the Southern Christian Convention, which will meet in Durham, North Carolina, April 27th to 30th, of this good year 1926, will be one of the most important sessions in the seventy years of its history. The Durham Christian Church and its pastor, Rev. Stanley C. Harrell, are doing everything in their power to welcome and provide for the welfare of all who attend. They have made one wise request: that all who plan to attend, notify pastor Harrell of their purpose. The absence of such notice leaves out provision for their entertainment.

There are several reasons why this session of the Convention is more important than previous sessions.

The increase in membership increases obligations and ability to do more for the Kingdom. There has been a corresponding increase in wealth in the church. People live in better houses, wear better clothes, travel in better vehicles, spend more on luxuries, and in every way, do all other things on a larger and more extensive scale. This makes it obligatory on the church to do more for the cause of Christ. Paul's order for collections was, "as God hath prospered him." I. Cor. 16: 1-2. Put Paul's order and present prosperity together and the obligation for increase in money contributions for church purposes becomes not only plain, but binding, upon members of the church.

The work of the church has increased with even greater proportions than prosperity; for there must always be room for faith. If church enterprises and institutions did not outgrow our means, church work would be possible without the help of God; but the undertaking of the church is always larger than human means, and that means faith as well as gifts and work. When the Lord said unto Moses, "Speak unto the children of Israel, that they go forward," that meant more than they could do themselves. Up to that point they could make their way; but now they must "walk by faith," and the sea opened for them. The Convention has reached the sea. The church must now do all she can and trust God to open the way for deliverance. To stop, means to be overcome of the world. To lose faith means failure of all that has been done. "Have faith in God," and then move forward. The necessity for funds has increased beyond receipts. To provide for the institutions and the enterprises already in operation will require the faith, the wisdom, the business judgment, and the liberality of a generous people. To meet the missionary, educational, and benevolent requirements of the Convention will tax the whole convention in its aggregate and the constituent membership to "go forward."

In order to make the Convention meet this supreme need, it is important for *all the ministers* and *many af the laymen* to attend; to be present at the opening and remain to the final benediction, that they may carry back to their local churches not only the action, but the spirit of the Convention. This Convention is a great obligation, a great privilege, and a great history-making session. The churches should pay the way of their pastors and delegates to the Convention.

W. W. STALEY.

"He hath scattered abroad, He hath given to the poor;
His righteousness abideth for ever."

ELON LETTER.

The Music Department of the College has enjoyed a splendid growth this year. Prof. C. J. Velie, its director, is not only a capable musician, but an executive as well. He has built up the musical standards of the College, and next year a major is to be offered in music leading to the A. B. degree. Heretofore those who elected music and the supporting theoretical subjects had to pursue them as extras or count them toward the Ph. B. degree.

Prof. Velie has endeared himself to music lovers not only of the College, but of this entire section, by his organ vesper services each second Sunday afternoon and for the oratorios he has given—so far—the Messiah at Christmas, and the Seven Last Words of Christ at Easter. His work with the choir and the glee clubs, and at the daily chapel services has been of a high order, and has won for him the appreciation and approval of a growing number.

At the recent State Federation of Music Clubs, he won large recognition for himself and the College by his masterful accompanying of the famous artist, Irene Williams, and others, playing without notice for many who appeared on the program, but especially by his own piano concert given on the last evening of the convention. A press report declared that North Carolina had discovered a musical genius in the talented and cultivated director of the Elon College Music Department.

Prof. Velie is a tireless worker, and has accepted invitations from various music clubs to appear on their programs. He is a member of the State Organization of Glee Club Leaders and of the State Organ Guild. He is much in demand, too, at the civic organizations, such as the Kiwanis and Rotary. His peers in his own profession acknowledge his fine ability.

He is himself a composer, and several times at the Organ Vesper services has rendered his own compositions, which reveal a highly musical soul and spiritual aspiration.

And best of all, he is a rare and forceful teacher, successful in inducing his pupils to do their best.

His activity in the College life is not limited to his own department. He is a diligent worker in the local church and a member of its Finance Committee.

W. A. HARPER.

BETHLEHEM LETTER.

Character in education, is a diamond that scratches every other stone; it stands behind and backs up everything—the sermon, the poem, the picture, and the play. Character is power, is influence; it makes friends, creates funds, draws patronage and support, and opens a sure and easy way to wealth, honor and happiness. Character is a mark cut upon something, and this indelible mark determines the only true value of all people and all their work.

I know of no great men, except those who have rendered great services to the human race. Men are measured by what they do, not by what they possess. No man deserves to be crowned with honor whose life is a failure; and that life is a failure who lives only to eat and drink. There is in the man who gives his time, his strength, his life if needs be, for something not himself—something more truly Christian than all the ascetic fasts, humiliations and confessions that ever have been made.

It was character, not ability, that elected Washington and Lincoln to the presidency; while Webster bid high for it and failed. These men conquored before they spoke; they exerted an influence out of all proportion to their ability, and people wondered what was the secret of their power. We can only find the smallest part of Washington's personal weight in the narrative of his exploits. The authority of the name of Schiller is too great for his books.

The greatness of a country does not depend upon the extent of its territory, but on the character of its people. There should be something in a man's life greater than his occupation or his achievements; grander than acquisition of wealth; higher than genius; more enduring than fame. If there is any one power that will make itself felt, it is character.

Character will live on through the ages. Is Michael Angelo dead? Ask the hundreds of thousands who have gazed with rapt souls upon his immortal works at Rome. In how many thousands of lives has he lived and reigned? Are Washington, Grant, Lee, Jackson and Lincoln dead? Did they ever live more truly than today? What American heart or home does not enshrine their characters?

Picture to yourself, if you can, Egypt without a Moses, Babylon without a Daniel, Athens without a Demosthenes, Phidias, Socrates or Plato. What was Carthage, two hundred years before Christ, without her Hanibal? What was Rome without her Caesar, her Cicero, her Marcus Aurelius? What is Paris without her Napoleon, and Hugo, and Pere Hyacinth? What is England without her Newton, Shakespeare, Milton, Pitt, Burke, Gladstone?

With me great men rank first, heroes last. He is the greatest to me who emancipates me from the imprisonment of my surroundings and environments, who loosens my tongue, and unlocks the floodgates of my possibilities. He is a lens to my defective vision. I see things in a broader light; my horizon extends, my possibilities expand, my nerves thrill with the consciousness of added force, and my whole being vibrates with the magnetic currents from another soul.

This epataph was found on the tomb of an Egyptian ruler who lived in a pagan age more than forty centuries ago: "Not a child did I injure, not a widow did I oppress, not a herdsman did I ill treat. There were no beggers in my day, no one starved in my time. And when the years of famine came, I plowed all the lands of the province to its northern and southern boundaries, feeding its inhabitants and providing their food. There was no starving person in it, and I made the widow to be as though she possessed a husband." What ruler can say as much in our enlightened age. No man has come to true greatness, who has not felt in some degree that his life belonged to his race, and that God gives him, He gives him for mankind.

A right act strikes a cord that extends through the whole universe, touches all moral intelligence, visits every world, vibrates along its whole extent, and conveys its vibration to the bosom of God.

S. L. BEOUGHER.

"At heart he is not a bad fellow—the gorilla. He will fight humans only when cornered. His reputation for ferocity is largely unearned. Fundamentally he is not savage; he slays for food, or in defense of himself. His face is his true misfortune. The real danger in the gorilla is that *he* will be exterminated by over-zealous specimen hunters."—*Dearborn Independent.*

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson IV.—April 25, 1926.

"THE STORY OF CAIN AND ABEL."

Golden Text: *"Am I my brother's keeper?"*—Gen. 4: 9.

Lesson: Genesis 4: 1-26.

Devotional Reading: I. John 4: 16-21.

"And Adam knew Eve his wife; and she conceived, and bare Cain, and said, 'I have gotten a man with the help of Jehovah.'" or as another version has it, "I have gotten a man from the Lord." It is no mere coincidence that the story of the first family begins with these words; it is a part of the divine plan. *The first function of the family is to beget children.* It is a sweet and noble thing when a man loves a woman sincerely and purely, and it is the normal thing for them to give themselves to each other "for better or for worse." Marriage is a holy estate, being instituted by God in the time of man's innocency. It commands the blessing of the Almighty himself when it is entered upon soberly, discreetly, and in the fear of God.

But marriage is not the end. It is but the beginning. The love of man for woman, as pure and sacred as it may be, is a means to the end God had in mind from the first. Marriage is incomplete without children. Again I repeat it —*the function of the family is to beget children.* The childless home is an incomplete home, and it can never be anything else. Even where a home is childless by the providence of God, it is incomplete, as those who have childless homes will testify. It is through the family life established by the union of one man and one woman who love each other that the race is to be perpetuated. The homes which are childless because of circumstances are to be pitied; the homes that are childless because of wilful choice are condemned already. It is therefore no mere chance coincidence that the writer of this lesson says through Eve, "I have gotten a man from the Lord," or "I have gotten a man with the help of the Lord." God himself is a worker together with men and women in the creation of new life. There can be no holier or higher form of worship or devotion than participation with God in the perpetuation of the race.

"And again she bare his brother Abel." There is a special advantage in having more than one child that more than outweighs any disadvantages. The home is the great training school of God for the training of brotherhood and service and democracy, and all other things being equal, children have better, all-round development in the things that make for the kingdom of God when they come from homes in which the presence of other children in the home make co-operation and unselfishness and service and sacrifice, factors in the every-day life of the child. And it might be added, the life of the parents, for parents probably get as much from children as children get from parents.

"And Abel was a keeper of sheep, but Cain was a tiller of the ground." Men have different aptitudes. The Almighty has not created them alike, even if He did create them equal, as our Declaration of Independence asserts. One of the first and most striking characteristics of life in its lower stages is the division of labor. Certain cells are set apart to do one thing and other cells to do other things. It is so with man. We are all members one of another, but we do not all have the same office. Society moves forward because there are those who can do one thing and those who can do another. This is becoming increasingly true in these days of specialists.

"And in process of time, it came to pass that Cain brought of the fruit of the ground an offering unto Jehovah. And Abel also brought of the firstlings of the flock and the fat thereof." There was no Mosaic law as yet. It is not beyond the range of truth to say that there was no written law of any kind as yet. But there was a law written in the hearts and consciences of these men that bade them recognize a sense of stewardship. It was probably a growing conception—the scripture itself says, "In the process of time"—but even early men felt that God had a claim upon their material possessions. It is a striking commentary upon our so-called civilization that there are so many today in Christian America who have little if any sense of stewardship.

"And Jehovah had respect unto Able and to his offering; but unto Cain and his offering he had not respect." The Book emphatically states in other places that God is no respecter of persons, but it would seem that he has respect of persons here. Here are two men bringing their respective offerings, and He has respect unto the one while He does not respect the other. If one looks closely, however, he will see that here as elsewhere and always Jehovah runs true to form —He looketh at the heart. It was not a matter of respect for men. It was not a matter of preferring one kind of offering to another. It was all a matter of motive and spirit. Better a widow's mite offered in the spirit of genuine devotion and of sacrifice, than an abundance from the rich offered grudgingly and of necessity. "Not what we give but what we share." As the writer of Hebrews says, "By faith Abel offered a more acceptable sacrifice than Cain."

"And it came to pass that when they were in the field, that Cain rose up against Abel his brother and slew him." This was the natural outcome of the state of mind of Cain as recorded in verse 5, "And Cain was very wroth, and his countenance fell." Murder is not simply the mere act of taking an axe and hacking a man to pieces; murder is the malice and hatred in the heart, the angry thought that would jump into action if it were not afraid of the consequences. None other than the Master said that one must get back of the outward act to the inner heart if he would know the real meaning of the cammandments. Keep thy heart with all diligence. Do not allow feelings of hatred or malice or revenge lurk therein, for out of the heart are the issues of life.

"And Jehovah said unto Cain, 'Where is Abel thy brother?'" If even a sparrow does not fall to the ground that the Father does not see it, shall not the Father miss His children? "And he (Cain) said, (he lied, too, by the way) 'I know not.'" Then he added, "Am I my brother's keeper?" Ah, Cain, your off-spring is legion. There is little likelihood that your family tree will die, for its tap-root goes deep into the ground of human selfishness. There are those today who ask the question in the same kind of brazen and ironical way. And there are those who answer it by an absolute disregard for any but their own immediate loved ones and their interests. Nineteen centuries after the Master we still find thousands who have no sympathy for the "submerged tenth"; thousands who "pass by on the other side" from all human suffering and sorrow. Whether the question has ever been answered in a single verse or not, it has been answered once and for all in the Master's teachings. Christianity at its best always assumes that it is its brother's keeper.

"A fugitive and a wanderer shalt thou be in the earth." He who takes human life, thereby cuts himself off from that which is best in life. As Cain said, "It shall come to pass that every one that findeth me shall slay me." The murderer meets a thousand deaths. Like all the wicked, he fleeth when none pursues. The wages of sin is death. Be sure your sins will find you out. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy, and unto his God and He will abundantly pardon.

CHRISTIAN ENDEAVOR.

April 25, 1926.

"MAKING OUR CITIES CHRISTIAN."

Topic: *"How Can We Help to Make Our Cities Christian?"*

Scripture Reading: Matt. 11: 20-24; 28-30.

Daily Readings.

Monday, April 19th. Sinful Cities. Isa. 47: 1-15.
Tuesday. Prejudiced Cities. Acts 19: 23-41.
Wednesday. A City Mission. Jonah 3: 1-10.
Friday. Leavening Rome. Acts 28: 30-31.
Saturday. By Preaching Christ. Acts 4: 5-12.

Worship Service.

"The Lord is in His holy temple; let all the earth keep silence before Him."

1. Song—"Where Cross the Crowded Ways of Life."
2. Psalm 48.
3. Prayer.
4. Song—"In Christ There is No East Nor West."
5. Scripture Lesson(see above).
6. Song—"O Zion, Haste."

Leader's Talk.

The Christian Church has more churches in the country than in the cities throughout its bounds. Does this mean that we as a Church should be any less interested in the cities of America? At one time country people lived to themselves and city people to themselves. Now a large number of people from the city spend at least a part of their lives in the country on vacations, and a large number of country people spend a part of their time in the city. People are moving into the cities from country places by the hundreds and thousands, and the city problem becomes the problem of the country as well. It may be their problem even though they live in the country, with the automobiles and good roads which bring the city so near. The Christian Church has lost from its membership hundreds of people who have moved to the city where there were no Christian Churches. Any of us can cite examples of this.

Great cities where people are constantly going and coming. where often people are "following the crowd" and seem not to know where they are going, need sorely the influence of the Church. It would be an interesting thing for us to find out something about the activities of some of our large down town churches in our largest cities. Tremont Temple, the largest down town church in Boston, Mass., with a very large membership, ministers not only to the spiritual needs of people who come and go, but to the spiritual needs also. The Salvation Army in cities looks after the poor and the depressed where ever they are to be

(Continued on page 14.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

RAISING THE LEVEL.

Last week we stated that in the per capita giving to *denominational benevolences* we stand twenty-third down the list among the twenty-five leading denominations in the United Stewardship Council. That giving runs from $2.30 to $14.95 per capita with an average of $4.11; that only two are below us in their per capita giving for *denominational benevolences.*

This week we call attention to the giving for *all benevolent purposes.* For such, the same twenty-five denominations gave a per capita average of $5.71. This includes all benevolences—denominational, local, and outside. Our per capita giving for the same is $3.78, about two-thirds of the general average. The denominations varied from $2.32 to $16.18 per capita. We are nineteenth down the list.

Is it not time for our pastors, churches, conference officials, to give this matter serious consideration? Are we going to do a worthy part in the Kingdom work? Are we going to sit still and let others carry on the work? "Moses said unto the children of Gad and to the children of Reuben, 'Shall your brethren go to war, and shall ye sit here?'" Occasionally we hear some one speak as if our giving were large and generous. Surely they are not informed. Our people are as able to give as others. We are now giving less than one-fourth of our tithe of income. It is high time for larger giving on the part of all of us. It is time for us all to become at least tithers now. It is time for the church to actively enlist all its members in the giving. Two-thirds of all the members on our church rolls give nothing to our benevolent work. It is time to unite our efforts. It is time to cease excuses.

ORGANIZING FOR STEWARDSHIP.

Stewardship will not get very far in your church unless someone is definitely made responsible for pushing and developing the matter. There should be a Stewardship Secretary chosen in every church. He should have a real interest in the subject and know something of its importance to the spiritual life of the people. Stewardship is not a method of raising money; it is God's school for building character, for raising men and women. Churches should be careful in choosing this official and it should be done at once. As conferences soon begin to hold their sessions, we would call attention to the great importance of choosing an active Conference Stewardship Secretary. There needs to be one who will function. He should be a regular conference officer. Much of the success or failure of this work will depend on the kind of local church and conference Stewardship Secretaries chosen.

EMERGENCY MISSION FUND.

COLLECTIONS, MARCH 2-31, 1926.

J. F. Hilliard, Norlina, N. C.	$ 1.00
Newport News, Va., Church	167.00
Wakefield, Va., Church	26.00
Citizen's Bible Class, Elon College, N. C.	3.35
Old Zion, Norfolk, Va., Church	7.25
High Point C. E. Society	2.00
New Lebanon, N. C., Church	47.35
Eure, N. C., Church	16.25
Mt. Olivet (G), Va., Church	10.76
Spring Hill, Va., Church	10.10
Union (Southampton), Va., Church	37.00
Berea (Norfolk), Va., Church	33.65
Liberty Spring, Va., Church, additional	2.00
S. F. Kelly, Fayetteville, N. C. (Zion Church)	3.00
J. T. Kelly, Fayetteville, N. C. (Zion Church)	3.00
Mt. Pleasant, N. C., Church	18.75
Suffolk, Va., Church	1,066.05
Girls Missionary Society (Suffolk Church)	54.75
Liberty, Virgilina, Va., Church	10.70
Mrs. Linda Sewell, W. Durham, N. C.	5.00
Miss Vera Gilliam, Reidsville, N. C. (Bethlehem Church)	6.00
Richland, Ga., Church	15.00
Mt. Auburn, N. C., Church	48.10
Mrs. Elizabeth Moore, Salisbury, N. C.	5.00
A Friend (Liberty, Vance)	5.00
Morrisville, N. C. Church	13.60
Miss Margeria Ayscue, (Liberty, Vance)	5.00
W. G. Winn, Henderson, (Liberty Vance)	5.00
O. W. Ayscue, Henderson, (Liberty Vance)	5.00
F. F. Asycue, Henderson, (Liberty Vance)	5.00
Berea (Alamance), Altamahaw, N. C., Church	13.50
Elk Spur, Fancy Gap, Va., Church	7.61
Young People's Missionary Society, Dover, Del.	10.00
Franklin, Va., Mrs. J. B. Gay	20.00
Elm Avenue, Portsmouth, Va., Church	45.00
Lee's Chapel, N. C., Church	10.00
Randleman, N. C., Church	25.48
Christiana, Ala., Church	4.05
Pleasant Grove, Ala., Church	3.20
Roanoke, Ala., Church	15.00
W. E. Lindsey, Mt. Airy, N. C.	5.00
Miss Naomi Boyce, Washington, D. C.	15.00
Hines Chapel, N. C., Church	18.55
Mrs. J. M. Raby, Windsor, Va.	20.00
Henderson, N. C., Church	56.60
Fuller's Chapel, N. C., Church	22.75
Mebane, N. C., Church	25.00
Pleasant Union, N. C., Church	1.65
Pleasant Hill (A), N. C., Church	37.00
Lebanon (Semora), N. C., Church	42.16
Spring Hill, Ala., Church	7.65
Bethany, Ga., Church	4.00
Pleasant Hill (Benson), N. C., Church	20.67
New Hope, Abanda, Ala., Church	31.80
Citizen's Bible Class, Elon College, N. C.	4.22
Palm Street, Greensboro, N. C., Church	23.10
Missionary Society, Windsor, Va., Church	17.00
Rose Hill, Columbus, Ga., Church	24.72
Missionary Society, Rose Hill Church, Ga.	26.00
Ambrose, Ga., Church	33.75
Barrett's, Va., Church	7.02
Apple's Chapel, N. C., Church	39.90
H. P. Hilliard and family, Manson, N. C.	2.35
Franklin, Va., Church	331.29
J. F. Hilliard, Norlina, N. C.	1.00
Youngsville, N. C., Church	6.50
Webster Community Church, Havre de Grace.	30.00
	$ 2,646.18
Total Emergency Fund	$ 2,646.18
Total Regular Sunday School	311.66
Total Special Sunday School	74.91
Rocky Ford Building Fund	242.58
Total Collection on pledges	45.00
Western N. C. Conference, appropriation to Home Missions	314.19
	$ 3,634.52
Check to R. W. Malone, Treasurer	$ 3,434.52
Negotiable Note	200.00

J. O. ATKINSON,
Mission Secretary.

A NATIONAL PROBLEM.

(Continued from page 5.)

The illiterates in many instances are not to blame for their condition. Many of them have never had a chance. If we knew the background of their lives, we would be impelled by a sense of pity and of duty to render every service we could to free them from the shackles of ignorance.

In nearly every community of any size there are such individuals to be found. One of the greatest satisfactions that can come to a person who has had a chance and has availed himself of the opportunity to learn to read and write is to help some person, groping in the darkness of ignorance, find his way out into the light of knowledge and understanding. One cultured Christian woman of my acquaintance accepted the challenge recently to teach a man past sixty years of age to read and write. She told me that to see the eagerness the man exercised in trying to learn to read and write and the satisfaction he experienced when he was actually able, after four weeks of effort, to read from the Bible and write his first letter to a more fortunate brother in the West was one of the greatest joys in all her life.

One man fifty-eight years of age, in Dale County, Ala., was unable to read or write. He was censured and criticised and labeled as a "numbskull" by people who were more fortunate. He heard of a school teacher who was giving three weeks of her vacation in conducting a class for men and women who could not read or write. He joined the class, and told how his father had died leaving the mother with a family of seven little children and a heavy mortgage on the farm. He being the oldest boy, it was necessary for him to assist his mother in every way possible to support the family. Hence, he was deprived in childhood of all opportunity for an education. When he became grown he was ashamed to go to school, and hence all through life had been transacting his business by making the letter X instead of writing his name. Under such conditions there was more to his credit than to those who condemned him because of his ignorance.

Illiteracy is not synonymous with incapacity. Many of the illiterates have just as great capacity for learning as have any of us. With them, it has not been a question of capacity for learning, but of opportunity. The mentally defective and feeble-minded are not included in the group to which I refer. The illiterates that constitute the problem which we as a nation must face, and about which every true American must be concerned, are those who have average mental capacity, but who have never had that capacity developed by the magic wand of learning. What a tragedy that thousands of men and women in our country should be thus handicapped for life, when a little personal interest on the part of the more fortunate would liberate them from the handicap.

I know personally a prominent educator who, at the age of twenty years, could neither read nor write. He was ill from birth until ten years old, and unable to go to school. A false sense of pride kept him from starting at that age. His mother also being an illiterate did not realize the need of insisting that he attend school. Thus he was permitted to grow up without any knowledge of reading or writing. At the age of twenty he was learning the painter's trade. A young clerk in a grocery store heard of his sad plight and offered to teach him to read and write. His progress was so rapid and his thirst for knowledge became so intense that he started to school with children in the primary grade. He finished the grammar grades in three years, high school in three years and college in three years; received his doctor of philosophy degree at the

age of thirty-two, and is today one of the ablest ministers of his denomination, and at the head of a large university. The young clerk who unlocked the mind of this intellectual giant has remained at his humble station in life. But in his kind act of service he lighted a mind that has passed on the light of learning to countless thousands. What a tragedy that the powers of any life should be unrealized because we withhold from it the mystic torch of learning.

There are men and women in nearly every community who are illiterates because of misfortune. They haven't had a chance. Their illiteracy is not necessarily their disgrace. The disgrace is upon the people who, not so handicapped, are living in the same community where these illiterate people live and permit such conditions to continue. Every person of us who has the advantage of being able to read and write should realize that but for the hand of a more kindly providence, we ourselves might be among the handicapped. If we had never had the proper contacts in life, we would be no better off than they. How could they have learned without a teacher? Never having had the privilege of being taught, the printed page remains a blank page to them, the same as a printed page in the Chinese language is a blank to us because we have not been taught to read Chinese.

Every literate person has a moral obligation toward the illiterates. The Golden Rule impells us to do by them as we would have them do by us, were their and our conditions in life reversed. Our Master's declaration, "Inasmuch as ye did it unto one of the least of these, my brethren, ye have done it unto me," should incite within us a determination to respond to this challenge of service. Moreover, we are morally bound to be interested in the problem because of the consequences of indifference. There could scarcely be a greater tragedy come to a life than to have to live in an enlightened community without the blessing of enlightenment in one's own life.

We individually have a social obligation in helping to solve the problem of illiteracy. Every literate person in this country shares in the responsibility to stamp out the curse of illiteracy. We owe our interest and assistance to those who are handicapped by the curse of illiteracy. We owe it to society to do what we can to increase the efficiency of the handicapped. Statistics show that the efficiency of common laborers who are illierate is increased on an average of twenty-five per cent when they are taught to read and write. Think of the enormous waste of potential power —power that could be realized and utilized for the common good!

The problem will become more baffling with the passing years. Illiterate parents are apt to bequeath to society a family of illiterate children. Illiteracy increases at an alarming rate unless society launches a systematic crusade against it.

Early in the nineteenth century the French republic realized that it had an illiteracy problem, but the government did not take the problem seriously. Not until in 1844 did the government become alarmed at the situation. At that time it discovered that illiteracy had been reproducing its kind until 44 per cent of the people of France were illiterates. Realizing then that the situation was a source of weakness, and a menace to all of France, the government set itself to the task of educating its illiterates. Urgent appeals were sent out to every organization and society to make their major task that of wiping out illiteracy. In one year more than a million men and women had received instruction. In six years France reduced her illiteracy from 44 per cent to 4 per cent.

If the United States will face its problem squarely and approach the task seriously, illiteracy in our country can be reduced to the very minimum within four years. Every social-minded person who can read and write will seek to do a worthy part in this work in appreciation of the contacts in life that have saved him from the curse of illiteracy. Why should we keep our knowledge to ourselves? Why refuse to let some other life light its candle of learning at the lamp of our knowledge, when we lighted our lamp of learning at the light of some other life? Why should any one be so unsocial as to keep knowledge to himself that could be shared with another and leave him none the poorer? A thousand torches can be lighted from the same torch, and that torch still will burn as brightly. A thousand minds can be lighted from one consecrated mind and that mind itself be the richer. Gruber, in his poem on "Roses," expresses the social obligation that rests upon every literate person toward those who can neither read nor write.

"The roses red upon my neighbor's vine
Are owned by him, but they are also mine.
His was the cost and his the labor, too,
But mine as well as his their loveliness to view.
They bloom for me, and are for me as fair
As for the man who gives them all his care,
Thus I am rich, because a good man grew
A rose clad vine for all his neighbors' view.
By this I know that others plant for me,
And what they own my joy may also be;
So why be selfish when so much that's fine
Has been grown for you upon your neighbor's vine."

There is, moreover, a patriotic obligation resting upon every citizen to assist in the campaign against illiteracy. A sense of pride in having our nation in the first ranks of literacy should stir each individual with emotional zeal. The peril of having more than five million voters who are unable to keep informed upon the current issues in the various elections is occasion for real alarm. Think of the waste of time and money the nation experienced in the World War when it found that seven hundred thousand men in the first draft were illiterates, and the government had to make provision for their instruction. Literacy is the primary basis of efficiency in war as well as in peace. The problem of illiteracy is a challenge for every person interested in reform to rally to this great need.

Every great reform requires agitation, organization and mobilization. Some of the States have already led the way and blazed the trail in this great work. The story of Mrs. Cora W. Stewart's moonlight schools in Kentucky reads like a thrilling romance. In the evening hours of twilight thousands of men and women of Kentucky have been freed from the bondage of illiteracy through the moonlight schools Mrs. Stewart has organized for this purpose.

An intensive campaign has also been launched in North Carolina and Alabama to wipe out illiteracy. The Governor of Alabama issued a proclamation for "Anti-Illiteracy Day," calling upon every literate citizen of the State and every organization to observe the day in recognition of the State's obligation towards its illiterate citizens. North Carolina launched an intensive campaign against illiteracy, and in one month gave instruction to 10,000 illiterate men and women, which enabled them to read and write Delaware has this year launched an intensive anti-illiteracy campaign. Several other States have done the same.

Practically every community has some illiterate citizens. One man in a town of five hundred population said he knew there were no illiterate people in his town, but investigation disclosed the fact that there were seventeen men and women of his town who could neither read nor write. Another town of six thousand population was surprised to find that it had two hundred and eleven men and women of voting age who were illiterates. This pathetic problem of illiteracy can only be reduced by the individual citizens dedicating themselves to the task.

Every literate individual can have a part in this crusade against ignorance by showing a keen interest, by assisting in taking surveys, by volunteering to assist in conducting, or in assisting in promoting schools for illiterates, or by teaching some illiterate person privately. There could scarcely be a greater joy than one experiences in introducing an adult mind to the new world, the new opportunities, and the new hope embodied in the knowledge of reading. One teacher in Kentucky taught eighty-two illiterates in six weeks. Every literate man and woman and child should dedicate themselves to the task of helping in some way to wipe out illiteracy from the nation. The slogan of each individual should be:

"I am only one, but I am one;
I cannot do everything, but I can do something.
What I can do, I ought to do,
And what I ought to do,
By the grace of God, I will do."

No greater opportunity for genuine social service can be found than in the crusade against illiteracy. The interest of the Churches, of the Sunday Schools, Christian Endeavor Societies, brotherhoods, Rotary Clubs, women's clubs, commercial clubs, lodges, press associations, bankers' associations, etc., should be enlisted. It is a problem for society to solve, and the responsibility for its proper solution rests upon the individual citizens who lament the situation.

If England, Germany and all the Scandinavian countries have reduced illiteracy to a negligible figure, confined chiefly to mental incompetents, no man or woman of us will fail to assume our individual part in assisting our own America to wipe out its illiteracy. The national slogan, "No illiteracy in the United States by 1930," can be realized.

In behalf of our national honor, in behalf of our national pride, in behalf of social justice, in behalf of the more than five million men and women in the United States who are unable to acquire knowledge from the printed page, unable to develop their personalities in the fullest way or to come to their largest self-realization, unable to record their thoughts or express their love to those who live away, in behalf of justice to them, every man and woman whose life has been blessed with an education should accept the challenge to have a worthy part in this great program of reclamation.

R. C. H.

ROSEMONT REVIVAL.

Pre-Easter evangelistic services were held at the Rosemont Christian Church from March 28th to April 4th. The pastor was assisted in these meetings during the week nights by Rev. H. S. Hardcastle, the popular and successful pastor of the Suffolk Christian Church, whose sermons were interesting and helpful, and were well received by our people, all of whom will be delighted to have him visit this community again.

The meetings resulted in twenty additions to the church, and much other good to the community as a whole.

The work here is moving along very nicely. Some changes have been made recently in the Sunday School, which will enable the children to receive greater attention, and the adult department to be more efficient. Mr. H. R. Morrison, general superintendent, and his faithful corps of officers and teachers are doing great work in the school, with which the pastor is most delighted.

J. F. Morgan.

Christian Orphanage

Dear Friends:

Our report for this week carries us over the five thousand dollar mark. One more rung in the ladder reached and passed. Climbing from the fourth to the fifth rung in the ladder was pretty hard climbing. It is always hard climbing when you don't push hard. But it is easy if you are good pushers.

This week starts off our Easter offering nicely, and we thought we would reach the $500.00 mark, but we just lacked a little. Let us make it more next week. Our goal is $4,000 this year. Help us reach it. It always makes us happy to reach a goal. I know it makes you happy to see your Church and Sunday School stand head of the list. Don't forget the Easter offering in your Church. This is one time we want every Church and Sunday School to take a part.

Our new building is nearly finished. Just a few more touches with the paint brush and the floor to lay and it will be done—and it is a beauty, too! We want you to see it. A first class job, and nicely arranged. Don't you want to mail us a check to help us finish paying for it? We will appreciate it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 15, 1926.

Amount brought forward		$4,350.95
Sunday School Offerings.		
North Carolina and Va. Conference:		
Apple's Chapel	$ 3.42	
Elon College	5.00	
Main Street, Durham	5.00	
Berea, Feb., Mar. & April	7.50	
		20.92
Western N. C. Conference:		
Smithwood	$ 2.00	
Randleman	5.67	
		7.67
Eastern N. C. Conference:		
Morrisville		2.00
Eastern Virginia Conference:		
New Lebanon	$ 5.00	
Union (Surry)	3.00	
Mt. Carmel	4.09	
Dendron (last quarter)	16.46	
		28.55
Alabama Conference:		
Rock Stand (last quarter)		1.85
Georgia and Alabama Conference:		
Richland		1.00
Valley Virginia Conference:		
Dry Run		4.50
Special Offerings.		
Mr. and Mrs. W. E. Godwin	$50.00	
J. F. Burnett	4.60	
R. B. Wicker, support of Edna	15.00	
R. B. Wicker, dress for Edna	2.30	
W. A. Rascoe, support of Lois	15.00	
Mrs. J. W. Page	5.00	
Interest check	12.50	
		104.40
New Building Fund.		
J. A. Kimball	$20.00	
J. F. Hilliard	20.00	
J. O. Wiggs, Norfolk, Va.	5.00	
Mrs. Davis	3.00	
		48.00
Special Easter Offerings.		
Richland	$ 4.68	
Enigma	11.20	
Martha's Chapel	4.75	
Lanett	18.00	
Turner's Chapel	5.56	
Union (Va.)	9.00	
Fuller's Chapel	5.39	
Mr. and Mrs. Julian Pace, Mebane	5.00	
Leaksville	10.63	
Leaf River, Ill., Church	4.85	
Miss Stella Sharp, Mayoden, N. C.	5.00	
Liberty Church and S. S.	6.35	
Vanceville Church and S. S.	5.00	
Ramseur	36.65	
Smithwood	4.33	
Graham Providence Christian Mem'l.	12.76	
Kallam Grove	.85	
South Norfolk	42.58	
Christian Temple	28.25	
Morrisville	8.32	
First Church, Richmond	82.79	
Pleasant Hill	17.68	
Mrs. Lula F. Brickhouse	30.00	
Haw River	14.25	
Mrs. M. E. Wilkins	3.00	
Bennett	3.20	
John M. Yow, Bennett	1.00	
T. E. Brickhouse	25.00	
C. C. Phillips	5.00	
Hopedale	25.00	
Mayland	7.00	
Mrs. B. F. Gwaltney	2.00	
Cordelia Sale	.50	
J. F. Gwaltney	.50	
Hank's Chapel S. S.	2.35	
Ralph O. Smith	10.00	
Union Grove	3.45	
		461.87
Grand total		$5,031.71

LET'S TRY OUR BEST.

My own talent may be so limited that I can render, personally, but one or two kinds of service, and they of the humblest kind. I may never be able to teach, nor preach, nor serve as a missionary; and yet by the giving of my money, I can support those who can do these things, and I thus become a partaker in all kinds of service for the Kingdom and in all parts of the world. And the best of it is, that I am not rewarded according to the amount of money I am able to give, but to the amount I am willing to give. With God, it is not the amount that counts, but the spirit and the sacrifice behind it.

Each of us has a great work to do and a brief time in which to do it. May we feel that we are stewards in this world, put in trust for Thy glory.

So true is each member to this good cause, that when one can't meet with us they send their dues. That shows a most loyal disposition to one another and to God. We love to meet together, to mingle with friends socially. The so many little kindnesses we show for one another show more love for Christ and strengthen us in this good and precious work.

May we all press forward to the mark of the high calling in Christ Jesus. Let us encourage others to come and worship with us; let us "boost" our Society; let us visit one another more and talk over new plans; let each of us find something to do. To give our thought, our love, our talent, is just as important as to give our money. I believe with Paul that prayer is the greatest force in the world. So let us pray without ceasing.

One sister gave me her dues to take to the Society last month. She wanted to be with us, but could not go. Her face was radient with joy helping in that way, and I feel that her heart and her prayers were with us. May each of us catch a glimpse of the heavenly light in this little work for Christ. I think it one of my greatest pleasures to know I can be of a little service to my Lord in this Society. I am glad to be able to serve in my humble way. So little I have done, that I want to render more thanks to the Lord.

Let's find each member some work to do in the Society; and let each one do their best when called upon. Don't say that you can't do it, but say that you will try the best you can with God helping you. We must surrender all things to Him. He will help those that ask help of Him. Some others can do things better than I can, yet that cannot prevent me from trying to do my best.

Let's make our meetings of much importance, meeting promptly, and then after the service is over, take time to converse socially with each other.

MRS. ALMIRA HINTON.

Sunbury, N. C.

COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

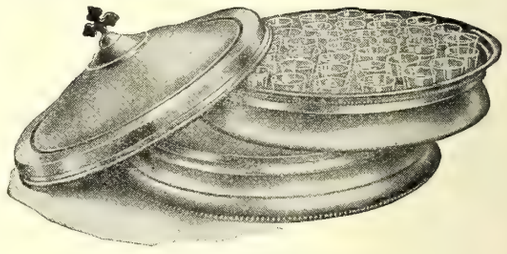
Aluminum is light in weight, durable, and does not tarnish.

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlockink, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**

SILVER-PLATE.

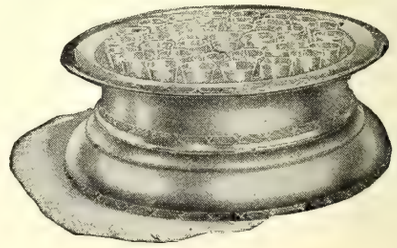
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
Cover No. 5—Silver-plate; fits Tray No. 85	**16.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**
Bread Plate No. 3—Narrow rim	**9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

Send Order to THE CHRISTIAN SUN

1536 E. Broad St.. - - Richmond Va.

MATTHEW.

(Continued from last week.)

A bruised reed is a broken contrite heart; such a one the Lord will deal tenderly with, and those warm desires will be kindled to a flame.

Our Lord spake of the unpardonable sin being against the Holy Ghost! In the loose opinions of fallen man, he might be brought to suppose, if there be three distinct persons in the one God, that the Holy Ghost must be the greatest; but let it be remembered, that the Holy Ghost is God in operation. God is a spirit, and there is one Holy Spirit, and that the Lord Jesus possessed without measure!

NOTE. Through this eternal spirit he offered up the great sacrifice to his *divinity*. Thus, for a person convinced by light in his understanding, yet bitterly to resist the truth, which he feels to be pointed against him, he is offended at the light, which is truth; his opposition rises to malice in the heart, ambition in his will; his carnal enmity, by giving place to the devil, genders into infernal hatred against God, His ways and His people; ready to attribute the work of God to the devil—despitefully resists the Spirit, and cries against his enlightened soul! Such infernal wickedness can never be forgiven in the law-world that then existed, nor in the gospel world then to come. Christ died not for that sin; neither intercedes for such. A man in that state is illustrated in the following parable, viz: When the unclean spirit, even the spirit of idolatry, with other filthy desires, is gone out of a man, he (the spirit) walketh through dry places—that is Jejune, dreary, barren, no moisture; not a drop of consolation—seeking rest in vain; gloomy, dismal. I have seen the like of this in a human creature, much deranged, and in black despair; when hope is fled, and Satan helps on despair, they sink into the nature of Satan; they hate God and every thing that's good, and are totally emptied of all divine impressions. But to return to talk about the unclean spirit, who explores this fallen world, as high as the air, as wide as space, as deep as hell, in perpetual torments; every where he goes he feels hellfire, always full of great wrath.

If there be any sort of satisfaction that such a spirit can feel, it is when he can be venting his infernal malice on man, or even a beast, or ever on the lost souls of the human family. In the days of yore, demons could torment men's bodies, before the gospel dispensation took place. The text reads as if the unclean spirit went out of the man of his own will; but we may expect when light and truth enters, darkness and the spirit that works in the children of disobedience is obliged to depart, and can never return, unless we give space. The unclean spirit discovered the situation of the man's soul where he in operation once dwelt: he views the house swept of all gracious impressions, garnished with vainglory, self-righteousness: Christ shut out, and rejected; an open door, no watch kept; the unclean spirit, knowing that he was too weak alone to keep that place, he collects seven wicked spirits (seven is a perfect number), thes emore horribly wicked than the unclean spirit; concluding, if they all could enter, they could so fortify themselves that such a man was sure. They entered without resistance—so the last state of such a man yas, and is, worse than the first. So was the miserable state of the Jews, who resisted doctrines as clear as light itself, and saw miracles, that God only could effect. Some men suppose that the unclean spirit gathered those seven spirits by reason the place was hard to take. I think when the evil spirit makes his first attempt, it is not with sword in hand, but temptations, flattery, lies and deceit; if he is resisted with prayer, he flies. The conclusion is, if we give no place to the devil, God will never give him power to take us by storm. The similitude of such an apostate exactly fitted the ambitious Jewish nation; those wicked spirits keep the Jews still in hatred and unbelief. Note: sweeping is outside work; not like washing.

CHAPTER XIII.

There are several remarkable subjects to be observed in this chapter. First, the sower and the seed. The good seed is the pure word of God, the sowers were Christ Himself, and those whom He sent. The seed was kept pure during the life of the apostles, and some time after; but the pure word has been woefully corrupted since; yet not so corrupted but it yet makes converts. The different kinds of earth have an allusion to the different state of men's minds. The enemy sent out false teachers, who sowed corrupt seed, and produced false professors, who opposed the truth. The disciples asked if they might have liberty and power to root them up, as the enemies who despised Moses' law were put to death; but the Saviour would not allow it. Let all grow together in the field, or the world, until judgment; the angels will gather them for the fire. The Lord said to His disciples, to you it is given to understand the mysteries of the kingdom, and the meaning of parables, but not to others. Why so? Because the former became His scholars, and prayed Him to teach them, but others would not. So it is now. Reader, how is it with you? Another parable put He forth, saying, a woman hid a piece of leaven in three measures of meal, and it stirred and swelled till the whole was leavened. Reader, dost thou know the meaning of this? A little grace put into the heart, if nourished and improved, will sanctify body, soul and spirit: for believers, by faith in the promises, by divine influx partake of the divine nature. And that can increase. Another corresponding doctrine, we will observe: the treasure hid in the field, the wise, seeking merchant bought the field, but it cost him all he had. The merchandise of divine wisdom is better than the merchandise of gold. Reader, if ever you gain heavenly wisdom, it will cost you all you have, little or much. I expect you understand it.

Now, learn the parable of a learned scribe. He is a man versed in the old Levitical law, and being translated into the new kingdom, being acquainted with the mysteries of both Testaments, he can draw precious things out of the Old and the New, whereby he is able to feed, edify, and build up the Church of Christ. Paul was one such, and almost none such. The parable of the net cast into the sea, gathering in and drawing out many fishes, both good and bad, some preserved, the rest were cast away. This is like great revivals, many profess and become members of Churches, yet the great dep of the heart being never broken up, they become nominal Christians, dwelling in some Church where they carry religion in one hand, riches and honor in the other; who at the end of the world will be cast away! Reader, have you seriously considered these sayings? Notice the last verse, how that none are saved irresistibly, though the Lord Himself should be the minister!

Unbelief is not the only damning sin, as some men assert. Sinners are condemned or damned by the law, and unbelief prevents the saving effects of the gospel.

CHAPTERS XIV AND XV.

Peter, venturing to walk on the water to Jesus, feared when the seas raved. Here observe there is no safe walking but by faith, and as faith fails we sink; so it will be with every poor soul who leaves the body without saving faith, he will sink like a stone to its center. Note xv. 13, people in Churches are planted, as Paul calls it; but many are added to Churches that the Lord added not, and all who are not planted by the spirit of truth will be rooted up!

In the fifteenth chapter, notice how prevailing persevering faith and prayer is. The woman of Canaan followed Jesus; would take no denial, and if counted as mean as a dog, would not in the least resent it, but prayed the Lord to give her the dog's portion, even the crumbs that may fall from the children's table. The answer was reviving, viz: O woman, great is thy faith; be it unto thee even as thou wilt! Reader, follow the example, it is worthy of imitation.

CHAPTERS XVI AND XVII.

I shall illustrate on four cardinal points. First, the nature and danger of false doctrine, compared by the Judge, to be of the nature of leaven, which may spread through the whole Church in succession. People in our day think too favorable of false doctrine, even such as they themselves believe to be false; and ministers are counted rigid and uncharitable who warn people to beware of error—or leaven.

—From "Divine Oracles Consulted," by James O'Kelly.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

EVERY CHRISTIAN A PREACHER AND MINISTER.

"In all things approving yourselves as ministers of God."—2 Cor. 6:1-7.

As has been said, some preachers may not be Christians, but every Christian is a preacher.

Every Christian is responsible for proclaiming the gospel, for revealing to the world the spirit of God and the power of Jesus Christ, for showing that kindness is better than hatred, and that God is mighty in mercy and forgives all sins. If Christians do not live the life they profess and do the deeds of human love and kindness, preachers will be terribly alone and the world a sorry aspect.

We are also ministers. To minister is to apply preaching. Ministry is applied religion. "Bear ye one another's burdens and so fulfill the law of Christ." "Inasmuch as ye did (do) it unto one of the least of these ye did (do) it unto me."

Are we thus qualifying ourselves? If we are not, we are not doing our share of soul-saving which the Lord has placed upon us.

Prayer.—Our Heavenly Father, help us not to receive the grace of God in vain. We indeed pray for our pastor, and for all the preachers who bear the burdens of the Church. Grant unto them the leading of many into Thy kingdom, and may they ever be kept close to the source of spiritual power. We pray for our own poor souls that we may not fall short of our responsibilities and that we may preach by our own lives and our daily ministry and that we may minister indeed to those who need, especially the unsaved. *Amen.*

TUESDAY.

FOR LOVE'S SAKE.

*"Wherefore, though I might be much bold in Christ to enjoin the that which is convenient, yet for love's sake I rather beseech thee. * * *"*—Epistle to Philemon, vs. 8-18.

The letter of Paul to Philemon is the record of a magnificent experiment in Christian love. It is the only one of his letters which is addressed to an individual on a private matter. When Paul was engaged in his three years' ministry at Ephesus, he went to Colossae, where the converts included a wealthy merchant, Philemon. Being a generous man, he allowed the little Church to meet in his home. A Phrygian slave, among the lowest group of all, Onesimus, robbed his master and ran away. In some manner while in Rome he met Paul and was converted. Then began an interesting discussion on a matter of Christian action.

Ought Onesimus to return home? It is so decided, and Paul writes this letter for him to carry to his old master, Philemon. It is a model of frank, courteous, and loving appeal. The more you meditate upon the story, the more you will think of its application to law and conscience and current action. "For love's sake!" This is the miracle of the gospel. Love transforms the slave, gives him a new motive and a new sense of his duty. Love transforms all human relationships. It can do so today if given an opportunity.

Love transforms masters. It changes the emphasis from our rights to our duties. It is the magic of love which makes a mother do gladly what you could never hire her to do. It is the motive of the teacher, serving his pupil. If love is in your heart and mine, it will enable us to do anything for any man of any race, at any time, in any way!—*Ernest Bourner Allen.*

Prayer.—That we may learn from Jesus' example and teaching, the beauty of forgiveness for love's sake, remembering that our Heavenly Father so loved us that He gave His only Son as a ransom for us.

WEDNESDAY.

RELIANCE UPON GOD.

"God will surely visit you and bring you out of this land."—Gen. 50:22-24.

Joseph had reached an honored old age. Through all his checkered life an invincible faith had supported him. The God of his fathers would not fail—could not fail. The children of Israel were in the land of Egypt; but Jehovah would not overlook them, nor would His memory fail—"God will surely visit you."

This is faith—to trust God for the present and for the generations that are to come. Some while ago, we visited a country Church in another State, a Church of precious boyhood memories. Great was our joy to find a thriving, prosperous congregation, bent on good works. There came a recollection of an old-fashioned prayer meeting held twenty-five years ago. That night the older members had fallen into a melancholy strain. They were outspoken in criticism of the young folks of that day. "What will become of this Church when the older members are gone?" they asked.

On our recent visit we found that all the older members had passed away. The thriving Church of today is upheld by what was the young group of twenty-five years ago. Certainly the Church is not neglected. It is the keeping of the promise—"God will surely visit you." God has not forgotten this generation. The God of Abraham and of Isaac and of Jacob is the Eternal Father; He will not slack until the last willing son of Adam has found the habitation of the redeemed.—*Rev. John Harrison Allen.*

Prayer.—That our faith in our Heavenly Father may grow stronger with the passing years, and that our little ones may learn the inestimable value of His promises to those who trust in Him.

THURSDAY.

WILLING TO BE STRONG.

"Quit you like men, be strong."—1 Cor. 16:13.

*"Be strong and of good courage * * * for there is a greater with us * * * With us is the Lord our God to help us and to fight our battles."*—2 Chron. 32:7, 8.

"I love the man that can smile in trouble, that can gather strength from distress and grow brave by reflection. It is the business of little minds to shrink, but he whose heart is firm and whose conscience approves his conduct will pursue his principles to death."—*Thos. Paine.*

"Rembrandt's domestic troubles served only to heighten and deepen his art, and perhaps his best canvases were painted under stress of circumstances and in sadness of heart. His life is another proof, if needed, that the greatest truths and beauties are to be seen only through tears. Too bad for the man! But the world—the same ungrateful, selfish world that has always lighted its torch at the funeral pyres of genius—is the gainer."—*Jno. C. VanDyke.*

"The courage we desire and prize is not the courage to die decently, but to live manfully."—*Carlyle.*

Prayer.—Our Father, Thou art our strength of whom shall we be afraid. Let come what will we will trust in Thee. Oh, may we draw near to Thee that we may have Thy grace and mercy in every need and be bold to acknowledge Thee in all our ways. In Christ's name we ask it. *Amen.*

FRIDAY.

AN EXAMPLE OF PERFECTION.

"Ye shall be perfect as your Heavenly Father is perfect."—Matt. 5:48.

*"Be perfect * * * live in peace * * * and the God of love and peace shall be with you."*—2 Cor. 13:11.

"The highest study of all is that which teaches us to develop those principles of purity and perfect virtue which heaven bestowed upon us at our birth, in order that we may acquire the power of influencing for good those amongst whom we are placed, by our precepts and example; a study without end—for our labosr cease only when we have become perfect—an unattainable goal, but one that we must not the less set before us from the very first. It is true that we shall not be able to reach it, but in our struggle toward it we shall strengthen our characters and give stability to our ideas, so that, whilst ever advancing calmly in the same direction, we shall be rendered capable of applying the faculties with which we have been gifted to the best possible account."—*Confucious.*

Prayer.—Our Heavenly Father, in Thee we live and have our being. May we not forget Thy word and thereby perfect Thy love in us day by day. May we hunger and thirst for Thy word and be filled with Thy life. Make our little prayer hour sweet and our whole life throughout the day an attainment unto the unity of faith, knowledge of Jesus, growing in grace until we shall measure unto the fullness of Him.—*Amen.*

SATURDAY.

"TUNING IN" ON HEAVEN.

"Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."—Matt. 18:18-20.

A violin lying silent in a room where conversation is going on, suddenly gives out a distinct note. No hand touched it, but the pitch of some spoken word had corresponded in wave-length to one of the strings on the violin, and it had leaped at the sound. They had symphonized.

In a certain "upper room," a group of people are gathered, and as one leads in prayer, he asks for the release of Peter from prison on this the last night before his appointed execution, and every heart throbs "Amen." "If two of you shall symphonize," says Jesus, "it shall be done" (such is the Greek). It was done.

There are wave-lengths in prayer, as in radio. How shall we tune in? There must be harmony among ourselves. Prayer-waves from unforgiving hearts are blurred. Agree in petitions—yes, but in spirit above all!

Tune in with God, on the wave-length of faith in Jesus Christ—the only Mediator (or wave-length) between God and man. If we ask anything according (chording) to His will, He heareth us.

Radio may be used to convey ideas, guide airplanes, and to transmit power. Similarly, by keeping our hearts in symphony with God, we, too, shall receive consolation—"My grace is sufficient for thee"; guidance—"Go join thyself to this chariot"; and power from God!—*Rev. D. Raymond Taggart.*

Prayer.—Lord's Prayer, all the circle joining.

SUNDAY.

"THE PRIZE OF LEARNING LOVE."

"If we love one another, God dwelleth in us, and His love is perfected in us."—1 John 4:8-12.

An extremely strong statement this! It is easy

(Continued on page 13.)

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Hey Kiddies:

The sun is shining so brightly and the breeze is so warm, it seems everyone should be happy!

Here is a game to play, though, if the sun quits shining and there comes an April shower!

Try it, Kiddies; its the most fun.

YOUR EDITOR.

HCCKLE, BUCKLE, BEAN STALK—A GAME TO PLAY.

A thimble, a cork, a ring, or other small object may be used for hiding. All of the players leave the room but one, who places the object in plain sight, but where it would not be likely to be seen, as on the edge of a picture frame, in a corner on the floor, etc. It may be placed behind any other object, so long as it may be seen there without moving any object. It will be fun if you can find some place to hide your object that is almost the color of what you are hiding. For instance, if you are hiding a thimble, hang it on the key of your door.

When you have your object hidden, call in all the others and let them all begin to look for it.

When anyone sees it, he doesn't say anything, but turns away so no one will see where it is. He does and sits down and says: "Huckle, buckle, bean stalk."

This tells everybody that he knows where it is. The next one who sees it goes quietly and sits down and says: "Huckle, buckle, bean stalk." You must be careful not to give it away by looking toward it. This game is lots of fun, for sometimes several are calling "Huckle, buckle, beanstalk," at once. The game keeps on until all the players have seen the object. The first one to find the object hides it for the next game.

GORDON'S WISH.

"O, dear me! I wouldn't have lost it for half the farm!" sighed grandma for the dozenth time. "I'd do anything for the one who found my precious gold wedding ring. Why, I've worn it for half a century, and I feel so lost without it."

How it happened grandma did not know. But sometime that morning her ring had slipped off and lost itself somewhere. Jack and Bess, the lively visiting grandchildren, and Gordon, the quiet ccusin, had hunted and looked till there couldn't be another place left.

"My eyes are squinty from looking," yawned Jack. "I think I'll go to the field with Collie."

"I'm afraid your ring is gone for good, grandma," declared Bess, peeking under the stove and shaking the rug and looking on the kitchen shelf again. Then she chased the little gray kitten around the porch and finally climbed up in the apple tree playhouse.

"I wish I could have found that ring," Jack said to Gordon as he started off to the field. "Grandma said she'd do anything for the one who found it, and I'd have asked for saucer pies for supper."

Gordon was still poking around the back steps and everywhere grandma had been that morning. As he searched the garden where he had helped grandma pick lettuce and peas, Bess called down to him: "If I'd found it, I meant to ask grandma to let us picnic down by the brook where the tadpoles live."

While Jack and Bess were playing, Gordon went on hunting; and by and by he came to the back steps again. A pailful of scraps and parings stood there, so Gordon picked it up and started down the path. "I'll feed the cute little pigs myself," he thought. He loved to see the roly-poly pigs root around and nudge each other away from the trough as they scrambled for their dinner.

"I'll give the littlest pigs these nice potato and apple peelings," decided Gordon as he set the pail down by the pen. He found a forked stick and fished out the peelings from under the wilted lettuce and pea pods. The pigs had come trotting as if they were starved, and stood there poking their noses through the fence, squealing loudly.

But Gordon paid no attention to their greedy "Quee, quee!" He cried out, "O, my!" then, snatching up a curly brown peeling, simply raced for the house.

Grandma thought a cyclone was upon her as he burst in shouting: "I found it, grandma! It was in the pail around a potato peeling! Look, here it is."

"Well, I declare!" Grandma sat down in the little rocker with the gold ring in her hand. "It must have slipped off in the water when I was paring the potatoes. I looked in the sink too. I must watch out after this, for my ring is a little large for my finger." Then she smiled and gave Gordon an extra big hug.

In ran Jack to hint for a cruller, and after him came Bess to have grandma tie up her mashed finger. When they saw Gordon and saw grandma holding her precious ring, both children forgot what they had come for.

"What are you going to ask for, Gordon?" cried Jack, while Bess hopped about excitedly, saying: "You said you'd do anything for the one that found your ring, grandma!"

"So I did," grandma remembered. "Speak up, Gordon."

Gordon was shy at first, then with a grin he told her: "I—think I'd like—if it won't be a bother—some cherry saucer pies and a picnic down by the brook where the tadpoles live, grandma, please."

Bess and Jack shouted for joy, and grandma nearly laughed her glasses off. "I declare, the fairies must have told you!" she accused. "Your saucer pies are right on the lower pantry shelf. I meant to surprise you."

"Put things in little tin pails, grandma, for the picnic," begged Bess. "They taste better." And she gave Gordon a thank-you smile for asking for what *she* wanted.

"And say Gordon, let's take along twine and pins and fish a while," suggested Jack as Gordon remembered his unfinished errand at the pig pen.

"Quee, quee!" each little pig scolded hungrily.

"All right, I'm coming!" laughed Gordon. "You may have all the peelings you can eat; but I don't believe gold rings would agree with fat little pigs."—*Daisy D. Stephenson, in Boys and Girls.*

"I wonder where the sun goes
When it slips down out the sky?
I think it hides behind the clouds
To watch the stars go by.

"I wonder where the stars go
When they fade from out our sight?
I think they slip into the blue
To make the day more bright."

—*Pearls for Our Little Ones.*

Dear Miss Moffitt:

Hope you have gotten well, and are able to enjoy this spring weather. I miss you as a teacher so much.

I love my teacher. She is Miss Marie Thorn.

Sincerely,

RUBY BARBER.

Elon College, N. C.

FAMILY ALTAR.

(Continued from page 12.)

to find many such statements in our New Testament, both in the words of our Lord and in the writings of the one who leaned on his Master's breast and in the letters of Paul. With one accord they point to love as the first fruit of the Spirit, the one sure evidence of discipleship, the proof of the presence of God.

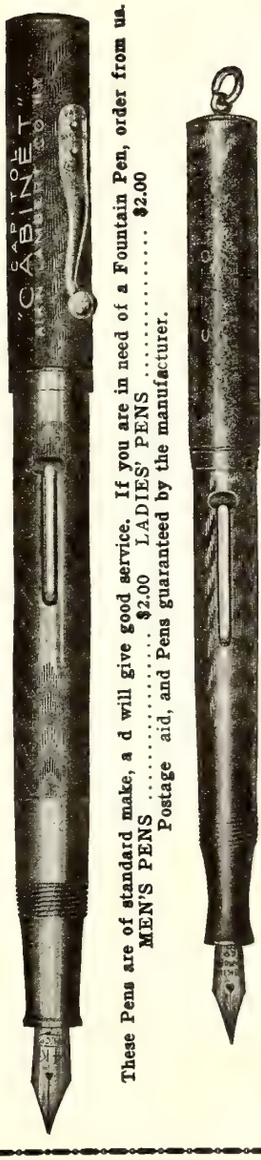
This love, as John so well points out, is not directed toward God only, but toward our fellowmen. "If a man say, I love God, and hateth his brother, he is a liar." Again a very strong statement, and one all need to ponder.

As the days pass and the years come and go there is an evergrowing love in our hearts, a love for all those round us, far and near. Mr. Browning was right:

"For life, with all it yields of joy and woe
And hope and fear * * *
Is just our chance o' the prize of learning love."

Is it too much to say that that prize is God Himself? John surely did not think that too strong a statement when he said: If we love one another, God dwelleth in us.—*Rev. John A. McAfee.*

Prayer.—Our Heavenly Father, open our hearts to the appreciation of Thy wonderful love for us which passeth understanding. Teach us to number our days in wisdom, filled with good deeds, and with tasks that bring no regret or remorse. In His name we ask it. *Amen.*



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CHRISTIAN ENDEAVOR.

(Continued from page 7.)

found. They would often go unnoticed if this group of Christians were not looking for those who need help.

Immigrants in the Cities.

We Southerners think we have a tremendous race problem, but some man from one of our Northern cities has said that "where the South has one race problem, the North has seventeen or more race problems." It might make us more sympathetic with our own race problem, if we studied the problems of some of our large Northern cities. Miss Margaret Youmans, in Haverhill, Massachusetts, is attempting an "Americanization" and "Christianization" work among the immigrants of that city. She is responsible for the religious training of the boys and girls of one section of a large city, and to her are coming for help, boys and girls, and men and women, of many nationalities. In the crowded cities, the immigrants live under most unsanitary conditions, large families huddle together in the smaller houses, while in larger houses there are several families. The mothers have no way of learning to speak English, while their husbands learn to speak it in the business world and their children in the American schools, and so they are kept forever in the background.

Questions for the Meeting.

1. What do we mean by Christian citizenship?
2. How may we build up a strong Christian citizenship?
3. What advantages are there to be had in the city that people who live in the country do not have? How can these be used in building up strong churches?
4. How can Christian officials in cities help to make a Christian city?
5. Why and how are the city and country so closely connected now?
6. Give several great needs of city people for the spirit of Christ.
7. Explain why home life in the city is often weaker than in the country.

Some Quotations.

"The city cannot be saved while slums exist, while evils are allowed to flourish. They destroy what we build up. The outside as well as the inside must be changed."—*Anon.*

"Newspapers can help to make a city Christian, or they can lead it down to the pit. Some are doing that today. Christians must clean up the press, or the press will destroy Christianity."—*H. L. Perkins.*

"One room is not a *home*. It is a breeding place of vice. We must make better homes if the city is to be Christian."—*G. B. Ray.*

"We still have slums that are like the shore of a sea, where wreckage gathers. Slum missions are salvage stations, greatly needed, that should be supported."—*R. P. Anderson.*

By their Love Offering during, and soon after Christmas, the Southern Baptists reduced their Foreign Mission debt of $1,813,000 to $1,100,292, which is to say their Love Offering amounted to $712,708. This was a huge sum given as a general free will offering to keep the Mission work going, though the indebtedness was left exceedingly heavy. The request sent in by the missionaries on the field was for $2,183,726.37, which request the Board cut to a budget of $1,479,715.21. *The Western Recorder,* in reporting for the Board, says, "The cuts have been made as impartially as the Board knew how to make them, but they affect the work of every missionary. We have for the fourth year cut out all requests for buildings of every character, and have appointed no new missionaries. Besides appropriations have been denied for any school, native workers, greatly needed literature, etc." It is indeed a strange phenomenon that while Christian America is piling up multiplied millions of wealth in banks, and is spending other multiplied millions for needless luxuries, our Mission work at home and abroad, suffers in every direction and in all denominations. One very liberal and large denomination

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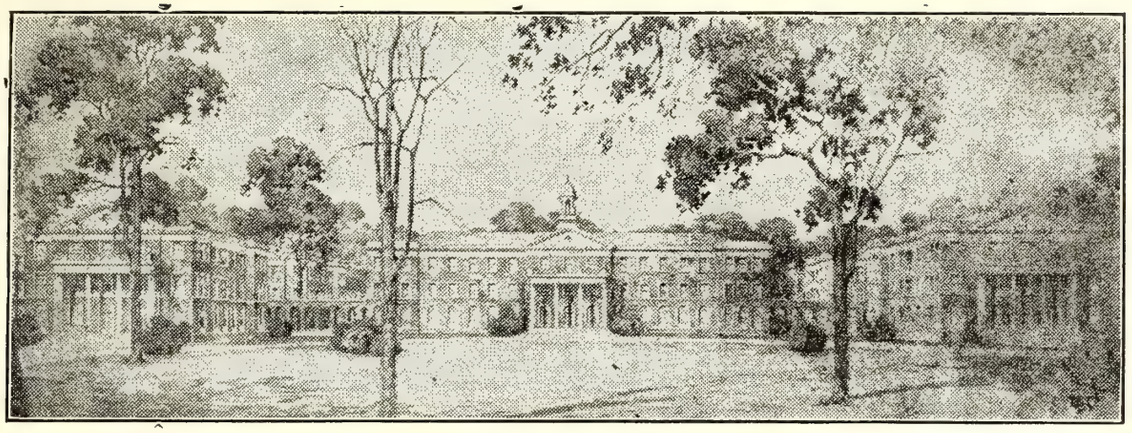

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curtailed its missionary work this year by 40 per cent, and another is this year only undertaking 75 per cent of what it did last year.

One wonders if this nation of ours, which owes its wealth to God who made us, and the Gospel that redeems us, is in its wealth and luxury, going like other rich nations have gone? It has always been riches, and not poverty, that have proven the destruction of nations. As the nations grow rich, their hearts become hardened, they give themselves to idleness and luxury, and forget their God, and what they owe Him in carrying the Gospel that has made them what they are and were.

In the early days of the automobile, it was common to see cars stalled part way up a steep hill. They were able to make the easy grades, but not so the hard and steep ones.

Most of us are like those cars. Occasionally, if not often, we find ourselves at the foot of the steepest part of some grade, and no courage to go on!

There is no common cause for this failure of our spirits. In the case of some hard and uninspiring work may be the cause. In others, sickness, or age, or disappointment, or trying circumstances. We hesitate before the steep part of the grade for various reasons.

But there is a common remedy for this hesitation. What all of us need is a religious faith that accounts for both good and bad in life, both success and failure, both happiness and sorrow. And such a faith can be had by our trying to see life whole—see those dead and those unborn, as well as those now living. Each is part of an age-old process, and God rules over all.

Hesitation in the steep places is helped, if not overcome, by remembering that many others have gone the same way, by the grace and help of their heavenly Father.—*Exchange.*

My son, keep the commandment of thy father,
And forsake not the law of thy mothers
Bind them continually upon thy heart. —Proverbs 6: 20-21

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OBITUARIES.

IRELAND.

Sister Octavia Ireland, daughter of the late Samuel and Mary Ireland, departed this life on April 2, 1926, aged 70 years and 2 days. She professed faith in Christ in early girlhood. She was a charter member of the Berea Christian Church, Alamance County, N. C. She told her sisters she was ready to go. She leaves to mourn their loss, one brother, three sisters, and a host of relatives.

The funeral took place at her church, and was attended by a host of people. The floral offering was abundant.

God bless the bereaved brother and three sisters that she leaves behind. She was a motherly sister to all her brothers and sisters, as she was the oldest one of the children, which were in number ten.

The funeral was conducted by the pastor. P. T. KLAPP.

MARRIAGES

MOORE-GERRINGER.

On the 3d day of April, 1926, Mr. Wayman R. Moore and Miss Myrtle Gerringer, both of Burlington, N. C., R. No. 6, and of the Shallow Ford Community, were united in marriage by the writer, at his residence at Elon College, N. C., in the presence of a few friends and relatives.

May their married life be prosperous and happy. T. J. GREEN.

THE DAM AT MUSCLE SHOALS.

In a well-illustrated booklet, just issued by the Southern Railway System, a detailed description is given of the famous Wilson Dam at Muscle Shoals, Ala., with particular reference to the opportunities for industrial development in the Muscle Shoals district, based on a wide variety of natural resources and the abundant supply of available power.

In this booklet, the dam itself, the nitrate plants erected by the United States Government, and the general scheme for the improvement of the Tennessee River, are described by Captain L. R. Lohr of the Corps of Engineers of the U. S. Army.

The booklet consists of twenty-eight pages and contains an excellent map of the Muscle Shoals district together with photographs showing the Wilson Dam at various stages of construction, and interior views of the nitrate plants.

Copies of the booklet can be secured at any Southern Railway ticket office, or will be forwarded to engineers or other interested persons on request addressed to J. C. Williams, Manager Development Service, Southern Railway System, at Washington, D. C.

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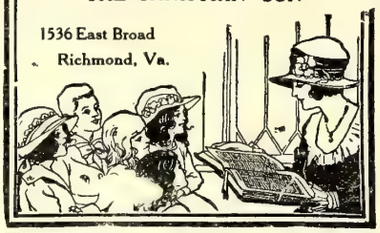

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, APRIL 22, 1926. NUMBER 16.

THE SUN'S OBSERVATORY

Mrs N T Farmer

By Rev. S. M. Lynam.

A Measure of Protection.—

The British Parliment is considering a resolution to prohibit wealthy Americans from purchasing historic buildings in England and transporting them piecemeal to the United States. We ourselves wonder if they might not better use their money, preserving our own historical scenes?

Lays a Cornerstone.—

President Coolidge recently laid the cornerstone of a ten million dollar press building in Washington. His address on that occasion dealt with the press as a cornerstone of liberty, but also contained a recapitulation of the foreign policy. He said, among other things, that "It is useless to love liberty unless we establish laws. It is futile to cherish justice unless we provide courts." Earlier in the day he spoke to the first Congress of the Pan-American Press.

Baptist Teacher Dies.—

Another one of the famous group whom Dr. William R. Harper brought with him to establish the University of Chicago thirty-five years ago died recently. Dr. Albion W. Small resigned the presidency of Colby College, Maine, to accept the head of the theological department in the new school. In that position he became the best-known sociologist of his time. Years ago he retired from active teaching, but he remained the editor of the *American Journal of Sociology* until the end of his life.

Deeds Farm to Jesus.—

The authorities of the State of Arkansas are perplexed by a deed recently recorded at Evening Shade, transferring from Clarence Powell, Jefferson, Iowa, to "The Lord and Saviour Jesus Christ" 160 acres of land. There is a large tract of land near Eagles Mere, Pa., on which a religious enthusiast attempted to found a communistic colony about sixty years ago. At the death of the owner the land was bequeathed to Jesus Christ. The State recognized the validity of the will, but finally regained the land and sold it upon the failure of the owner to pay taxes.

Two Negro Leaders Die.—

Dr. Philip M. Watters, president of Gammon Theological Seminary, Atlanta, Ga., died in New York City on March 30th. Dr. Watters was for years a pastor in New York before he went to Gammon. Gammon is considered the leading seminary for the training of ministers for the Colored Methodist Church. Bishop George Lincoln Blackwell, of the African Methodist Zion Church, died at his home in Philadelphia recently. He was considered one of the ablest preachers of his race. He was born of slave parents in 1861, educated at Livingston College, Salisbury, N. C., and Boston Theological Department, University of Boston. He has two brothers who are also ministers.

Rome Has Its Troubles.—

Ever since 1921 the case of Abbe Ernesto Buonaiuti has been before the holy see because the Father was charged at that time with disseminating modernist teachings from his chair of history in the University of Rome. He has now been entirely excommunicated. Announcements from time to time have been made that the abbe recanted, but evidently his teaching never became acceptable to the Pope. This excommunicated priest announces that he will continue to wear the priestly garb, and will continue to teach. What, after all, has the Church of Rome accomplished? All the Churches seem to be having their difficulties with theological thinking within their midst. We are of the opinion that it is not theological theory, but vital Christianity with which the Church should concern itself.

Pays Tribute to Elderly.—

Dr. James H. Snowden, editor of the *Presbyterian Magazine*, and formerly professor in the Western Theological Seminary, Pittsburgh, Pa., preaching in the Fourth Presbyterian Church, New York City, paid a glowing tribute to the old men. He declared that the greatest work of the world had been done by men who had reached the western slopes of life. He conceded that their work might not be so fiery nor so public as that of youth, but affirmed that the most priceless heritage of the Church was its white-haired men whose lives of experience had taught them sanity and righteousness. How true this is we have only to think of our own Uncle Wellons to know. The Church would have been poorer by far had we not had through the last half-century the benediction of his presence, his faith and hope, his sane counsel and his vision.

Rumblings Among the Methodists.—

The Methodist Church, so far, has been comparatively free from the theological discussions which have vexed other religious bodies, but a stirring in the direction of theological thunderings is to be noted. Not so long ago an article was written by Bishop Edgar Blake, resident in Paris, in which he suggested that the doctrine of the virgin birth was not an essential one. This article was widely published in the Methodist press, and a recently organized conservative element in the Church, known as the Methodist League for Faith and Life, is using Bishop Blake's article in a campaign to clear the Church of liberal leadership. More theological discussion is promised among our Methodist brethren, therefore. The Methodists have never been, however, a doctrinal people, and the war between the liberal and conservative elements may not be so bitter as in some other bodies of Christians.

Put Bibles into Hotel Rooms.—

Recently 250 Manhattanites marched down Fifth Avenue, cheered by a band of musical orphans and the Salvation Army, and each of the 250 carried approximately twenty-eight Bibles. These Bibles were presented to the managers of fifty-three hotels for distribution in bedrooms. These 7,000 Bibles brought the number distributed for this purpose by the New York Bible Society up to 77,000. The Gideons, an association of Christian traveling men, have been putting Bibles into hotel rooms since 1909. They began their organization one night in 1899 in a small Wisconsin town when two men, John H. Nicholson and S. E. Hill, were forced by overcrowding to occupy the same room. After Hill was in bed, Nicholson begged pardon for keeping the light burning in order to read his Bible. Hill declared himself to be a Christian and asked his friend to read aloud. "If we had belonged to an order we would have worn its insignia," Hill said, and out of this little meeting of two grew the Gideons, who now number scores of thousands of Christian traveling men. They now wear their insignia, a dark blue pin with a pitcher and a flame coming out of it. They are preachers of rightecusness as they go about the business of every day.

A Rector Raps Himself.—

The rector of St. John's Episcopal Church, Jacksonville, Fla., recently preached on prohibition and law enforcement. In his sermon he dealt himself a severe blow. He said in part: "Substantial and respectable members of the Church, vestrymen, deputies to the general convention, leaders in lay activities, yes—and I say it with shame for my own calling—even clergy of the Church, have openly, persistently and flagrantly violated the laws of their country, and thereby have deliberately placed themselves on the level of the murderers and pickpockets and highwaymen and forgers with whom our penitentiaries are filled today. When I say that, I am accusing myself. I admit that I have been just as guilty as many of the other clergy of the Church. I have accepted drinks in the homes of members of the Church without asking questions, and I know that that has made me just as guilty as any one else. It is only recently, I admit, that I have been converted, and so I may be arguing with the enthusiasm of a new convert, but I am sure that the clergy have not been giving the leadership that the layety have a right to expect of them in this." This rector is certainly honest, and we need more like him who will both keep it and exhort others to do likewise.

NOTES-PERSONALS

The Southern Convention meets at Durham next week, beginning April 27th, at 7:30 P. M. Are you planning to be there? If not, why not?

Dr. C. C. Ryan, pastor of our Richmond, Va., Church has been, with his wife, in Ohio for the past week. He is expected to return Friday.

The pastors, for the most part, have done fine work during mission month, and this is a source of comfort and encouragement to the whole Church.

Rev. and Mrs. H. M. Gray, of Lanett, Ala., announce the engagement of their daughter, Ona Lula Gray, to Mr. Posey Sorrell, of Lanett, Ala. The wedding will be solemnized at an early date.

President L. E. Smith is calling "an emergency meeting" of the committees, together with the heads of the Convention departments, to be held in Durham Christian Church, Tuesday afternoon, April 27th at 3 o'clock.

The last of the Woman's Missionary Rallies of the North Carolina Conference was held at Ramseur, Sunday, the 18th. They were all largely attended and were certainly worth while. These one-day schools of missions our women put on in the spring each year are proving of inestimable worth in missionary teaching and training.

Rev. H. E. Rountree, Chaplain in the United States Navy from the Christian Church, preached at both services in Richmond, Va., last Sunday. Due to the very inclement weather the congregations were small, but those who attended were amply repaid. Brother Rountree is still under hospital care, but is on leave at this time. We hope for him a full recovery.

Miss Margaret H. Morey, Cana, Va., writes on April 10th that she has received for the work at Rocky Ford, Carroll County, Va., the following during February and March: Young People's Missionary Society, Springfield, Ohio (valentines); Mrs. W. B. Wood, Norfolk, Va. (clothing, two boxes); from Burlington, N. C., no name, (hats, one box).

"Our government rests upon religion. It is from that sources that we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. Unless people believe in these principles, they cannot believe in our government. These are the two main theories of the government of the world. One rests upon righteousness, the other rests upon force. One appeals to reason, the other appeals to the sword."—*Calvin Coolidge.*

What Rev. R. C. Helfenstein, D. D., pastor of our Dover Church, says, in remitting his offering, as many others are saying, and the same can be said of even more: "While the offering is not as large as I had hoped and prayed it might be, still it is very gratifying in the fact that it represents the gifts of many who never before had a part in missions." This has been the most gratifying and outstanding event of our Emergency Mission Fund offering. Hundreds have given who, heretofore, had never done so.

The opening day of the new and beautiful Church, Cypress Chapel, Va., Sunday, April 11th, was one long to be remembered. The rain kept many away, but the main auditorium was comfortably filled. There were three services during the day. The Church is a credit to the good people who have sacrificed so nobly and unselfishly to build it. The provision in the building for Sunday School classes and work is very commendable indeed. The building and equipment have cost more than $22,000, and it is a strikingly beautiful and appropriate structure.

"I hope this will be our best Convention. If we as a Sunday School and Church, want to progress we will have to train the younger generation missions and tithing. Because we as a denomination have not been missionary, God has not prospered us as He has others. We have just about held our own in the last fifty years, numerically. We cannot hope to win as many tithers and missionary supporters from the older and grown-up folks as can be had from teaching the youngsters and intermediates." The above lines are not about our forthcoming Southern Convention, but they might well be. They are from the pen of an observant layman in the Valley of Virginia, writing about the forthcoming session of that Convention.

A PERSONAL LETTER.

Dear Brother Managing Editor:

I passed through a section of Alabama a few weeks ago. Our Church is not known very well there. I found a family of fine people who had been members of the oldest Church of our denomination in Alabama before coming to this, the northern section of the State. I spent the night in the home of these good people, and we talked until very late at night. I answered many questions about the late workings of the Church and we all enjoyed its success together.

One of the things which seemed to bear heavily upon their hearts was that they were so far from their Church that they often grew lonesome and hungry for some news. At once I was able to recommend a regular visitor with the assurance that it would bring them many inspiring sermons about our Church and its work. The head of the house handed me two dollars and said they would like to have THE CHRISTIAN SUN come to their home regularly. I would have given you their name and address earlier, but have waited until they were located, because they were planning to move.

Please find enclosed check for $2.00, and send THE SUN to Mr. G. E. Landers, Albertville, Ala., R. F. D. 3.

J. H. DOLLAR.

Nashville, Tenn.

HOLLAND—SECOND QUARTER.

January 1st to March 31st.

First. Abominable weather for rural and village Church work, with resultant losses in attendance at Sunday School and morning worship.

Second. A consequent loss in morale.

Third. Due to several special services, the largest night attendance of any quarter of the present pastorate.

Fourth. A financial crisis in the community faced and met in splendid fashion.

Fifth. February observed as Mission Month: sermons, talks, charts, special programs, pageant, prayer and an offering for the Emergency Fund on the third Sunday.

Sixth. Emergency Mission offering, $555, as follows: Pledges, $145; duplex, $150.47; morning offering, $234.85; evening offering, $17.68; later contributions, $7.00.

Seventh. Teacher training class co-operating with Holy Neck, and Miss Pattie Coghill as leader. One week, Part II Pilgrim Course.

Eighth. Ladies' Aid Society held three meetings under calendar plan; increases each month in attendance and offerings, large class received into membership.

Ninth. Pastor conducted two kingdom enlistment campaigns: Christian Temple, with fifty-four additions; First Church, Berkley, with fifty-five additions.

Tenth. Visit in January by the choir of the Christian Temple under the directorship of Prof. Walter Greenwood. Cantatta "Ruth"; fine audience.

Eleventh. Benevolent offerings for the quarter, $600; total for the half-year, $1,689.70.

Twelfth. Second quarterly business conference voted to (1) hold a series of evangelistic meetings September 13th to 19th; (2) to conduct a quiet drive in December toward liquidation of parsonage debt.

J. H. LIGHTBOURNE, *Pastor.*

GREAT HYMNS THAT INFLUENCED GREAT MEN.

BY REV. H. H. SMITH.

All Christians, doubtless, will endorse the following words of Dr. Wilbur Fisk Tillett: "The hymnal of the Church, in its religious and moral value to Christian believers, is second only to one other book—the Bible."

This is saying much, but not too much, for the influence of Christian hymns upon the lives of all believers.

While all classes are debtors to the songs of Zion, the object of this paper is to note how great hymns have influenced the lives of some great men.

Matthew Arnold considered the hymn of Isaac Watts, "When I Survey the Wondrous Cross," the greatest hymn in the English language. The author of the Methodist Hymnal Annotated, to whom we are indebted for many interesting facts concerning our great hymns, referring to this hymn, says: "Among those who counted this the greatest hymn in the English language, we may also name Matthew Arnold, the eminent English author and literary critic—and he was especially severe in his criticism of many Church hymns. It so chanced that the very day he died he heard this hymn sung in Sefton Park Presbyterian Church, Liverpool, of which Dr. John Watson ("Ian Maclaren") was pastor. As he went to luncheon after the close of the service, in the home of his brother-in-law, he was heard to repeat to himself softly again and again the opening lines of the hymn; and it was only ten minutes before he died that he declared it was the greatest of all the English hymns. That one who had defined God as 'the Eternal Somewhat that makes for righteousness—from whom Jesus came,' should not only sing publicly, but repeat to himself privately words like these:

" 'Forbid it, Lord, that I should boast,
Save in the death of Christ, my God,
All the vain things that charm me most
I sacrifice them to His blood.'

Makes it possible for us to hope that this eminent poet and man of letters admired and loved this hymn not for its literary qualities alone. The critic's head-creed may have been defined in his 'Literature and Dogma,' while his heart hungered for a creed embodied in a hymn like this, and found joy in singing:

" 'Love so amazing, so divine,
Demands my soul, my life, my all.'

"This incident recalls John Wesley's earnest plea that hymns should have not only religious and devotional value, but also high literary merit, 'such as would sooner provoke a critic to turn Christian than a Christian to turn critic.' "

Who can estimate the influence of a great hymn? Wesley had no use for "namby-pambical" hymns as he called them, and exercised great care to exclude them from his hymn books; but in our day sensational evangelists and publishers of cheap song books have introduced into many Churches "namby-pambical" hymns and "namby-pambical" tunes.

"Sun of My Soul," by John Keble, is one of our best-loved and most popular prayer hymns. Dr. Nutter says: "A visitor once asked Alfred Tennyson what his thoughts were of Christ. They were walking in a garden, and for a moment the great poet was silent; then, bending over some beautiful flowers, he said: 'What the sun is to these flowers, Jesus Christ is to my soul. He is the Sun of my soul." Consciously or unconsciously, he was expressing the same thought in the same language used by John Keble years before when he gave to the world his great heart hymn, 'Sun of My Soul.' "

Any comment on a hymn by the great Christian poet Tennyson should be read with peculiar interest, for, to receive favorable comment from such a source, a hymn must have both literary merit and devotional impressiveness. Tennyson regarded Reginald Heber's hymn on the Holy Trinity, "Holy, Holy, Holy, Lord God Almighty," as "the finest hymn ever written."

Joseph Addison's great hymn, "The spacious firmament on high," is said to have been a favorite with Dr. Samuel Johnson, who used to repeat it with great delight.

"Rock of Ages," by Toplady, one of the greatest of all our hymns, is a universal favorite. "The British Premier, the Right Hon. W. E. Gladstone, made a version of it in Latin and another in Greek. Many persons, and among them Prince Albert, of England, have used it as a dying prayer." Concerning this hymn, Dr. Nutter remarks: "The merits of this hymn are confessedly great. It is saturated with the spirit of prayer, and it brings out clearly the utter dependence of the soul upon Christ alone for salvation. To write a hymn so popular and so useful is a privilege an angel might covet."

Among the most popular of all our hymns is Charles Wesley's great hymn, "Jesus, Lover of My Soul." Henry Ward Beecher said: "I would rather have written that hymn of Wesley's, 'Jesus, Lover of My Soul,' than to have the fame of all the kings that ever sat on the earth. It is more glorious. It has more power in it. That hymn will go on singing until the last trump brings forth the angel band; and then, I think, it will mount up on some lip to the very presence of God."

Dr. Richard Watson, a theologian of the Methodist Church, during his last illness found comfort in Watts' hymn, "How sad Our State by Nature Is!" A visiting minister related "with what pleasure the suffering divine spoke on the subject of Christ crucified. He dwelt for some time on its infinite importance as the only foundation on which to rest for pardon, acceptance with God and eternal life. He spoke then of his own unworthiness and of his first reliance on the atonement, and repeated with solemn and deep feeling this verse:

" 'A guilty, weak, and helpless worm,
Into Thy arms I fall;
Be Thou my strength and righteousness,
My Saviour and my all.' "

President McKinley died with the words of the hymn "Nearer, My God, to Thee" upon his lips. His last words, spoken to his physician, were, " 'Nearer, my God, to Thee, e'en though it be a cross,' has been my constant prayer."

Blackstone, Va.

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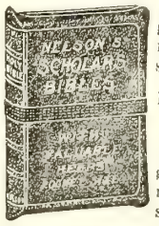

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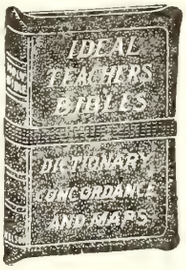

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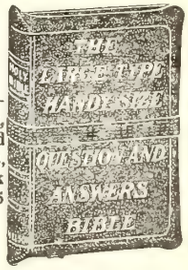

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THE CHRISTIAN SUN

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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A PULPIT ALOOF FROM GOD.

There are preachers and pulpits in our Christian denomination who are struggling to build up a strong Church at home, regardless of giving the gospel to those who have never had it. Dr. J. F. Love, of the Baptist Mission Board, asks this pertinent question: "Is it not a tragedy that a congregation which is struggling with the case-hardened sinners of the community should not know that there are men and women in multitudes, yea, millions! to whom the gospel is still good news, and who receive the truth gladly when it is preached to them?" This writer has in his acquaintance ministers almost worn out in their earthly ministry striving to build up a strong Church at home, disregarding the cry of the multitudes beyond, who have never had an opportunity of the gospel. It is a difficulty, almost impossible, in fact, to disillusion such ministers. They will tell you that they have no objection to foreign missions, and that they expect to do something for foreign missions when they get about them a Church, and a congregation strong enough to do something worth while.

It is a pity, not to say a tragedy, that there are such pastors yet preaching in pulpits that they hope to make strong, when, if they would stop to think of the matter thoroughly, they would see that they are undertaking the impossible. Our Saviour would not wait till the disciples had built up strong congregations and erected good houses of worship to give them His great commission, "Go, ye, into all the world." The Church was planted for one purpose, and one only, and that was to make Christ known in all the world, and from the day that our Lord gave His program down until this good hour, no Church has ever become great or strong that limited its program, its plans, its activities to its community. The thing cannot be done. Yet, strange indeed to say, there are ministers without a vision who will keep on trying to do that which Jesus Christ never intended they should do. If we are going to build Christ's Church, then we can only do so by putting on Christ's program.

That program is very simple, but exceedingly comprehensive: "Ye shall be witnesses of me in Jerusalem, in Judeah, and in Samaria, and to the uttermost parts." That was spoken a long time ago, and yet there are pastors who curtail that command by stopping at Jerusalem, their home town, their locality, and refuse to enter into a program that will go any farther. They are fighting a losing battle, and while they may seem to flourish for a season, it can be but a season, because they will not follow the program laid down by Him who said, "I will build my Church."

In addition to his question, Dr. Love makes this declaration: "A pulpit in America which is silent on missions is aloof from the ways of God in this generation." Is this declaration too strong? Is it too emphatic? Are there pulpits in our Christian denomination today aloof from the ways of God?

Dr. Love points out that we spent on the home "base" last year five hundred million dollars here where Christianity is so strong, and yet the thirty million Church members making up this constituency on the home base only gave forty million dollars to foreign missions. "We spent on ourselves twelve dollars for every dollar we spent on the whole world in this urgent and extraordinary foreign mission hour." He raises the further inquiry, which it seems to this writer is certainly worthy of pause and consideration: "Do 225,000 evangelical Churches of America now have the consent of the Spirit to go slow on foreign missions until every Church has a "plant," a parsonage, a pipe organ, is able to pay a choir, and every thing round about is comfortable for the saints? There are thousands of Churches in America which may very well institute an earnest inquiry as to whether they are not grieving the Holy Spirit by the disparity between the religious luxuries which they are providing for themselves and the amount which they are giving to send the first knowledge of the gospel to others. Is there any danger that some of our great Churches are by the soothing comforts which they are providing for themselves and the necessities which they are denying to others, doing despite to the Spirit of grace, cheating their own souls as well as God out of the richest joys which our religion yields?"

The world plunged into a terrible war, having on our lips that "this is a war to end war." But the World War did not end war. It never does. War always sows the seeds of more war. Only the Prince of Peace, and the gospel which He preached, can bring peace and abolish war. There is only one hope of avoiding future wars, and that hope lies solely in the willingness of Christians to send or carry the gospel to the uttermost parts, that men and women may be guided and governed by the sovereign will of the Prince of Peace. For us to boast of our increasing numbers in the home Church will carry us nowhere, unless these increasing numbers are used with their increasing resources to give the gospel to those who are without it. Let's contemplate one more question put by Dr. Love.

"Boasted institutions and fabulous endowments, elaborate and ornate temples shall be for any evangelical denomination in America which fails to heed the call of God in this hour but symbols of vanity and monuments to its shame. What means it to boast of increasing numbers in our home Churches, great buildings, fine choirs, and even large activity, if the service for Christ in the lands which most need Him is not correspondingly great?"

J. O. A.

THE CAUSE OF "EMERGENCY."

Many writers and thinkers are doing their best to discover what is the cause of the great falling off in the various Churches and communions in the gifts since the war to foreign missions. It has been pointed out in these columns that all the mission boards are struggling beneath indebtedness, while our banks are piling up unheard-of millions in their vaults. It is a strange phenomenon. Mr. Sherwood Eddy has pointed out that we burned up $9,000,000 an hour, or $215,000,000 a day, during the war, or the equal of $20,000 an hour from the birth of Christ until the end of 1925. At the call of war this staggering sum of money was furnished, and even now we are piling up unheard-of millions in the banks. How insignificant our missionary offerings at the call of Christ, and a lost world, compared with these figures! Christian missions is the antithesis and only effectual antidote to war, and unless this antidote is applied there will come another war more destructive than the last one. But this is not answering the question, "What is the cause of the present emergency" and why are the mission boards with their indebtedness having to appeal to the people as never before? The *Watchman-Examiner,* a great Baptist paper, makes this comment in explanation:

"The emergency exists not because we do not have the money, but because the money has us. Slaves to the demands of the cost of high living, we have given up the higher life. Eager for creature comforts, we have shunned the call to heroic service, and fearful of the cost of the best, we have spent our labor for that which satisfieth not."

Commenting on this situation, Dr. J. F. Love, in a wonderful volume just from the press, entitled "Today's Supreme Challenge to America," says: "We need homes for our families, but we do not need palaces. We need food, but we can dispense with many luxuries. We need dress, but God calls us to forego a thousand extravagances. We need houses of worship, but we do not need cathedrals. The denomination which has surpassed all denominations in the erection of great temples, the display of ornamentation, the exhibit of stained-glass, and clamored for the front place on the public squares of the great cities is today spiritually the deadest thing that bears the name Christian! Then let us keep ourselves under guard, lest love for show and comfort run away with us, and we run away from our supreme duty and opportunity."

The emergency exists, and if there ever was a call of need in behalf of a lost world, that call comes now. What are we doing, how much are we sacrificing to give the gospel that has made us what we are to the millions who have it not and never will have it unless we give it to them?

J. O. A.

BUILDING TOGETHER.

The theme of the Birmingham session of the International Council of Religious Education was "Building Together a Christian Citizenship." Time and time again speakers declared that the first word in the motto would be fruitless without the second. We must build together or our structure cannot endure.

Adults and youth were told that they could not get along working independently. The men were told they needed the women in their efforts at kingdom building and vice versa. Women and youth both appear to be in revolt against adult masculine leadership in Christian social building. The youth are endeavoring to start a youth movement strong enough to demand recognition for themselves, with young men as leaders and spokes-

men for the most part. The women are flocking to the U. D. C., the D. A. R., the music federations, and the women's civic clubs, into which they are investing the energy they formerly gave so unstintingly to their local Churches. The way out is easy—to give both youth and women responsibility in making as well as serving the plans of the Church and kingdom.

But this motto has wider application also. Capital and labor must work together. The races must co-operate on Christian basis. The world must become associated governmentally, so as to prevent war and relieve the intolerable burden of taxation now required to support the armament programs of the nations. Other problems requiring co-operation and team work also emerge out of the general social situation of our time. Think them over, reader.

But the Church must especially work together. All the educational work of the Church must be unified. All financial appeals must be budgeted and prorated as to money raised. And the denominations must unite, even as Jesus prayed.

The Church cannot win the world divided as she is. The denomination cannot do its work divided in its methods of work as it is. The local Church cannot function adequately without a unified program. We must build together on Christian citizenship. We must—that is all!

W. A. H.

THE ELON CHAUTAUQUA.

Dr. W. T. Walters, president, and Miss Pattie Coghill, secretary, Henderson, N. C., officially advise that the Chautauqua will be held at Elon College July 26th to August 4th. The Chautauqua has gained from year to year in influence, interest, and numbers, and the officials who are planning the present program are hopeful and expecting that the 1926 session will be the best yet. "We are trying to make the strongest and most practical program of any yet made." The total cost for registration and board for the session will be $11.00. Certainly this charge is exceedingly modest, and is explained by the fact that there is no charge made for housing either the Chautauqua itself or individuals attending, and all other items are put at actual cost.

There will be institute teaching, teacher training classes, daily vacation Bible classes, Sunday School credit courses, Bible classes, mission study, community song service, varied evening programs, etc., among the attractive features to be offered this year. The program contemplates instruction and help for pastors, Sunday School officers and teachers, missionary leaders, and in fact all who are interested in any line of Church work. Each year should show an increased number in attendance, as those who attend can testify of the value and worth of Chautauqua. J. O. A.

THE INTERPRETATION OF CHRISTIANITY TO YOUTH OF THE PRESENT DAY.

"Any theory of evolution that may ultimately be accepted cannot exclude God from His universe," W. A. Harper, president of Elon College, Elon, N. C., declared Wednesday afternoon in addressing a young people's conference in connection with the International Sunday School meet.

President Harper discussed this much debated question in his address on "The Interpretation of Christianity to the Youth of the Present Day."

"Youth must see, if they accept evolution as God's own chosen method of creation, that real evolution is fundamentally theistic," he added. "That God has spoken to men's hearts and that He continues to do so, rests on too solid a testimony in human experience to be set aside by any theory of the universe that is founded on purely mechanistic bases."

The speaker also decried the tendency of human nature to regard youth as entirely frivolous.

President Harper declared:

"Youth, like the Spring, is perennial. That is why it is so engaging. Youth is open-minded. There is more hope of a fool than of a man with a closed mind. Youth is courageous. Nothing can daunt its daring spirit. Youth is confident. Youth's confidence sometimes leads to tragedies, but even these are preferable to the ridiculous comedies of calculating age. Youth is enthusiastic. We do not lose our enthusiasm when we grow old. We grow old when we lose our enthusiasm. Youth has the spirit of service. Energy is its middle name and this energy must have outlets of expression. It will find them or make them. Youth is whole-hearted. Youth's loyalty has never been successfully impeached.

" 'Enough has been said to suggest that youth is not the awful thing it is represented to be. The disparagement of youth is not modernism. It is fundamentalistic fundamentalism. It is as old as the rocks. An ancient Assyrian stone carved 28 centuries before Christ laments the follies of youth and predicts the decadence of life as a consequence. This monumental dirge disposes thusly:

" 'Our earth is degenerated in these later years; there are signs that the world is speedily coming to an end; bribery and corruption are common; children no longer obey their parents; every man wants to write a book; and the end of the world is evidently approaching.'

"And here is the present day sentiment of a fine teacher, Prof. Edward Dickinson, of Oberlin, a famous professor of music:

" 'Youth always prefers sensations to ideas. The beginner in life must be allowed certain follies. The way to steady him is not to lecture him but to keep before him models of strong thought and clear vision, trusting them to exert a subtle, transforming influence in their own good time.'

"This is modern orthodoxy, according to which our adult ideas are of more value than all the engaging charms of youth, whose very excellencies are follies shortly to be transformed.

"I am sometimes inclined to think we owe youth a sincere apology for our assaults on it and that our method of aiding young people religiously should consist in a genuine desire to introduce them to Christ as a living person whom they can trust confidently and then as the missionaries recommend, leave matters of interpretation to them. We would on this basis not ask youth to believe certain doctrines and dogmas, but to trust Christ and, trusting to follow Him wheresoever He may lead."

The speaker continued, touching on the influence of scientific theories on the minds of youth.

"Science is a tremendous force moulding the life and character of youth. The romance of man's progressive understanding of the material universe is a brilliant chapter in the progress of the race. Electrons and protons are familiar concepts to the youth of today, concepts entirely foreign to present day adults in their days of youth. Complexes and synapses are familiar too in the realm of man's mental life. Our youth today understand the world's history in the eocene age better than the race of men who lived then and enjoyed it. Science increasingly renders the material world the servant of man's life. To you through education science is an open book, a fountain of inspiration, a beacon of hope, a challenge ever to achieve a more helpful use of nature in the service to man. Christ must be credited with this marvelous advancement in scientific discovery.

"Social religion is the current coin of the youth of the day. It is not a new gospel, but, rightly understood, the inevitable outcropping of the teachings and the life of Christ.

"Closely allied with the teachings of social religion is the lure of the world view, which appeals to the soul of youth with irresistible charm.

"Youth does not hesitate to affirm its conviction that unity underlies all life and experience and inheres in all truth. It has set out on the quest for this unity. It is emboldened in its determination to find the object of its quest because of the undoubted unity of the physical universe. Psychology, too, in abandoning its faculty view of the human mind has added the weight of its authority to youth's confident expectation that ultimate unity is demonstrable."

The speaker then turned to the subject of evolution, in which he declared in part:

"We must demonstrate to the youth that mechanistic evolution and behavioristic psychology are passing phases of scientific hypothesis unable to account for the facts they essay to explain. Any theory of evolution that may ultimately be accepted they must see cannot exclude God from His universe. They must, if they accept evolution as God's chosen method of creation, understand that real evolution is fundamentally theistic. That God has spoken to men's hearts and that He continues to do so, rests on too solid a testimony in human experience to be set aside by any theory of the universe that is founded on purely mechanistic basis. It is our privilege and duty to make this clear to our youth. Failure to teach them will be disastrous for them and for Christianity."

In conclusion, President Harper declared:

"The youth of former ages have not been so happily situated with reference to these five major elements in the social milieu of our time. Democracy was a fancified theory in the judgment of many peoples until recently, and of doubtful odor, but now 'tis become the passion of the race. Science is coming into its own, despite the wild denunciations of a few belated spirits surviving from the Dark Ages of ignorance and fear. Through universal education it is liberating the life and thought of man. Social religion, the world-wide vision of mankind, and the quest for the unity of life and truth are gripping forces in the outlook and culture of our day. These mighty forces have given us a new youth in our day, and out of these forces the new youth is destined to construct a superstructure of high hopes and noble endeavor in the days that lie ahead, using as the foundation stones of its rising life edifice these splendid qualities which have all the ages characterized the exuberant spirit of the world's young life. I believe in youth. I am satisfied they will interpret Christianity in terms of Christ."

—*Birmingham News.*

"What the famishing religious world of today needs is contact with God. It is silently pleading with the minister to lead it back to God. Unless the 'rod' and the 'horn' are neglected and the religious value of the Bible is seized, there will come failure. Only the religion of the spirit can solve the religious problems of the new time. Man, religious in his construction, must respond to the religious experience deposited in the Bible. And when the perplexed man of today asks for bread, for food that will sustain him in his struggle against fear, suspicion, doubt, selfishness, that will enrich him with God, he should be directed to this excellent record of religious experience which we call the Bible."—*Conrad H. Moehlman, in "The Unknown Bible," Geo. H. Doran Co.*

CONTRIBUTIONS

SUFFOLK LETTER.

April eleven, nineteen twenty-six, added another historic date to Cypress Chapel Christian Church, in Nansemond County, Virginia. It was the formal opening of the new and modern church. It stands on historic ground and adds another church building to those that made that ground sacred. James O'Kelly, the most outstanding leader of the Christian Church, and Isaac N. Walter, the most outstanding pulpit orator, both preached in Old Cypress. The first regular session of the Southern Convention was held in Cypress Chapel, in May, 1858. The history of Cypress Chapel will be given when the new church is dedicated. Last Sunday was simply the opening, or first regular service in the new building, which has cost some $25,000.00.

The Cypress High School and Teacherage adjoin the splendid church grounds, and the church and school make the place a real community center. It is only a few hundred yards from the highway that leads from Suffolk to Edenton, North Carolina, on the west; and not far from the Norfolk and Southern Railroad, on the east; and about ten miles from Suffolk, in one of the best Nansemond County districts. It is historic, accessible, and now a fine new church, with agricultural and educational advantages that ought to make it one of the best parishes in Eastern Virginia.

Rev. J. M. Roberts, a graduate of Elon College, is the pastor. He has that one charge only, and is in a position to give Cypress the very best of his mature life. He has had extended experience as pastor of other churches, and teaches English in the High School. This keeps him in touch with the young people, and he seems to have the full confidence and love of the community.

There were three full services on Sunday, with everything favorable, except the weather. It was a cold, rainy day. This, of course, prevented a full attendance; but the auditorium was fairly well filled at all three services. The music consisted of hymns, anthems, solos, and duets, and all was good. Miss Annie Laura Holland and Mrs. W. T. Brinkley sang solos at the forenoon and afternoon services, and Miss Martha Snead and Miss Laura Holland sang a duet at night. Miss Helen Williford was at the piano and was in good trim all day.

At eleven o'clock, Rev. J. O. Atkinson, D. D., Secretary of the Board of Missions, of Elon College, preached a great sermon on the church. A woman in the choir fainted, but the sermon did not cause it; and a whiff of fresh air soon relieved her. Fresh air is a great tonic. Dr. Atkinson's sermon was spiritual fresh air, and the audience left the church with a new sense of the value and work of the Church of Jesus Christ.

At three o'clock in the afternoon, this scribe filled the appointment, and the people came, notwithstanding the rain. The spirit of worship characterized the whole day. People were reverent, attentive, and seemed to enter into the occasion earnestly, sympathetically, and gratefully.

Rev. N. G. Newman, D. D., pastor of Holy Neck Christian Church, of Holland, Va., preached at night a fine sermon, appropriate as a climax to the great day. The spiritual atmosphere of Old Cypress seemed to fill the New Cypress, and the congregation now enters upon a new era for all departments of church work.

W. W. Staley.

ELON LETTER.

It was officially announced that five thousand delegates registered at the Birmingham Convention of the International Council of Religious Education, and most of them remained for the full week. We had thirty delegates from our Church there whom I met, and no doubt there were others who registered through State rather than their denominational office. At Kansas City we had six. There has evidently been some growth in interest in religious education in our Church the past four years. Our people held a rally on Thursday afternoon, at which Mr. Hermon Eldredge presided and where the spirit of sane optimism prevailed.

On Friday, Saturday and Sunday a congress of young people was held simultaneously with the convention. About a thousand young people came for it, and so the total registration ran up to six thousand. We had only two registrations for this, though our regular delegates could attend by sitting in the gallery. The gallery was always full. I can also say that those who occupied the gallery were filled with inspiration, and likewise appreciation for our youth. Of course in the open forum following the addresses, there was evidence of crudity of thought and of unacquaintance with the facts of the situation under discussion, but there was never a possibility of doubt as to the sincerity of our youth nor as to their primal interest in the Christian life. And they were, as a group, far less radical than their own leaders, and their elders who had been asked to speak to them. It was decided to make this a permanent feature of the International Convention and to turn the management and program of the young people's group over to the young people themselves. This time it was all planned for them, but I do not believe that fact altered in any appreciable way the attitudes and findings of their congress. They voted to abolish the Jim Crow cars.

Our Church was given every consideration through its representatives. We were represented on the executive committee, on the program committee, on the resolutions committee, on the lesson committee, on the education committee, in the several professional advisory sections, and several of our members were on the program for addresses. Many more took part in the general discussion groups of the advisory sections. I record these matters to encourage our people by knowing that our Church is fully recognized by this great organization.

At Kansas City four years ago the International Sunday School Association merged with the Sunday School Council of Evangelical Denominations to form the International Council of Religious Education. The Birmingham Convention was the first meeting of the united body since the merger. Alarmists had freely predicted the disintegration of the merger at this session. There was not a word to suggest even such a possibility. On the other hand, the organization known as the International Association of Daily Vacation Bible Schools gave up its charter and became an integral department of the International Council. Eventually the Boy Scouts, the Girl Scouts, the Camp Fire Girls, the Y. M. C. A., the Y. W. C. A., the Christian Endeavor and other young people's societies and other organizations will do likewise. Then we shall really be able as a Protestant religious education group to work out a consistent and unified program of religious and Christian education.

One thing I regretted to sense—the denominational as opposed to the territorial control of things. The old International Association, under the leadership of Marion Lawrence, that princely Christian democrat, was purely democratic. Denominational consideration did not enter into the program nor the plans of the convention he presided over. But the International Council was particularly solicitous to give every denomination due recognition, with emphasis on the numerical sense of "due," which does not necessarily bring forward the ablest leadership. On the other hand, the territorial leadership was sadly neglected. They were there, but on the side lines and in the back seats. The future, no doubt, will rectify this defect. The International Council needs the voice both of denominational and of territorial or community leadership.

W. A. Harper.

BETHLEHEM LETTER.

The Church can give a new generation a new vision, if it has a trained leadership. The future of the world will be largely determined by the success of the appeal which Christianity makes to the younger generation through this leadership; for the men and women who have made our present social order, have about finished their work. A few more years and the world will be in the hands of those who were young enough to fight the battles of the World War.

If a church is to be religious, it must be lead by religious men—men who have both goodness and good sense, who take Jesus Christ seriously, and who believe Him as well as believe in Him. Such leaders must be intelligently honest and possessed of a social-mindedness that does not fear sacrifice. A minister must be more than a master of methods, in all forms of community service, and in all forms of religious education. His religion must be more than a philosophy; it must be a life of trust in God and sacrificial service to man.

The church will not be more intelligent than its pastors and teachers. Religious training must keep apace with the development of higher education. The religious leader lives in the same world as the scientist, engineer, lawyer, and doctor, and his vocational training should be as complete as theirs. It goes without saying, that a church whose leaders are intellectually inferior and untrained, will have little influence among men and women of significance.

An effective pastor is a combination of scholar, saint, and social engineer. He must, first of all, know from personal experience the power of the gospel. He must preach at least one good sermon a week, make innumerable addresses, visit the sick, bury the dead, administer a church, share its social reforms, help in the Sunday School and Young People's Societies, know how to put on a pageant, and be a judge of church music. He studies as much as a doctor, argues as much as a lawyer, deliveres more public addresses than a chautauqua lecturer, manages finances like a merchant, shares human tragedies and joys like a priest.

Because of his varied occupations, the minister is more like an apostle than a prophet. He is the herald of the gospel, but he is also a promoter of an institution—the pastor of a church. He must organize other people's activities, direct other people's thinking, inspire other people's faith. He is a shepherd of souls, a physician of the spirit, an advocate of righteousness, a minister of God, a leader in the vicarious tenth of society—those earnest souls who serve the world rather than exploit it.

Radicals are almost inevitably men who are

(Continued on page 16.)

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

May 2, 1926.

God's Covenant with Noah.

Golden Text.—"I do set my boy in the cloud, and it shall be for a token of a covenant between me and the earth."—Gen. 9:13.

Lesson.—Gen. 5: 28-9:29.

Devotional Reading.—Psa. 89:8-16.

The story of the flood is not original with the Hebrews, for it appears in many old world literatures. But it is superior to all the other stories, for it is written on a higher level of thought, and it has a finer moral tone. As a matter of fact, it has been shown again and again that wherever stories of events recorded in the Bible have been found in other literature, the biblical account is always superior. The idea of God which the writers of the Bible had purged the stories of the cruder things as recorded in other literatures.

It appears that the world had come to a bad state. Wickedness had thrust itself up and spread itself abroad until the whole world was a place of moral stench. The writer of Genesis in a child-like way says that things had come to such a bad state that God was sorry He had made man. Perhaps there are mothers and fathers who have given expression to the same thought as they have seen their children depart so far from the ideals which they, as parents, had set up for them.

In the midst of all this wickedness and moral filth, there was at least one man who was righteous. It seems that Noah followed Jehovah and led an upright life, even in the midst of widespread evil. Bad environment does have its general influence. A saloon or a gambling hall or a house of ill fame is not a good place to rear a boy or girl. But bad environment is not all-powerful. A man can be righteous even in the worst situation. It all depends upon what is inside the man and how far he depends upon and trusts God. After all is said and done, bad environment does not make bad men; it only helps to make them. There are those today(their name is legion) who are living in conditions of modern life that cause other men to go down, and who are keeping themselves unspotted from the world. Some of the girls who are obliged to work on "starvation wages" do go out to become street-walkers and harlots, but not all of them, nor indeed the majority of them. Some business men become dishonest in the grim competition of modern business life, but not all of them, nor indeed the majority of them do so. One can go down the line of human life and the results will be the same. Let a man think twice before he blame outside forces. Noah was righteous under conditions that the modern world does not approximate, and he walked with God.

God warned Noah about the wrath to come, and bade him prepare an ark for himself and the members of his family and for at least a pair of every living thing on the earth. God has a way of warning men of the wrath to come, and unless he has changed His way of doing things He warns the wicked as well as the righteous. The wicked of Noah's day as well as the wicked of our day have been warned of the penalty of wrong-doing. And the men of Noah's day probably scoffed at the idea as do many men of today. Be not deceived; God is not mocked. Let a man be sure that his sins will find him out.

The flood came. It always does. It does not always come as a great flood of waters. It may be sorrow, misfortune, trials, bereavement, remorse—a hundred and one things—but sooner or later the flood comes upon those who have chosen the way of the wicked. One reads with some dismay that the flood blotted out every living thing except the family of Noah and the animals he had with him in the ark, but it is a parable of life itself. It is a fearful thing to fall into the hands of the living God. God cannot do otherwise than punish sin if He is to be true to His moral nature.

When Noah came out of the ark he built an altar unto the Lord and offered a sacrifice of thanksgiving. The account is very child-like. It pictures Jehovah as smelling the burnt-offering and being well pleased therewith. He thereupon makes an everlasting covenant with Noah. There is in this simple story an abiding truth. The altar established from a sense of thanksgiving for mercy and goodness from God is well pleasing and acceptable unto Him. One wonders if the failure to receive blessings in abundance is not often due to the failure to return thanks for blessings already received. Noah was the first, so far as we know, to build an altar of sacrifice unto the Lord. It would seem that there would be more of us building them unto Jehovah today in the light of His goodness and His lovingkindness.

The people of Noah's day thought of God as a covenant-making God. They had already come that far in their religious experience. They were beginning to see that He would enter into friendly and intimate relations with men. And in the lesson today with its reference to the rainbow they came to understand in at least a partial way that the processes of nature were orderly and therefore to be depended upon. The rainbow was a sign of promise. It was most fitting that it should be chosen by these people as a token of the sealing of the covenant.

Let no one despise these simple stories from the childhood of the race, for they were written for our instruction, that we, through them, might come to a larger understanding of the ways of God with the children of men.

Some Teaching Points.

1. Wickedness brings God's wrath upon itself.
2. Righteousness is possible regardless of environment.
3. God warns men, both the good and the bad.
4. God makes provision for those who would do right.
5. God's care extends even unto the animal kingdom.
6. A believing husband may be the means of saving an entire family.
7. God is pleased with an expression of genuine gratitude.
8. The laws of God are dependable.
9. God enters into personal relations with His children.
10. Troubles in life may be only the background against which the rainbow of promise may shine the brighter.

CHRISTIAN ENDEAVOR.

Sunday, May 2, 1926.

Topic: "The ten most important kinds of work: How make them Christian?"—Exod. 20:9; 2 Thess. 3:6-13.

(Consecration Meeting.)

Some Bible Hints.

God has set His approval on work. He Himself is the Great Worker.—Exod. 20:9.

When one is able to work, there is disgrace in accepting support from another's labors. Independence is a Christian virtue (v. 8).

Work greatly varies. Intellectual or spiritual work is sometimes harder than physical labor (v. 9).

The lazy man needs to be forced to work. It is false pity to support him (v. 10).

Suggestive Thoughts.

The Ministry.—Without prophets the soul dies and man becomes a slave. We can do without luxuries, but not without prophets.

Intellectual work.—The man with ideas is tremendously valuable. He is an originator, a creator, indispensable.

The Farmer.—Man must have food. The importance of farming is seen if we imagine all farmers out of business. The race would die. Service is Christian.

The Weaver.—If mills were abolished weaving would have to be done at home, as in the past. Man must be clothed. The business must pay a living wage.

A Few Illustrations.

Who can tell the value to the world of the man that first discovered how to make fire? Without that discovery, progress would have been impossible. Ideas are priceless.

The men that found how to smelt metal from rocks, to make first bronze, then iron, then steel, and so on, gave to the world gifts whose value is beyond words. Such free giving is Christian in principle.

Merchandising.—Goods must be brought from manufacturer to consumer. The man that sells to the consumer is merchandising. What profit shall he take? What will be a Christian profit?

The Stock Market.—The Christian service of the stock market is to secure capital for business enterprises. The un-Christian element is to get money for worthless stocks. What can be done about it?

To Think About.

What un-Christian tendencies exist in my business?

How can we apply in business the principle, "What would Jesus do?"

What businesses are un-Christian? Why?

A Cluster of Quotations.

"When the building trades flourish the nation is prosperous. Our entire life interlocks. Yet sometimes greed on the part of lumber men or iron masters shatters our prosperity."—*James.*

"The practice of big corporations of selling to employees valuable stock in the company will solve the labor problem. Men work for what they own."—*David F. Houston.*

"Human welfare is the test of the value of a trade or a business, and the welfare of the workers is the test of its Christian or un-Christian spirit."—*James.*

"The Guild of Builders in London has an industrial parliament in which masters and men meet to discuss their problems. This is applied Christianity."—*M. Rountree.*

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

Lifting Our Standard.

As a matter of information, to which our people are entitled, and as a challenge to both large and small givers, we have been setting forth in recent issues our giving as compared with others, both in denominational benevolences, total benevolences, and in local current Church support. We note that the total per capita giving for all Christian purposes—benevolences and Church support—for the twenty-five denominations ranges from $10.44 to $38.32, with an average of $21.06 per capita. Our per capita giving for all purposes was $13.49. So if we are just average Christians in giving, we must increase our annual per capita giving to Christian purposes nearly eight dollars. These matters are vital. Is our work to grow and develop? Are we to increase spiritually? Missionaries cannot be sent and supported without money; colleges cannot be maintained, and Churches cannot be built, repaired or enlarged without money. Our pastors and Church workers are not now receiving adequate compensation. New fields cannot be surveyed and opened. It must be borne in upon us with an added emphasis that the kingdom of God cannot be extended without raising money. Only two of the list of denominations are below us in per capita giving for all Christian purposes. We do not believe our people want it so. Let's change it. It will take our steady efforts. Will you help?

$13.49.

That is our per capita giving for all Christian purposes. That is a tithe only of a per capita income of $134.90. The per capita income in the United States is variously estimated from $586 to $629. Dr. Bert Wilson, author of that valuable book, "The Christian and His Money Problems," accepts for calculation the lowest figure $586. There is no doubt but that the average Christian's income is more than that of the non-Christians, but we will hold to the low figure and the general average of $586. If our people are just average folks, and who would say that they are less, the tithe would be $58.60 per capita, while our Christian giving is $13.49, or considerably less than one-fourth of our tithe for the Lord's work. Is it not time for every pastor and leader among us to give a needed emphasis to tithing? And the principal reason for tithing is not that of money either, but of a deeper spiritual life. It is putting God first in life.

Giving a Vital Function.

(a) Frequently we fail to treat giving from a right standpoint. It has been classed among the business affairs of the Church and treated from a commercial viewpoint. It should rather be treated as a vital function of the soul, vital to the soul life of individual and Church.

(b) Systematic givers attend more regularly and are more dependable in Church activities. Generally worship, giving, doing, go together.

(c) In our Church finances we should use the Church's best business powers, but we must remember that we are dealing with more than business matters—a vital spiritual function.

(d) It is most profitable to study how Paul, in those great spiritual heights which he reaches, links so closely what we have called a common duty, a secular matter, our giving. What heights he reaches in I Corinthians, fifteenth chapter—the resurrection; to be followed immediately with "Now concerning the collection," exhorting them to come to the assistance of the brethren; and again in 2 Corinthians, ninth chapter, how he links in closest terms "Thanks be to God for His unspeakable gift" and almsgiving.

EMERGENCY MISSION FUND.

Collections April 2 to 15, 1926.

Total previously acknowledged	$4,086.12
North Highlands, Columbus, Ga.	32.16
Rocky Ford, Carroll County, Va.	8.00
C. E. Society, Ether Church, N. C.	1.00
Liberty, Vance, N. C.	70.95
Liberty, Vance (Woman's Mis. Socy.)	25.50
Haw River, N. C. Church	11.83
Mrs. M. E. Wilkins, McLeansville, N. C.	3.00
Union, N. C., Church	28.85
Union, N. C., Woman's Mis. Socy.	8.75
Shiloh, N. C., Church	5.50
Grace's Chapel, N. C.	11.70
Christian Light, N. C.	26.75
Pope's Chapel, N. C.	21.50
Zion, N. C., Church	53.41
Mrs. J. H. Pierce, Sunbury, N. C.	2.00
Holy Neck, Va.	135.00
Holy Neck, Va. (Mrs. M. J. March)	10.00
Catawba Springs, N. C. (partial report)	25.00
Antioch (R), N. C.	2.65
Mt. Bethel, N. C.	17.23
Plymouth Church, McCullers, N. C.	19.00
Ramseur, N. C., Church	66.00
Long's Chapel, N. C.	2.70
South Norfolk, Va.	64.21
Graham Providence Memorial Church	42.73
Noonday, Ala.	9.10
Mt. Zion, Ala.	11.00
Kellam's Grove, N. C.	1.10
Newport, Va., Church	33.81
Hines Chapel, N. C. (additional)	5.00
Mt. Gilead, N. C., Church	8.30
Vanceville, Ga., Church	15.50
Enigma, Ga., Church	5.10
Mt. Carmel, Va., Church	40.15
Leaksville, Va., Church	115.40
Wake Chapel, N. C.	122.00
Miss Celestia Penny, Sanford, N. C.	15.00
Salem Chapel, N. C., Church	35.50
Pleasant Ridge (R) Western N. C. Con.	29.41
Union Grove, N. C., Church	12.00
Liberty, N. C., Church	41.90
Damascus Church, Eastern N. C. Con.	23.81
Concord, N. C., Church	10.00
Elon Community Church, N. C.	481.24
Elon Community Church, N. C. (previously acknowledged)	21.80
Rosemont, Va., Church	100.00
J. N. Cutchin	5.00
New Hope, N. C., Church	20.00
First Church, Norfolk, Va.	175.02
Geo. A. Frey	100.00
Six Forks, N. C., Church	8.65
Seagrove, N. C., Church	8.50
The People's Church, Dover, Del.	255.25
Berea (Nans.), Va., Church	123.70
Previously acknowledged	100.00
First Church, High Point, N. C.	27.18
Piney Plains, Church	81.52
Sanford Church, N. C.	155.17
Wentworth Church, McCullers, N. C.	61.00
Pleasant Union (additional)	2.00
Pleasant Grove, Bennett, N. C.	5.55
Sarem Church, Gates Co., N. C.	3.98
Danville, Third Ave., Church, Va.	5.85
Cypress Chapel, Va., Mrs. J. W. King	1.00
Union, Va., Church, Virgilina	80.25
Good Hope, N. C., Church	6.55
Mt. Carmel Church, Franklinton, N. C.	11.56
Wadley, Ala., Church	22.90
Holland, Va., Church	510.00
Previously acknowledged	45.00
Total received to April 15th	$7,517.52

Many Churches have not yet sent in, holding their check till all have been given an opportunity of contributing something. This is well, but as soon as all the offering to be had is in hand, it will be greatly appreciated if remittances are made by Church treasurers promptly.

Our deepest gratitude is expressed to all who have helped and are helping to increase this so-much-needed Emergency Fund.

J. O. ATKINSON,
Elon College, N. C., April 16. *Secretary.*

A SPECIAL GIFT OF LOVE.

From a sick room comes this letter:

"I have been reading, thinking, and praying about the pressing need of our mission work and the shortage of funds to carry it on unless we rally around the cause of Christ in a special way.

"At present I am in ....., and my nurse is writing for me.

"The thought has come to me that many of us might be willing to contribute something to a fund which would represent a special sacrifice, a gift over and above the amount we have contemplated paying into our local Church treasury before April 1st. To start such a fund I am sending you the enclosed check for $100. This represents the approximate difference between cost of room with private bath and one without during the period of five weeks.

"I am glad to make this special gift of love to Christ and our missionaries."

One Sunday morning in late October I presented foreign missions in one of our Virginia Churches. The next day, visiting in a humble home, I was amazed when the husband and wife handed me a check for $100. Knowing their meager income and that they had four children to provide for, I objected to taking it. But they pressed it on me. When I left, the wife accompanied me out to the porch and said:

"Husband and I have been saving up money for months to get new winter clothes for ourselves and the children. The old ones have gotten thin and ragged. But you told us yesterday of the millions over yonder in their darkness, without any knowledge of a Saviour. So husband and I went home, and after talking and praying over it, we decided to give this money to you and make our old clothes last another winter. We thought the people over there needed Christ more than we needed new clothes."

"The people over there need Christ more than I need ....."

(In the silence of your own heart, in the presence of your Master, think, and pray, and fill in this blank.)

He who "sat over against the treasury and beheld how the people cast money into the treasury" is looking to see what special sacrifice you will make.

"Brethren, the time is short." Write your check now!—*Presbyterian Standard.*

MISSIONARY RALLY AT CYPRESS CHAPEL.

The one-day school of missions of Nansemond and Gates Counties was held at Cypress Chapel April 1, 1926. The meeting was called to order at 10:30 by the superintendent, Mrs. H. S. Hardcastle. Hymn, "Safely Through Another Year," was sung, after which Mrs. E. T. Holland led the devotionals. Scripture lesson, Acts 10:1-34. Sentence prayers were called for. Mrs. B. D. Jones led these prayers, and Mrs. I. W. Johnson closed them, a number taking part.

Mrs. C. W. Rountree, president of the Cypress Chapel Missionary Society, gave, in a very gracious speech, the welcome address. Minutes of the last meeting were read and approved. Two letters, one from Mrs. Russell Bradford and one from Mrs. M. L. Bryant, were read. They extended their regrets at being absent, and wishing that the day be full of inspiration and information. The superintendent brought a stirring message, "The Unfinished Task." It was full of help and gave us thoughts to take home with us.

Rev. H. S. Hardcastle then gave an address on "Our Missionary Work," explaining by maps and charts just where our missionaries are located and the work they are doing. The list of Churches in this group is fourteen, and nine were well represented.

Address by Dr. J. O. Atkinson, "The Imperative Need of the Hour." The appointment of committees were as follows: Plans and Place, Mrs. Y. C. Byrd and Mrs. J. E. Corbitt; Nominations, Mrs. B. D. Jones, Mrs. C. W. Rountree, Mrs. C. R. Fulgham; Resolutions, Miss Lillye Holland, Mrs. I. W. Johnson. An offering was then taken, to be used for the Emergency Fund. Adjournment for lunch.

Afternoon Session.

Hymn, "Come, Thou, Almighty King." Devotionals were led in a very effective way by Mrs. Charles Daughtrey. Solo, Mrs. Annie Laurie Holland. Mrs. N. H. Andrews gave an illustration of making missions attractive to young people, it being both instructive and interesting.

A favorable report was made on our mountain work by Dr. J. O. Atkinson. Address, "If We Do Not Advance, Why?" by Rev. J. G. Truitt. A discussion of plans "How to Organize Other Societies" was had. A committee of three was appointed to work this out. Mrs. B. D. Jones, Mrs. Charles Daughtrey, Mrs. W. H. Andrews were appointed on this committee.

Reports of Committees.

Plans and Place: Holland Christian Church extends an invitation to this body to meet with them for the 1927 seession. Adopted.

Nominations: We, the Nominating Committee, beg to submit the following report: for superintendent, Mrs. H. S. Hardcastle; assistant superintendent, Mrs. Charles Daughtrey; secretary, Miss Lillye Holland. Committee: Mrs. B. D. Jones, Mrs. C. W. Rountree, Mrs. C. R. Fulgham. Adopted.

Resolutions: Resolved, first, That we record our grateful appreciation of the kind hospitality extended by the Woman's Missionary Society of Cypress Chapel; second, that we extend our sincerest thanks to Dr. J. O. Atkinson and Revs. H. S. Hardcastle and J. G. Truitt for their excellent and inspiring addresses, and to all those who rendered special music; third, that we express our high appreciation of the service rendered by the officers of the district and thank them for the same. Committee: Lillye Holland, Mrs. I. W. Johnson. Adopted.

The closing hymn was then sung, and the 1926 one-day school of missions was brought to a close by Dr. J. O. Atkinson.

MRS. H. S. HARDCASTLE, *Superintendent.*
LILLYE HOLLAND, *Secretary.*

CONVENTION PROGRAM.

Following is the program of the Southern Christian Convention, meeting at Durham, N. C., April 27th to 30, 1926:

First Day—Evening Session.

Tuesday, April 27, 1926.

6:00 Official Banquet at Washington Duke Hotel.
7:30 Welcome Service at Convention Church.
8:00 Convention Called to Order.
1. Enrollment of Delegates.
2. Announcement of Committees:
(a) Credentials—C. H. Stephenson, W. E. McClenny, B. E. White.
(b) Press—C. M. Cannon.
(c) Finance—Ben T. Holden, J. A. Williams and C. D. West.
(d) Nominations—W. P. Lawrence, E. E. Holland, Roy Larrick, J. W. Payne, H. W. Elder.
(e) Resolutions—P. H. Fleming, G. R. Underwood, H. E. Rountree.
(f) Apportionments—L. R. Jones, W. K. Holt, Rev. G. D. Hunt.
8:15 Convention Sermon—Rev. H. S. Hardcastle; Topic, "Jesus, the Disturber of Men."

Second Day—Forenoon Session.

Wednesday, April 28, 1926.

9:00 Song Service—Rev. J. F. Morgan.
9:20 Roll Call, Reading of Minutes, Enrollment of Delegates.
9:30 Treasurer's Report—W. C. Wicker, D. D.
9:40 Executive Committee—L. E. Smith, D. D.
9:45 Report of Special Committee on Finance—Dr. W. W. Staley, Chairman.
9:50 Board of Superannuation—Dr. J. O. Atkinson, Chairman.
10:00 Orphanage Report—W. K. Holt, Chairman of Board of Trustees.
11:30 President's Address—"Our Problems."
12:00 Communion Service—Dr. C. H. Rowland.

Second Day—Afternoon Session.

2:00 Song Service—Rev. J. F. Morgan.
Devotion—Rev. A. W. Andes.
2:15 Missions:
Report of Mission Board—Lieutenant Governor J. E. West, Chairman.
2:30 Address—"Men and Missions," J. E. West.
3:00 Address—"Our Missionary Program," Dr. J. O. Atkinson.
3:30 Discussions of the Report and its Recommendations.
4:30 Report of Committee on Evangelism—Rev. R. C. Helfenstein, Chairman.
5:00 Adjournment.

Second Day—Evening Session.

8:00 Devotion—Rev. G. O. Lankford.
8:15 Address—Dr. W. P. Minton, Secretary Foreign Mission for the General Convention, Dayton, Ohio.
8:45 Report of Woman's Board—Mrs. J. A. Williams, Vice-President.
8:50 Address—Mrs. Dan C. Brummit, Chicago, Ill.

Woman's Missionary Convention—Wednesday, April 28, 1926, 10 A. M., Duke Memorial M. E. Church.

Devotional Services—Mrs. H. S. Hardcastle.
Enrollment of Conference Delegates.
Vice-President's Message—Mrs. J. A. Williams.
Report Young People's Superintendent—Mrs. R. T. Bradford.
Report Cradle Roll Superintendent—Mrs. I. W. Johnson.
Report Literature and Mite Boxes—Miss Gertrude Browne.
Report of N. C. Conference President—Mrs. L. L. Vaughan.
Report Eastern Virginia Conference President—Mrs. M. L. Bryant.
Report Valley Virginia Conference President—Miss Virdie Showalter.
Report of Alabama Conference President—Mrs E. M. Carter.
E. M. Carter.
Appointment of Committees.
Special Music.
Address—Mrs. Dan C. Brummit.

Afternoon Session.

Devotional Services—Mrs. C. H. Rowland.
Address—Dr. W. P. Minton, Mission Secretary for the General Convention, Dayton, Ohio.
Reports of Committees.
Address—"Our Present Missionary Program," Dr. J. O. Atkinson.
Reading of Minutes and Closing.

Third Day—Forenoon Session.

Thursday, April 29, 1926.

9:00 Song Service—Rev. J. F. Morgan.
Worship—Rev. J. G. Truitt, "The Travail of His Soul."
9:20 Reading Minutes.
9:25 Report of Committee on Nominations and Election of Officers.
9:55 Discussion and Vote on Report of Special Committee on Finance.
Miscellaneous Business.
12:30 Adjournment.

Third Day—Afternoon Session.

2:00 Song Service and Devotion.
2:15 Reports on Education:
(a) Board of Religious Education—Dr. W. T. Walters, Chairman.
(b) Board of Education—Dr. W. A. Harper, Chairman.
(c) Address—"Our Denominational Program in Christian Education," Rev. J. H. Lightbourne.
(d) General Discussion and Vote on Reports.
4:00 Miscellaneous Business.
4:15 Report of Committee on Social Service—Rev. H. S. Hardcastle, Chairman.
4:40 Reading of Minutes and Adjournment.

Third Day—Evening Session.

8:00 Song Service—Rev. J. F. Morgan.
8:10 Devotion—Dr. W. S. Alexander.
8:20 Address—"Christian Education in the Home," Prof. S. A. Bennett.
8:40 Address—"Christian Education in the Church," Dr. W. A. Harper.
9:00 Address—Miss Pattie Coghill.
9:20 Address—"Christian Education in the College," Rev. F. C. Lester.

Fourth Day—Forenoon Session.

Friday, April 30, 1926.

8:00 Song Service—Rev. J. F. Morgan.
9:05 Worship—"The Saving Sacrifice," Rev. J. G. Truitt.
9:20 Report of Committee on Temperance—Rev. G. O. Lankford.
10:00 Report of Board of Publications—Prof. L. L. Vaughan, Chairman.
Report of Managing Editor—P. J. Kernodle.
Address—Dr. J. O. Atkinson, Editor "Christian Sun."
Discussion and Vote on Report.
11:30 Report of Special Committees.
12:00 Miscellaneous Business.
Reading of Minutes.
12:30 Closing Service—Rev. Stanley C. Harrell.

MATTHEW.

(Continued from last week.)

Secondly: View the believer's sure foundation, that on which the primitive Church stood, which is Jesus Christ, as Lord and God, revealed to the soul which is translated into the gospel kingdom. This foundation stands sure. Those who continue in this most holy faith will abide for ever. If Jesus be our sure foundation against the powers of earth and hell, then Jesus must be the "Mighty God, the everlasting Father, and Prince of Peace." Amen.

Thirdly: How about the keys? A key is an instrument to open locks, whereby we gain admission into the cabinet of hidden treasure; signifying spiritual knowledge of the mysteries of the gospel and the kingdom. Our Lord said, when the spirit of truth is come, He will guide you into all truth (John 16:13). This is the key of knowledge (Luke 11:52) that the lawyers took away from the people by false interpretations; they entered not into the true light themselves, and hindered others. Therefore, what the apostles wrote on earth, the same is recorded in heaven. Nothing must be added to or diminished therefrom; then it must be intended by infinite wisdom to be the only and unalterable rule for the faith and good economy of the Christian Church forever. Amen.

In this chapter we find the strongest evidence of the divinity of our Lord God, by the testimony of three respectable witnesses, viz: Peter, James and John, who were chosen apostles. O ye Arians, that brightness which appeared, was the same eternal Jesus, the Word or Logos, before He assumed a human body; the same that said, "Lo, I come, and a body hast those prepared me." Thou, *i. e.,* the whole of the divine council of God, and the Holy Ghost was God in operation. Jesus is, was, and is to come the Esse; by reason, he that hath the Son hath life; and His words are, "And ye will not come to me that ye might have life." This shekina, or emanation, is divine life, and divine light, which constitutes the Esse and essence, and is truly the most high and mighty Lord God! Jesus dwells in that increated light, not accessible. The witnesses knew Moses and Elias; perhaps Moses died fifteen hundred years before our evidences were born; Elias was not known to them before. Reader, if thou art on thy way to heaven, believe to thy comfort, thou wilt be no stranger there.

CHAPTER XVIII.

A certain man asked our Lord who was the greatest in His kingdom. The way He answered was by calling a little child and placing him in the midst, and informing the people that unless they experienced converting grace and became translated into the kingdom, to which that child belonged, they could not be saved. If children belong to the kingdom, who can, with propriety, forbid their being baptized with water? Children do never come under condemnation until they are capable of chosing, and then do wrong presumptuously. Adam's guilt cannot cleave to the souls of his offspring, and his own soul be exonerated. When his soul sinned, the soul of all souls sinned; and this is recorded to be the sin of the world. And so it was. And when Adam repented, we all repented—by reason his whole soul repented; so, also, and when his soul believed, did ours: all souls believed. So John the Baptist exclaimed, saying, "Behold the Lamb of God, who taketh away the sin of the world." In this chapter we find a rule of discipline delivered by the Lord Himself, viz: If thy brother trespass against thee, etc., finally, if the two first rules fail, tell the Church, or that sister Church, where thou and thy brother are in particular membership. Remember, it is the Church, or that Church collectively; and if the Church shall judge him guilty, and he will not take conviction, let him be expelled. Then follows the doctrine of forgiveness. Whenever thy brother repents, forgive him from your heart. Then follows a parable, the pure interpretation thereof lies deep. The debtor perhaps was debtor to his landlord; the debt is heavy, the law was rigorous—for if the debtor had no money, he, his wife, his children, and all he had must be sold. The debtor owned the account to be just; and he humbled himself and prayed, and it moved the lord to pity him; therefore he loosed him, and forgave him the whole debt. But for his unmerciful conduct toward his poor debtor, his lord called him to his bar the second time, ordered him to be put into prison, and charged him with the old and new account. From this parable we learn that a believer's first justification is not irrevocable; but its continuation appears conditional. Men are lost for unmerciful conduct, as well as acts of injustice. The same measure we meet shall be measured to us again.

CHAPTER XIX.

There appears to be nothing here very hard to understand, so as to need the interpreter. There is a mystery in that of a man and wife being *one* flesh; this is a mystical oneness: but in their children they are in fact one flesh. Why, then, are people so hard to believe that Jesus Christ possessed two natures in one person? Let him that readeth understand. In verse 18, our Lord enjoins obedience to the sacred decalogue, written by the finger of God, and handed to the people by His servant Moses. Some hold to the Jewish Sabbath on the authority of the holy decalogue; but the Christians hold the Lord's day for their Sabbath, being the first day of the week, in commemoration of our Lord's resurrection and the great work of redemption, knowing that Jesus is Lord of the Sabbath. Our Lord receives sinners, by faith and repentance; but he receives little children without such preparation. And as He receives such, should not His ministers receive and baptize them in His name, to whom they belong? We further learn here, that no sinner can ever inherit a place in heaven unless he will sacrifice every earthly kind of pleasure, honor, ease and earthly treasure, *i. e.,* comparatively.

Notice our Lord's answer to the man who addressed him with the honorable title of "Good Master." The answer was, why callest thou me good? There is none good but one, and that is God. It is a very general and correct impression that God is one, for two superlatives cannot exist—God is over all, blessed for ever. He is the Lord thy God, worship thou Him! The Deity can be but one, *i. e., Deus,* one. This most high God is altogether virtuous; divinely, morally, infinitely, and absolutely good, in the superlative; in and of Himself, in His own eternal, immutable, divine and perfect attributes. No God but one is undeniable, and consequently none can be originally, in the absolute independent sense, perfectly good, but the one God. Then, according to the theology of some men, Christ is considered the Son, in the abstract, and not the most high one God; therefore, according to such an idea. Jesus is no God, and could not be considered as the object of worship and adoration, trust or soul dependance. He could be no more than a good creature and a great prophet, but not good as God is good.

Reader, if you are under the influence of the Arian faith, you may look to it! You contradict the written word, and seem to produce an idea that Jesus was a deceiver. The word recorded by John says that all men should honor the Son, even as they honor the Father. And He Himself exclaimed that the Father and He were one—even the one God incarnate; the one God manifest in the flesh. I, Jesus, who speak, am in the Father, and the Father in me, *i. e.,* reciprocally. In His state of humiliation, He humbled Himself, and personally acted as a servant, for the redemption of sinners. His person was despised, though He was Lord of all—but His God-head honored. Thus the divinity was in a higher state of exaltation than the person of Jesus. Sometimes he would answer people according to their folly, and their thoughts. The man who called him "Good Master" looked upon Him as only man, and he answered Him accordingly. But now his humanity is glorified equal with the divinity.

CHAPTERS XX AND XXI.

The parable respecting the laborers in the vineyard is just calculated to teach us that if the Lord rewards His holy servants, it will be the reward of grace, and not of debt. There appears to be no meritorious exalted seats in heaven—the saints will be equal to the angels, and who would desire

more? In the twentieth chapter, we have an account of the spirit of episcopacy, making an early attempt. Two ministers desired the Lord to grant unto them supremacy, or the highest seats of power and honor in the Messiah's Church, or kingdom. Hear the answer, saying, "You know not what you ask." Can you be next to me in my kingdom? They answered in the positive. He granted their petition, according to His wisdom, whereby they were answered according to their folly, viz: that they should drink of the cup of his sore affliction, and have the honor of his bloody baptism; but there should be no lordly prelates in the gospel kingdom, and unless there be some private interpretation in our Lord's word, the order of ministers above a presbyter is from the corruption of the assuming human heart, and is repugnant to the divine orders of Jesus Christ, saying, "It shall not be so among you." It appears the holy, inspired apostles left the care and charge of the Churches with the elders, with orders for them not to think of acting as lords over the people of God; also charged the people at large to take heed how they heard, but to prove and hold fast only what they found to be good. In verse 44, Christ is held under the similitude of a rock, on which some stumbled, and were broken; but on whom that rock falls, it will grind him! Those who stumble at the word through unbelief, they are sufferers thereby; but when the executive vengeance falls on a nation, or on an individual, it is the heavy vengeance of Almighty God falling on the obstinate unbelievers. From such a storm, good Lord, deliver us! Dear reader, pause!

CHAPTER XXII.

Here we have an account of a supper, a call, and the need of a wedding garment. The supper is the saving, nourishing, living substance of the precious gospel. The call is the merciful invitation to come to Christ for life.

But it appears there must be a preparation previous to the participation; and not only an external reform, but a preparation of the heart.

What this wedding garment is, becomes a subject of serious consideration. This dress is given under the similitude of white raiment (Rev. 3:18), and in Rev. 19:8, this dress is compared to fine linen, even the righteousness of the saints. A saint signifies one who is sanctified in Christ Jesus. Isaiah 42:1 and 49:10 calls this garment the garment of salvation, or the beautiful garment, *i. e.*, holiness. The way to state it is to call it the righteousness of saints. As saint signifies one sanctified, and those who are sanctified are justified, therefore it appears to be justification by faith, and sanctification through faith in the promises, whereby the soul, by a divine influx, partakes of the divine nature in a measure; and so far they are sanctified and feel peace with God. Some of the former expositors have introduced the way of righteousness, which, if correct, I am utterly in the dark respecting this robe. It is published that this robe is the righteousness of Jesus Christ; that is to say, his active and passive obedience being imputed to the believers. To this doctrine, I have four principal objections. First, this robe could not be defiled (see Rev. 3:4). "Who have not defiled their garments," etc., and our Lord's righteousness cannot be defiled. Secondly, the righteousness of Christ is divine, and cannot be improved, and it is written that those who are admitted into glory have washed their robes and made them white in the blood of the Lamb (Rev. 7:14). Thirdly, should I accede to the doctrine of this imputed righteousness, I must be an Arian in principle, believing that Jesus and the Father are not one, but two; and that the great God imputes the righteousness of the Son, as the subordinate being, to the creature man. Whereas, the Son sayeth, the Father and I are one. Fourthly, the divine Saviour thought it not robbery to be equal with God (Phil. 2:6). Therefore, there must be two Gods of equal dignity, and then there would be no Supreme. If the righteousness of Christ be equal to the Father, he who claims such a righteousness must be as righteous as God, by imputation, which is blasphemy. If one divine attribute were imputed to a creature, it would sink him in a moment. But if he could live under it, he would stand in no need of divine intercession, nor would his conduct make against him, nor for him, nor would the believer be judged according to his, but the Saviour's works. It is written, "The Lord our righteousness" (Jer. 23). But it is written in the original, "Jehova justiria nostra," *i. e.*, "Jehovah our righteousness." For by and from Jesus Jehovah, we receive all the wisdom, grace and righteousness that we possess, yet we need continual intercession. David gives us light on this subject, where he thus speaketh of God, "I have not hid thy righteousness within my heart" (Psa. xl:10). I presume that the Baptist Church holds the doctrine of Christ's righteousness imputed to believers, and their sins were imputed to him. They lay a great stress on believer's baptism by immersion, as an indispensable duty, and as a preparative to the Lord's table, after obtaining the divine favor. Let a man examine himself, and so eat (Paul). What, examine himself whether he be in the faith, or if he ever was immersed under water! Judge ye. Water baptism cannot be the wedding garment. This is saying too much about common water. He who is unworthy of a seat at the Lord's table on earth, were he to offer to take a seat in the high Church above, would soon be ousted. Yet they encourage those whom we refuse to feed, by assuring them that if once justified, that justification is irrevocable. Moreover, if believers have Christ's righteousness imputed to them, so is His baptism. Notice what He said to John the Baptist, as before observed. Towards the close of the twenty-second chapter, there stands important points of doctrine, even the grand essentials of the Christian religion, viz: the pure theology, that the Lord calls the foremost of all His commands; which is the law of faith, the pure faith, a foundation for the additional improvement of Christian virtues; and therefore it need be a very pure faith: and thus it stands on record, viz: the Lord thy God is one Lord (Deut. 6:4; Mark 12:29). Therefore, the divinity and humanity constitutes one adorable Lord God. God and his Christ are one, like the soul and body of a man. And this one Lord must be loved supremely, with the whole heart, soul and strength. But if you divide the Father and Son, you cannot love both with the whole heart; then your heart must be divided. But when you firmly believe the divinity in the humanity, and the humanity in the divinity, then may you love the Lord thy God with an undivided heart. As to thy fellow-creature, do by him as you would have him to treat you—this doctrine is constitutional. But where is the Holy Ghost called the third person in the trinity? That Holy Spirit is the Lord in operation. These are the three grand essentials of the one Lord God. Jesus calls Himself the root and offspring of David. The God of David and the son of David.

CHAPTERS XXIII AND XXIV.

These sections contain the prophesies respecting the ruin of poor Jerusalem, after their days of grace were past. The divine Judge had to announce the sentence which the divine law awards against rebels, gospel slighters, and murderers—this the blessed Redeemer did with tears. The fall of the Jews, and the end of the world, appear greatly to correspond. The Son coming in awful clouds of wrath—stars, or leading men, falling—lights, as wandering stars, sinking into darkness—these were emblems of the last day. Many imposters did Satan send out in those days, if possible, to deceive the very elect. Read Josephus upon that dreadful day. As it was, so it is; he that endures faithful to the end, was, and will be, saved. Many who professed the Christian name, through fear, like Peter, denied the Christian name when life was at stake, which was denying of Christ. Paul caused the saints to blaspheme (Acts 16:11). The "History of Martyrs" says, when one of Christ disciples were brought out of prison to the stake or gibbet, they were examined for the last time, and the last interrogation was, "Art thou a Christian?" If he answered in the affirmative, death was his portion. Our Lord observed that those who denied Him before men, them would He deny before angels; for whoever thus sought to save life, should loose it forever. It was a bold step to be baptized in Christ's name, wherein they put on Christ, or the Christina name.

—*From "Divine Oracles Consulted," by James O'Kelly.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

MONDAY.

OUR DIVINE FRIEND.

"Ye are my friends if ye do the things which I command you."—Jno. 15:14.

The word "friend" is one of the greatest words known to us. There are lots of good words, but none of them mean quite so much. "Sweetheart," "lover," are pictured by passion and natural desire. "Husband," "wife," "mother," "father," brother," "sister," "child," are fine, but they depend for their character largely on natural relations and circumstances and are by volition and choice; perhaps *mother* comes closest to that of "friend" than any other.

"Companion," "comrade" and "associate" are good words, but they are casual and transitory, have but little depth or fineness of meaning, or have reference to but little more than some particular event or an association.

The word "friend" is sweet and deep and beautiful and rich. More than any other word in all the world it indicates the drawing together of two natures, without passion, artifice, ulterior motives, or selfish consideration.—Thoughts from Ralph M. Jones, of "The Baptist."

Prayer.—Our Father, as we go about our duties today, O help us to remember Thy friendship and that we are Thine. May we not simply know Thee as Lord, Saviour, our Redeemer, but as "Friend." In His name we ask it. *Amen.*

TUESDAY.

THE PROMISES OF A FRIEND.

"Come unto me all ye that labor and are heavy laden and I will give you rest."—Matt. 11:28

This friendship adds sweetness to our living as we trust in Him. It gives us needed strength and power. It rests us when we are weary. It takes up the load when we can go no farther.

"Let not your heart be troubled * * * I go to prepare a place for you."—John 14:1. Our friend is busy going along with us and preparing for us what we need, not for our living, but for what we shall need at the end of the road. This helps us sing, "What a friend we have in Jesus, all our sins and griefs to bear."

"We shall be like him; for we shall see him as he is."—John 3:2. Friends often become like each other in ideas, in spirit, in tendencies, and sometimes even much in appearances. We absorb the tastes, desires, dispositions and love of each other. We think certain traits and thoughts we have are our own until we think back and decide that we got them from some friend with whom we spent much time.

How wonderful that God's thoughts may become ours, His desires ours, our affections transformed into His, His will ours, His love ours, and His perfection in us more and more; all because of daily companionship with Him and that we have come to love and desire the things that He desires and loves.

Prayer.—Our Father, open to us the door and compel us to come in and sup with Thee, that we may have daily fellowship with Thee and partake of Thy nature. In Christ's name we ask it. *Amen.*

WEDNESDAY.

CONQUERING SIN.

"Set your affections on things above, not on things on the earth."—Col. 3:1-7.

That is the way to conquer sin. Our attitude toward all wrong must be total intolerance. It is not sin to be tempted. Christ was tempted in all points as we are, but He was without sin because He would not tolerate it. Sin begins in us when we consent to it. Stain your purity, dull your sense of right, and immediately your sense of right relations with God is broken. But, thanks be to God, that "If any man sin, he hath an advocate with the Father, Jesus Christ." He restoreth my soul.

Prayer.—Our Father, come Thou and live in us and with Thy fullness counteract all sin in us. Give us Thy grace and vanish all evil. Fill our souls with Thy glory and make our scarlet souls white. Inspire our living and lay us on the altar for service. Save us from the coldness of a faith that never warms at the cross. Hide us in Thee forever, and thanks be to Thee who giveth us the victory through our Lord Jesus Christ. *Amen.*

THURSDAY.

GOD'S WILL AND OURS.

"Not my will, but Thine be done."—Luke 22:41, 42.

"For whosoever shall do the will of my Father, the same is my brother, and my sister and my mother."—Mark 3:35.

"My meat is to do the will of Him that sent me, and to accomplish His work."—John 4:34.

Whatever may be said about us being grown and mature, it remains that we are children still in a great many ways. Like children, we like the glitter, the glow and the thrill, and we strive much for the thing of little value, disregarding our highest well being and lasting happiness. We are absorbed in things of the senses and pleasures that soon pass away. Health, peace and happiness do not come from these, but from righteousness, holiness, love and right character.

Thus the Lord, wise and loving, refuses often our prayers, or takes away that which we so eagerly grasp. Pain or grief may come, and if resented it means disaster, but if taken trustfully and submissively it opens our hearts to the kindness of His direction and the riches of His storehouse. "Whom the Lord loveth He chasteneth."

Prayer.—Our Father, "Thy will be done in us as it is done in heaven," we pray Thee. Make us at all times submissive to Thy will, and sympathetic with all the sorrows of others and able to chase with Thee in their grief. In Christ's name we ask it. *Amen.*

FRIDAY.

KEEPING HIS WAYS.

"Blessed are they that walk in His ways."—Prov. 8:32.

Wisdom here calls us to a way of light and life today because it leads to God. Only those who walk that way can understand the blessedness of keeping that way. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the thing that God hath prepared for them that love Him." Neither can those on the outside, or traveling the ways of the world, see, hear or understand. Jesus says I give unto you all that has been given unto me, but "not as the world giveth" it.

It is not easy in His path. The world does attract us. Its ways do seem good. Fears arise, or our vision and understanding grows dim and vague. There are times when we can't hear the "still small voice." Real success is not easy in any true walk of life. This is our hope: God's way is always the right way. On His way, no matter what rises, we shall come out at last conquerors.

Prayer.—Our Father, forbid that we shall go along recklessly or blindly in any old way until disaster comes and opens our eyes by pain and suffering and the shame of defeat. Help us to cast all on Thee in whom is no element of chance, but assured victory. Forgive us our sins and save us this day. *Amen.*

SATURDAY.

BIG LITTLE THINGS.

*"And as Jesus passed by, He saw a man which was blind * * * and He anointed the eyes * * * with clay * * * and He went * * * and washed, and came seeing."*—John 9:1-7.

"And greater works than these shall ye do, because I go to my Father."—John 14:12.

When the people tried to make Jesus their King He refused. When they called upon Him to exercise His power to show forth the power of heaven He turned away. When He was tempted to exercise His power of miracle to satisfy selfish desires He turned His back upon it. These things had no fascination for Him. But He opened the eyes of the blind man, unstopped the ears of the deaf, sat by the woman of Samaria and forgave her sins, pitied Mary of Magdala and saved her soul, had compassion on bereaved people and gave comfort, helped obscure and nameless beggars, etc. He always had time to pause and lift his hand of blessing on the needy.

Jesus put ordinary human goodness, which is the genius of divinity, in things that others would pass by unnoticed. "He went about doing good."—Read Luke 10:30-37.

Jesus takes children in His arms when others push them outside. He uses the lunch of a nameless boy to feed the hungry and He tells us to be like that. "Go then and do likewise," and our work shall be greater than that, for to open the eyes of the spiritually blind, unstop the ears of those who are deaf to the gospel, and to raise the morally dead to life in Him, which is our task, is greater than physical service.

Prayer.—Our Father, give us vision to see the bigness of the little things. Give us renewal of faith in Thee which will strengthen the whole Church in Christian service. In His name we ask it. *Amen.*

SUNDAY.

OUR UNSEEN FRIEND.

"Lo, I am with you always."—Matt. 28:16-20.

God is invisible, and the most things of Him are invisible. Sunday is the Lord's Day, and brings to us our opportunity to draw away from the material and live in a realistic way with the glory of His invisible self.

I know a certain blind man, see him almost every day, who walks the streets of this city amidst traffic and all that is going on, attends to his own counter and cash register, directing himself and his business better than some men with two good eyes. He even knows everybody by name who speaks to him. How can a totally blind man do this? The finer senses of his being are tuned completely to his environment, and his soul walks with an invisible friend that sticketh closer than a brother.

Amidst the tumults and troubles of this world we walk much like a blind man. Our path is often dark before us. We do not see the perils on our way, but we will walk straight, unafraid, boldly, rightly and with confidence, if we take Jesus with us and follow Him. No harm will come to us if we train our conscience and finer senses to His will.

Prayer.—Our Father, we thank Thee for constant invisible help that makes no mistakes. We are ashamed that we do not rely on this as we should. Forgive us and lead us on our way. We ask it in the name of Christ. *Amen.*

Christian Orphanage

Dear Friends:

Our Easter offering is coming in very nicely. This week carries us on toward the first thousand dollars. We ought to have reached the first thousand this week and we had hoped to, but sometimes we get disappointed. I wish every member of our Churches and Sunday Schools could be an orphanage superintendent for just one week. In the future contributions would be cheerfully given and our hair would not turn gray so fast thinking how to meet our bills at the end of the month.

Don't forget the special Easter offering in your Church.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 22, 1926.

Amount brought forward		$5,031.71
North Carolina and Va. Conference:		
New Lebanon S. S.	$ 2.00	
New Lebanon Baraca Class	2.00	
Palm Street, Greensboro	4.08	
		8.08
Western N. C. Confernece:		
Sanford	$ 3.95	
Liberty	1.05	
High Point	1.76	
		6.76
Eastern N. C. Conference:		
Shallow Well, Mar. & April		8.00
Eastern Virginia Conference:		
Portsmouth, Jan., Feb., March	18.67	
Holy Neck (quarter)	24.00	
Suffolk	25.00	
Holland	10 00	
Wakefield	3.20	
Third Avenue, Danville	5.04	
Berea, Nansemond	10.00	
		95.91
Georgia and Alabama Conference:		
North Highlands	$ 1.90	
Rose Hill	1.34	
Beulah, Jan., Feb., Mar., April	9.87	
		13.11
Valley Virginia Conference:		
Winchester	$ 5.87	
Timber Ridge	2.10	
Antioch	6.68	
		14.65
Special Offerings:		
Mrs. Bessie Jordan, rent	$28.00	
Philathea Class of New Lebanon	3.00	
		31.00
Birthday Offering:		
Porterville Church, Robinson, Ill.		4.50
New Building Fund:		
Ettie K. Harvey		25.00
Special Easter Offerings:		
Jacksons Creek (no name)	$ 1.85	
Antioch (C)	5.55	
Seagrove	9.50	
Willie Staley Holden	4.00	
Mt. Auburn	17.17	
Rosemont, South Norfolk	35.00	
Sarem	3.98	
Berea, Norfolk, S. S.	15.00	
A Friend, Durham	10.00	
First Christian S. S., Norfolk	22.73	
Pleasant Cross	4.64	
Pleasant Ridge	8.10	
Kite, Ga.	5.00	
Antioch, Harrisonburg, Va.	28.50	
Ebenezer	5.00	
Mt. Zion	5.75	
Howard's Chapel	7.00	
New Lebanon	19.11	
Rock Hill S S	1.00	
High Point	4.50	
Isle of Wight	8.18	
Webster S. S., Havre de Grace, Md.	10.13	
Holland	55.00	
Wakefield	5.85	
Union, Southampton	2.75	
Providence Christian Memorial	14.00	
Lowell	5.25	
		314.55
Grand total		$5,553.27

IN THE IMAGE OF GOD.

Creation is invisible, formation visible. We know not how long it was between the sovereign acts of human creation and formation. Certainly, as time now is computed, it was generations; it may have been ages. We do know that "all our members * * * in continuance were fashioned, when as yet there was none of them."

God is Creator, Father, Spirit. God is God. The Word says, "In the beginning God." That is enough! Jesus, the Son, the express image of, and eternal with, the Father, when He came to earth was given human form. Besides being our propitiation and Redeemer, Jesus was given for our example. He is our inalienable elder brother, our exact pattern, whose outward image we bear and whose perfect inward likeness, our having lost in the fall, through His coming to earth by way of nature even as we ourselves and His going back to God by way of atonement and the cross, we, by faith in that "new and living way," may regain.

Since sin came into the world, the natural, unregenerate life of every human being is a probation to the end sought and found in regaining the likeness of God and His Son when, for us real life begins. "When we awake with Thy likeness" need not mean when this life is over; it may mean any time, even now, or as soon as we will put ourselves in the attitude before God to receive and appropriate His grace in its fullness.

Through faith in Jesus now, who was made "like unto His brethren" and who once and for all, for every man, "put away sin by the sacrifice of Himself," we are restored to our original blessed estate in the image of God like unto when as yet there was "no rain upon the earth and there was not a man to till the ground."

MRS. J. J. LINCOLN.
Lawrenceville, N. J.

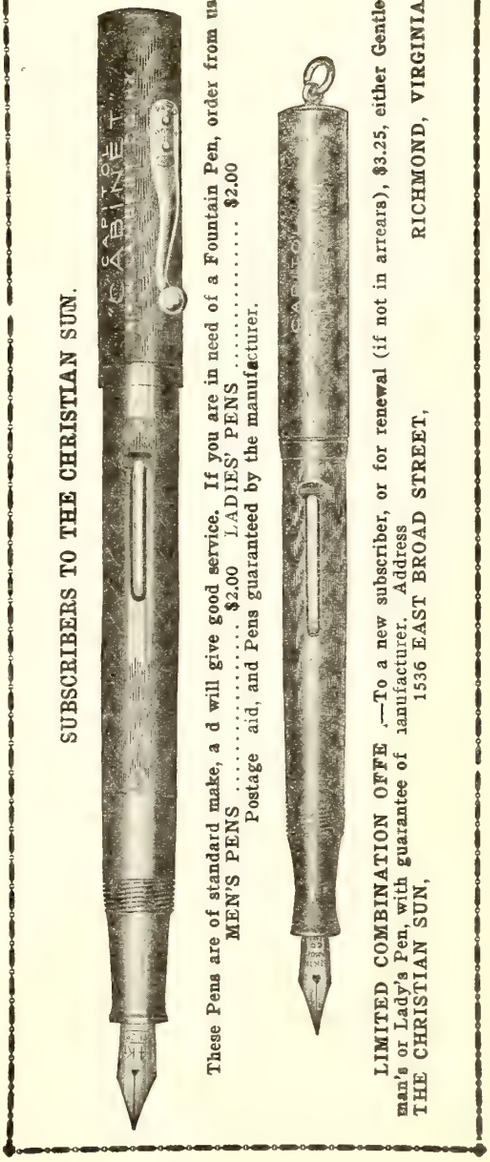
THE SILENT MISSSIONARY.

"A number of years ago, when I was examining candidates for baptism, I became interested in an aged gentleman among them. I asked him how he came to know Christ. He replied that over twenty years ago, when at the age of sixty, he was taking the examination for a classical degree in Chengtu, each candidate on leaving the examination halls was presented with copies of the Gospels and another Christian book. Upon his return home, he read the books with great care, and became convinced that they told of the way of eternal life. Now, at the ripe age of eighty-six, he was uniting with the church. It was the Scriptures that led him to Christ; in due time the Word had borne its fruitage."

Mr. Lawrence says further: "I have come to consider Scripture distribution as an essential part of evangelistic work. As I travel extensively through the towns and villages, I sell the Gospel portions. I know of no other way in which the masses, conjointly with preaching, can receive the message of the Gospel. I carry such with me on every trip, and consider I have not done my duty unless I sow as I travel. The high prices of food and semi-famine conditions, with the flame of anti-foreign feeling that shot up in the summer, made many difficulties; but in spite of them the work of Scripture distribution has gone on.

"A boy of ten years, in one of the private day schools, purchased a portion of Scripture and took it home to his father. He was very angry, and reprimanded the son for buying a book that was of no value to him, and for spending money lavishly without the consent of his teacher and father. After the boy had returned to school, the father examined the book, and found so many helpful promises and invitations in it, that he sent word to the school to have the boy find the bookseller and purchase the other three Gospels. Now the entire family is reading the Bible, and they observe the family altar. 'And a little child shall lead them.'

"An old faithful Christian mother of seventy-eight years studies her Bible daily. She rented a chapel in which she worships daily and invites others to converse about the Word of God. A non-Christian school teacher became so interested in the Bible, that he purchased forty Gospel portions to distribute among his forty pupils. Daily they have Bible-reading and prayer. God's Word is being glorified. 'My Word shall not return unto me void!—My Word shall not pass away.' 'The entrance of Thy Word giveth light.' "—*The Bible in China.*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Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dear Kiddies:

A good friend of yours and your editor's has been sick. His name is Mr. Junius Harden, and his address is Burlington, N. C.

Now, dears, I want my Kiddies to write him a little letter—just like you wrote your editor when she was sick! Please do.

But I know you will, for Mr. Harden is one of our bestest friends! He loves our nice "Kiddie Korner" and you; and you are the Kiddies that make the Korner happy.

Here is a May-time story! And here comes an April shower. Run dears; don't get wet!

YOUR EDITOR.

THE MOUSE RAN UP THE CLOCK

BY ETTA MAI RUSSELL.

Did you like "Jack Be Nimble" that you made from this page? Well, here is another Mother Goose picture to make. I know all girls and boys like Mother Goose and all her children. Here is

Hickory, dickory, dock,
The mouse ran up the clock
The clock struck one,
The mouse ran down,
Hickory, dickory, dock.

There is a nice game about this mouse. Ask your teacher at school or kindergarten to teach you the game.

Before you begin you must have a pencil, s crayons, a pair of scissors, some drawing p and a sheet of colored paper or a clean pi cardboard.

Cut out first the patterns on this page. around them on your drawing paper. Col frame of the grandfather clock brown with crayons. Color the pendulum brokn, too. L the face of the clock white with black figure hands. Color the mouse black.

Now cut them all out. Paste the frame of clock on your colored paper. Paste the p.int the penlulum marked A at the place on the frame marked B. Put a little paste on the back of the face of the clock and paste it on B over the pendulum. Paste the mouse on the spot marked C. Now you have a picture to hang in your playroom with "Jack Be Nimble."

HELGI CARVES A REINDEER.

BY EMILY H. CHASE.

Helgi and his little sister were sitting on a large, flat stone which hung over a tiny waterfall. Helgi had a piece of reindeer bone clutched in his hand, and he was trying to draw on it with an old boat nail. He worked and worked and tried so hard to make a picture that the big red tassel on the top of his tight blue cap bobbed up and down with his effort. Helgi's little sister was just as busy. In the full, short skirt of her blue tunic, that was trimmed gayly with red and yellow embroidery lay a huge bunch of buttercups. She was twisting a chain of the flowers as she watched Helgi work.

"I don't think that looks like a reindeer," she advised. "It ought not to have so many legs."

" But those aren't legs," Helgi said between strokes. "See, the reindeer has his head down. He is eating grass. I shall draw some mountains behind his head. That will show that he is at his summer grazing place."

"That's right," his sister said. "The reindeer do go high into the mountains to feed now. The grass is fresher there than around the tents."

"Perhaps if all the reindeer had not gone to the mountains, I could draw one better." Helgi puzzled over the bone he was carving. "If the reindeer were here now, I could look hard at one of them, and then draw what I saw, couldn't I?

"Yes, and perhaps it would look more like a reindeer. But why don't you draw buttercups? There are plenty of them right here." The little sister held up her boquet.

"I like reindeer better; flowers are for girls," said Helgi.

"O look!" the little sister said suddenly, grabbing Helgi's arm.

"A reindeer! In the water! Why, it's old Snorre, father's best one. What do you suppose he's left the mountain pasture for?"

Maybe he was lonesome for us, Helgi."

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"No, I think he wanted to eat buttercups. See, he's eating all of yours that fell into the brook."

The children called to the big old reindeer, who came out of the water to them, and together they led him into the very center of a huge field of buttercups.

"Were you really lonesome in the mountains, Snorre?" Helgi's sister put her hands up and stroked his short new antlers.

"Now eat as much as you want," said Helgi, "and when night comes we'll take you home to the tent and father will lead you back to the mountains where the grass is fresh and tender in the morning."

"Here is a buttercup chain for your antlers, Snorre. Nowit's on a real reindeer, not just a shoe. And Helgi can carve you with it on."

So the two little Lapp children sat down again on the flat stone. Helgi worked and worked, and his sister watched him and told him when the drawing did not look like old Snorre.

Helgi tried to draw his reindeer just as Snorre looked, then he cut away all the bone from around the drawing. Finally the bone was shaped into a spoon with a grazing reindeer for a handle. If you looked at it hard, you could see that the carved reindeer was very much like Snorre.

When it was all finished and white, Helgi and his little sister rode back to the tents on Snorre's back. Helgi had his precious spoon clasped tight in his hand, and his little sister was leaning forward sleepily on Snorre's broad antlers, from which the chain of buttercups still hung. When his mother saw the spoon Helgi had carved, she said she was sure that some day he would be one of the greatest sculptors in all Lapland.—*Boys and Girls.*

There is no waste in nature. When a material object has served its purpose, it passes into another form to serve some other purpose. God Himself is economical. Let us take a lesson from God and nature and learn to make use of the things that God has given us—to use them and not to misuse them or waste them.

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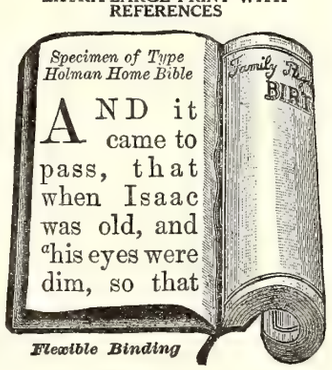
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BETHLEHEM LETTER.

(Continued from page 6.)

untrained for leadership. They have revolted, but they have not reconstructed their thinking. They are vigorous in criticism and denunciation, but do not know how to achieve efficiency. The real leader of the church must be taught how to study the actual conditions which he confronts. He should be familiar with the facts and laws of social change. Without being an expert scientist, he should have at least a knowledge of what science is doing for human welfare. He must lead men and women who are doing things. He is no champion of outgrown causes. He cannot persuade the members of the rising generation to live the lives of their grandfathers, and they could not if he should.

Bethlehem College has no interest in producing dilettantes—it seeks to train its students for spiritual leadership. It has no desire to dominate their beliefs or to force them into predetermined piety, but it seeks to show them the way to the development of a strong, individual, religious experience. The work of the classroom, while as rigorously intellectual as possible, is intended to minister to the religious life. The religious leader whom the college seeks to produce is one trained in a sense of reality, in efficiency, and contagious faith.

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Bishop Francis J. McConnell, of the Methodist Episcopal Church, in speaking of Dr. Scott's new book, published by The Macmillan Company, New York, says: "I have greatly enjoyed Dr. Scott's "First Age of Christianity." Dr. Scott has rare skill in showing how various historical factors relate themselves to one another. His discussions of the early days of Christianity is so well-proportioned that the reader feels himself carried along by the total movement of the Church's early life. I think of this book as sound and wholesome in every way. It is a marvel not so much of compression as of compendious and succinct statement, which makes the reader feel that he is standing some where near the center of that early church life as it moved along from one stage to another."

The League of Nations Advisory Commission on Child Welfare, has adopted a resolution providing for the creation of central censorship boards in each country having League membership, to protect children from undesirable moving-pictures and to encourage films which develop the child's education.

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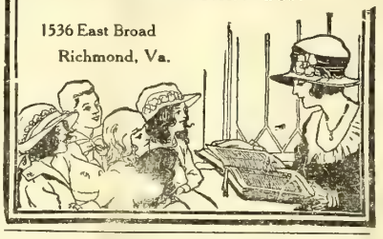

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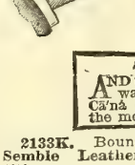

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, APRIL 29, 1926. NUMBER 17.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Radio Census.—

Recently, a check-up was made by city employees of the Borough of Queens, a division of New York City, and it was found that in this borough alone there were 34,994 radio sets. In 1920, there were less than half a million people in this division of New York; so figuring on that basis, how many radios are there in the United States.

Some Alarming Figures.—

The public must revel in sensational slush, if the declared circulation of three New York sensational sheets are to be accepted as correct. The *News* claims a million daily, and the *Mirrow* asserts that it circulates to the extent of three hundreed and thirty thousand, while the *Evening Graphic* comes last with only a hundred and ninety thousand. When we think of the stuff these sheets are feeding the American public, it is enough to alarm the most tolerant person.

Summing Up a Pastorate.—

In summing up the work of a pastor just leaving a field, the writer declared that during his stay he had wrought well. He had received six hundred, married a few more than eight hundred, and conducted the funerals of a thousand. That was all. If the man did nothing else, had he wrought actably? That is a question which many of our pastors need to face. We are of the opinion that it is not enough to preach to the living who come to church, to marry those wishing to be so involved, and to say the service over those who die. A pastor must do more than that, good as that is, and his tasks cannot be enumerated, but certain it is that they are broadening out over vast fields of service and interest.

The Installment Business.—

Governor Norris of the Philadelphia Reserve Bank points out that 85 to 90 per cent of all furniture, 80 per cent of all phonographs, and 75 per cent of all automobiles and washing machines are now being sold on the installment plan. It is now possible to purchase an automobile by paying an initial installment of twelve dollars. The Federal Reserve Bank of Boston shows that the installment accounts in that district last November were 110 per cent larger than they were twelve months earlier. It is pointed out that keen competition, easy money conditions, and over production are causes for this condition. It is easy, under the present conditions, to overload oneself with accounts on easy terms. It may have its advantages, but it certainly has its dangers as well, and against to much debt the individual must carefully guard himself. This is particularly true as it applies to the luxuries of life.

Yet Unexplained.—

The recent death of the beautiful actress, Barbara LaMarr, cost her producer about a quarter of a million dollars. Her pictures have been carefully folded and laid away in the studio, because the producers know that the public will not look at a dead actress's pictures. This aversion of the movie going public has been demonstrated time after time in the case of other actors. John Bunny, the old time commedian was the first to demonstrate it. The Vitagraph interests thought sure that his reputation would carry him on in public favor, but the public would have no more of him. Wallace Reed shared a similar fate, and so did poor little Olive Thomas. The public just will not look at the shadowy smiles of a departed presence. Which brings about the thing which is still unexplained. The public will listen to a dead man's music, will read a dead man's books, will admire a dead man's painting, and in other ways enjoy the works of those who are dead, and this the movie men cannot understand, but they know that things are as they are, and so they laid away the costly picture in which Barbara LaMarr had been starred, and listed its cost under the profit and loss column.

God, the Creator.—

Despite all of the predictions that man is fast travelling the way of perdition, and despite all of the imaginary differences between science—true science—and religion, the world and man are coming to know God more intimately than in times past. John Archibald MacCallum, in his new book, "The Great Partnership," attempts to find why we have been so backward in our search for God. He says: "One of the great weaknesses of the human mind is to seek for a resting place and when it is found to look upon it as final. Thus the idea has been widely accepted that the creation was finished long ago. The truth is that creation is an endless process. God is still making man, and a little reflection will show that the divine Artist has yet far to go before he can look upon his work with thorough satisfaction. In the movement of the wind and tide, in the change of the seasons, the growth of flowers, the flight of birds; in the development of the horse from an animal no larger than the fox in far-off prehistoric days, the creative impulse is at work. God is the ground of every prayer and aspiration, of every struggle for purity and moral worth, no less today than when man first became a living soul." We may not agree with all that this author says, but his thoughts may well be considered. If you wish to read the book, you can obtain it from the George H. Doran Company.

Would Eliminate Drones.—

Prof. E. A. Ross of the University of Wisconsin would, if he were president, eliminate the loafers from that university, he declares. It would take [illegible] thousand, and he feels that the [illegible]wo thousand might be induced to work. In other words, according to Prof. Ross, the University of Wisconsin has in its extraordinarily large student body about three thousand loafers. He would put out the flask carriers also. Prof. Ross thinks that as he would conduct the University he might last possibly three months. Whether he would last or not, it would be an excellent thing for our colleges and universities if we could secure presidents with his convictions and who dared to put these convictions into practice. We used to spend our time urging young people to go to college, but now we do not have that to do. To go to college is the proper thing, the fashionable thing, and every body goes who possibly can. It may be well, but it is likewise dangerous, for too many as well as too few may go to college, and the worthless elements of a student body should some how be eliminated as Prof. Ross suggests. Unless they go to school with a serious purpose, they should be out in the world producing something, or, at least not hindering the work of those who would make the most of their opportunities.

League of Nations Adjourns.—

The League of Nations has adjourned until September. It seems to have experienced considerable embarrassment over the proposition to admit Germany to membership. Brazil is understood to have objected, and Poland, whose safety was assured only a few years ago, clamored for special recognition. However these things are only on the surface, and we think the hidden hand which has always tried to rule Europe has had its part. A successful league of nations means a world committed to democratic methods. That, of course, is against the views that have so long controlled and brought so many scars to Europe. The temporary embarrassment of the league has brought glee to the opposers of it in the United States—but they are not all. Mussolini sent out a statement in which he declared in substance that it marked the failure of the democratic principle in Europe and opened the way for the methods of the dictator and of war. Whether this happening to the league will really be a back-set remains to be seen. But if it should prove so, it will force Europe to go back to the old "balance of power" methods. It will halt the disarmament program of the nations and destroy the only effective check to war in sight. The World War will be disappointed. However we do not expect the League of Nations to fail. Great causes cannot be killed.—*Exchange.*

NOTES-PERSONALS

We are sorry to learn of the sickness of our brother, Rev. J. D. Wicker of Sanford, N. C., We wish that he may be speedily restored to health and strength.

The booklet by Dr. D. A. Long, entitled "The Place of Jefferson Davis in History," has been placed on library list for South Carolina by the State Board of Education for that State. This is recognition of a very meritorious production.

His wounds are wounds of honor, made beautiful by the great love they prove. When we see how true this is, it gives us great courage, too. A young French soldier lying in a hospital said, as he looked at a picture of Jesus crucified: "I do not feel my wounds when I look upon His."

The address of Rev. D. P. Jones, our first missionary to Japan, is 3259 Encinal Avenue, Alameda, Calif. Should any CHRISTIAN SUN readers write him it will be appreciated. Brother Jones is now seventy-seven, but active in the service of the Lord, and hopes that he may visit the South some time this year.

The Southern Convention is more of a business body engaged in financial interests and investments for the kingdom than it is a legislative and deliberative body. The delegation is not large—not even as large as it should be—but some feel that it is large enough in proportion to its constituency, because it is a business body and has much routine business to transact.

Dr. W. A. Harper gives a glowing account of the great Birmingham International Convention, and feels that some constructive work was done not only in behalf of Sunday Schools and Christian Endeavors, but in behalf of religious education in general, as it pertains to the life of youth in particular. Our Christian denomination had about thirty representatives present, though Dr. Harper felt that it would have been far better for the Church if we could have had at least one hundred present.

The Southern Convention is in session at Durham this week. This body owns THE CHRISTIAN SUN, the Christian Orphanage, Elon and Bethlehem Colleges, and promotes missionary work at home and abroad. Since great financial interests are at stake and the Convention has large investments both in men, women, institutions and enterprises, its sessions are of far-reaching import to the Church and mean much in the history and progress of the Church. If it plans well and wisely, the Church prospers; if unwell and unwisely, the Church suffers.

A kind personal letter from Rev. D. P. Barrett, Ponce, Porto Rico, contains these words of interest to SUN readers: "Glad to say we are on the job. Prospects for a good year seem pretty good. Our Sunday School in Ponce averaged 208 attendance during January, and we are in a good way to average about the same number in February. We are about as well as usual, although the malaria has been and is still in some parts of our field, Salinas especially." They do not have blizzards, and freezes in Porto Rico, but they have that which is worse, mosquitoes at Christmas time, and malaria always."

The following from our good brother, Rev. J. E. Franks, Route 4, Raleigh, N. C., is so typical of many experiences, we give it: "We will send up at least a small offering from each Church of my charge for the Emergency Mission Fund. There offerings, I am sorry to say, are shamefully small, and yet I have made the effort of my life in trying to lay the matter on the heart of our people. I trust, however, that the awakening which our dear Church so much needs on this great subject (so much neglected) is in sight. Otherwise, the growth and development of our cause must continue to be very slow." Brother Franks gets at the heart of the matter in that.

Brother Lafayette Curling, in writing of the South Norfolk work, has the following to say: "Now, to Brother Scholz: When I met you, I did not realize what good organizing a Christian Church in South Norfolk would do but we did organize a Christian Church in South Norfolk. Then came Brother Cox, followed by Brother Keys, and after him, then, Brother Lassiter. Then came Brother Poythress, and by the help of the Lord we have been compelled to build a church to accommodate the congregation. It was a big undertaking, but we have been blessed in many ways in building our church. By the help of the Lord and the hard work of Brother Poythress and the good people throughout the community, we expect to have our opening services on Sunday, Moy 9th. Brother Poythress has had a hard struggle, and if he had not been red-headed, I expect he would have been gray-headed by now." Brother Curling is right. Brother O. D. Poythress has had an arduous struggle; but he himself will testify that it has been well worth while. He has done a wonderful work for the local church, for his city, his State, and the whole Christian Church

---

SHE GAVE HERSELF.

A Highland widow, unable to pay the rent, was threatened with eviction. She set out one day with her only child to walk ten miles over the mountain to the home of friends who were able to help her. When she started the weather was warm and bright, but on the mountain she was caught in a terrible snow storm. She never reached her destination. She was found the next day at the summit of the pass, where the storm was fiercest, lying in the snow, stripped almost to nakedness, dead. In a sheltered nook near by was her child, safe and well, wrapped in the clothes his mother had taken from her own body.

Many years later the son of the minister who conducted that mother's burial service, himself a minister, was taking the evening worship in a Glasgow church. The night was stormy with snow. The congregation was small. The circumstances of the weather recalled the story he had often heard his father tell of that mother's love, and instead of preaching the sermon he had prepared, the minister told the story, and I suppose, dwelt upon its lessons.

Some days later he was called to the bedside of a dying man, whom he did not recognize. The man, however, said to him: "You do not know me, but I know you. I have lived in Glasgow many years. I have never attended a church. The other day I happened to pass your door as the snow came down. I heard the singing and slipped into a back seat. There I heard the story of the widow and her son." Then with great emotion, he added: "*I am that son.* Never did I forget my mother's love, but I never saw the love of Christ in giving Himself for me until now. It was God made you tell that story. My mother did not die in vain. Her prayer is answered."

The day came when, in his sore necessity, that seed germinated; and the divinity of her sacrifice came home to him and led him to understand, as he had never done before, the love of God which is in Jesus Christ our Lord.—*Norman Macleod.*

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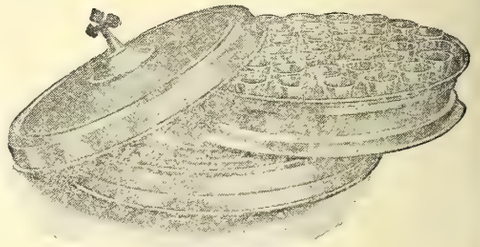

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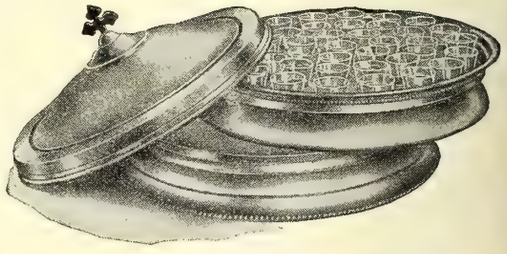

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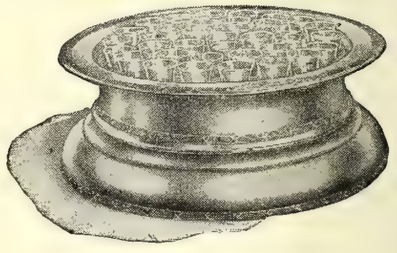

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SOUTH GEORGIA.

Dear Brother Editor:

Monday night, April 12th, we began a revival at Ambrose, with Rev. J. D. Dollar assisting us. He brought to us a message each evening with his usual ability, simplicity and directness. We are very grateful to this worthy and consecrated man of God for his untiring and devoted efforts put forth while in our midst. He made many friends while here, as a man of his type usually does, regardless of where he may labor.

Attendance and interest were real good throughout the meeting, but due to the fact that just now is a very busy season with the farmers in this section, attendance was not as good as it might have been at other seasons of the year. I feel that much good was accomplished and that the seed sown during the meeting will spring up and bring forth fruit to be harvested before the year shall come to a close. The services were concluded last Sunday night. There were no additions to the Church.

I am greatly enjoying my work here in South Georgia. Many new experiences have come my way since I came here, and among them all, not one has been very unpleasant. I greatly appreciate the many kindnesses shown me and my family by the people of this section. We have been kindly remembered in purse and eatables. May God richly bless every one who has contributed to our needs in any way. I am resting assured that a goodly number of people in the Southern Christian Convention are remembering us in their daily petitions to the Lord who loveth and heareth all.

We are trying to do our bit towards the enterprises of our Church. We have not yet been able to do anything in a large way, but we hope to be able some day to measure arms with some of our stronger Churches. It was a real pleasure for the Churches here to contribute to the Emergency Mission Fund and to the Easter offering for the Orphanage.

Interest in the work at Enigma is growing steadily. The bad weather has hindered us some there, but I have fairly good attendance at preaching services on Sundays. We have been trying to have three services there each month—every first Sunday and Saturday night before.

I am very much pleased with the work at Vanceville. Attendance is always good there. We have a real live Sunday School with an average attendance of about sixty or seventy. Another thing that interests me there is that the young people of the community are regular attendants at Church and Sunday School. They meet once a month in the singing society. I always feel at home when I go to Vanceville, for remember that the community is made up largely of alabamians. It is a real pleasure to be in their midst.

Our Sunday Schools have already appointed delegates to attend our S. S. & C. E. Convention, which convenes at North Highlands Christian Church, Columbus, Ga., May 29th and 30th. We hope to be well represented from South Georgia.

I regret that I will not be able to attend the Convention at Durham, N. C. I feel the need of being there, but cannot. I pray that you may have the best session ever.

May God bless you and the dear Christian Church with all of her laborers. Remember us in South Georgia.

Yours for service,

S. D. LANKFORD.

"If science has made it possible to make silk from sawdust, what may not God Himself do in changing human nature?—*Edward Warren.*

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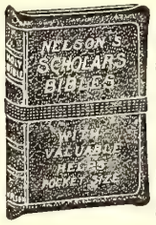

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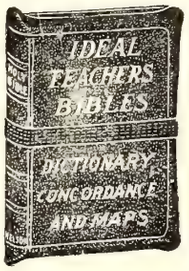

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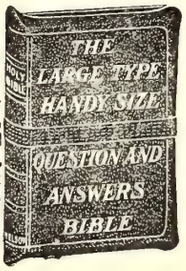

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THE CHRISTIAN SUN

1536 East Broad Street, - - - Richmond, Va.

E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHURCH ASSETS AND DIVIDENDS.

All of us invest whatever funds may fall into our hands in some institution, enterprise, or interest. "We brought nothing into this world, and it is certain we can carry nothing out." We invest all that we ever get in something. We speak of "giving" to the Church, but never speak of giving to our bank, or to our grocer, or to our factory. We make investments in these. If we bring the matter to the last analysis, we invest also what we claim "to give" to the Church. We are really making an investment in the Church, and we expect returns in some form, either here or hereafter. Our Lord was speaking of this when He said: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal, for where your treasure is there will your heart be also." He wanted us to invest something in the Church and in the kingdom in order that our heart might be put there also.

Have we ever considered how absolutely safe all these investments are that we make in the Church? Have we ever rightly considered what a safe and secure enterprise the Church is as an institution in which we may safely invest?

There is no other institution or enterprise on earth with such sure and safe assets as the Church. When we put our money in a bank we like to feel that the assets are there; are safe and secure. There is no institution as safe and secure as the Church. For of this, and this only, is it said: "The gates of hell shall not prevail against it." When we invest in the Church we place our money in an institution that will not "go broke." One may not feel that one can invest much in the Church. This is the only absolutely safe enterprise or institution in which one can invest. It has not been said of any business, a bank, the home, the school, or the State "The gates of hell shall not prevail against it." But it has been said of the Church. The Church does not "break" and will never "fail."

Through the assets of the Church one is able to become world-wide in one's benevolence and benefits. The Church makes every individual in it a world figure. It permits personal power to go out from each person to all the world. God was so moved by the love of the world that He made it possible for me also to be so moved—and to give to all the world.

One may not be willing to invest much of one's earnings in the Church, but God invested His only Son in it, and then that Son in turn invested His only life in it. God deemed it worth His while to invest His Son in it! The Son deemed it worth His while to lay down His life for it—to invest all He had in it. This is a greater asset than any other institution on this earth has had. How much of the reader's life, love, service, assets are being invested in the Church?

Moreover, the returns have been larger than those from any other investment in the world. "What shall a man give in exchange for his soul?" "What shall it profit a man if he gain the whole world and lose his own soul?" It was through the Church your soul was won to Christ. And it is through the Church we are winning the whole world to Christ. The assets of the Church are invested in world-wide salvation and will draw larger, greater dividends than any other holdings or dividends on this earth. No! what we "give" to the Church is not gone from us to make us the poorer. It is an investment we have made in the soundest and most unbreakable institution on this earth; and it yields for us larger dividends than any other investment we ever have made or ever will make. J. O. A.

OUR EMERGENCY MISSION FUND.

Remittances for this fund are still coming in, and there are many Churches yet to report. The report to April 15th was in last week's Sun and we will give the report to April 30th in next week's Sun. In remitting from four of his Churches, Rev. A. W. Andes, who is always faithful in the discharge of pastoral duties and activities, writes: "I have been very much disappointed that these amounts from my Churches are not larger. Bad weather and roads have hindered very much, but, of course, the lack of a missionary vision and passion have hindered more." Brother Andes, in this statement, reveals a situation that many, if not most, of our pastors have discovered. We are yet lacking in missionary vision and zeal. There are some two or three pastors from whom we have not yet heard, and it may be that they are working to increase the offering in their Churches.

It is difficult to believe that there is a pastor in the whole Convention so completely without vision and the spirit of missions as to be unwilling for his people to take an offering of some size for missions. The most helpful feature in our Emergency Fund Campaign has not been the total amount of gifts sent in, but the universal expression of interest and good will on the part of pastor and people.

Our people have not had an opportunity of missionary information. They have been willing, many of them, to sing with heart and enthusiasm, "What a friend we have in Jesus." But they have not yet learned that unwritten song which every Christian should have in his or her heart, "What a friend Jesus has in me." This is that which our Lord wants most of all in the world. He knows already that He is our Friend; we do not have to sing that nor tell it to Him as a matter of information. What we do need to sing and to tell is that Jesus has in us a friend that may be counted on to help make His friendship known to the world.

Jesus asked Peter three times if he loved Him. Peter answered each time in the affirmative, but with each answer there followed the command, "Feed my sheep." That is to say, "Since with word of mouth you profess to love me, prove it by going out and making me known to others, that they too may love me." It is easy to say that Jesus loves us, and equally as easy to say that we love Him; but what Jesus demands is the proof. Now, missionary endeavor simply means proof positive that we love Jesus, in that we are seeking to give others the same privilege of loving Him and being loved by Him that we ourselves have had. Through our Emergency Fund we are seeking to prove our love to Jesus and to show Him that we are not selfish in our friendship; but, as He was given to save the world, we, as His friends, are willing to give also to make Him known to the world. J. O. A.

MISSIONARY RALLIES.

The missionary rallies in the various districts of the North Carolina Conference for women were well attended and much was accomplished. A previous editorial gave an account of the one at Liberty, Vance, April 3rd. The one following this was at Sanford, N. C., Sunday, April 4th, which we learned was exceedingly successful and largely attended. The editor was not privileged to be present, greatly to his regret. Ingram Church entertained the Halifax, Virginia, District Saturday, April 10th. More societies were represented in this district than heretofore. Mrs. T. W. Chandler was the superintendent of this district, and Miss Pattie Adams acted as secretary. Rev. Fred Wright, pastor of Pleasant Grove and Ingram Churches, was present and added interest and service to the occasion. Mrs. L. L. Vaughan, president of the North Carolina Woman's Board, and Miss Gertrude Browne, secretary, were both present and gave splendid addresses and much helpful information and many suggestions. The women of the Church spread a bountiful luncheon which was greatly enjoyed. A letter was read from Miss Elsie Bray, now teaching at Rocky Ford, Carroll County, Va. Miss Bray is a member of this district, and this was the first rally she had missed. The women were delighted to hear of the good work she is doing in Carroll County. An executive committee was elected, whose business it will be to endeavor to increase the attendance at the rally next year, and to carry out the program that may be planned by the State board.

On Wednesday, the 14th, Shallow Ford was hostess to the Alamance District. The day was very inclement, and there was a funeral at the Church in the afternoon. However, the attendance was good and the meeting was interesting. Mrs. J. B. Montgomery, Graham, N. C., is the superintendent of this district and is deeply concerned for the woman's missionary work both in her own Church and throughout her district. Mrs. L. L. Vaughan and Miss Browne were present and made addresses. Dr. G. O. Lankford, of Burlington, N. C., and Dr. W. S. Alexander, of Elon College, N. C., added to the occasion greatly to the delight and gratitude of the women of the district. Though the session was brief, the women felt that much was accomplished. The Shallow Ford women were delighted. We have here some very faithful ones who are excedingly interested in every missionary endeavor.

On Thursday, April 15th, the Guilford-Forsythe District met at Pleasant Ridge. Mrs. Wicker, of Greensboro, is the very capable and enthusiastic leader of this district, and Mrs. Harden, of Greensboro, is equally as interested and adds much to the work not only in her official capacity

as secretary, but is ambitious for the success of the work in her district. An executive committee of three was elected in this district to carry out the purposes and plans of the State board and to seek through publicity and visitation to secure attendance at the missionary rally from every Church in the district. Dr. C. H. Rowland, of Greensboro, and Rev. R. A. Whitten, of Reidsville, than whom we have no pastors more deeply interested in missions, were present and gave many helpful thoughts and suggestions. Mrs. Vaughan and Miss Browne were also present and added much to the joy and delight of the day.

The Pleasant Ridge people spread a sumptuous feast, and all present regretted that the entire district was not there to enjoy the feast of good fellowship with those who were there. Pleasant Ridge has a local society not a year old that has done wonderful work, and its president, Mrs. MacFarland, added much to the services of the day by her presence and discussions. It was a great, good day at Pleasant Ridge.

On Saturday, the 17th instant, the Wake-Johnson District met with our Raleigh Church. Mrs. L. L. Vaughan acted as president, and Miss Ruth Johnson as secretary. Rev. S. C. Harrell, of Durham, N. C.; Dr. W. D. Parry, of Raleigh; Rev. B. J. Harward, of Chapel Hill, N. C.; Rev. P. T. Klapp, of Elon College, N. C., were the pastors present who very much encouraged the women, not only with their presence, but with very timely talks and discussions of the programs. The Raleigh Society entertained the delegates and visitors at a beautiful luncheon in the dining-room of the Church. The reports for the societies represented showed lively interest in the work. This district, while it has some very enthusiastic societies, has a very large number of Churches not organized. An executive committee was elected, charged with the duty of trying to interest the Churches, not now having societies, in missionary work. It is an evident fact that no Church, seemingly, can have the missionary vision and activity that does not have a Woman's Missionary Society. This may seem strange, but the facts in the case will substantiate this statement.

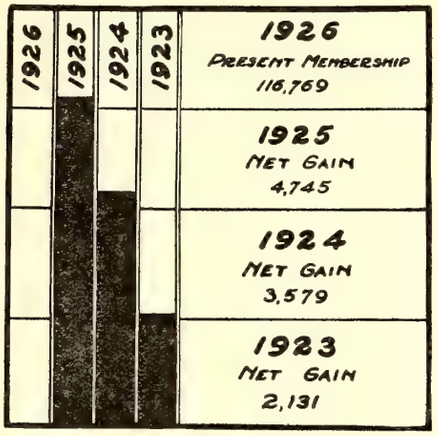
The North Carolina Conference was at Ramseur on Sunday, the 18th. It was regrettable that no pastors of this district were present. The meet being on Sunday, they were doubtless at their various appointments; but the women greatly desire and appreciate the presence of pastors in these annual meetings. Prof. L. L. Vaughan, of Raleigh, and Mrs. Vaughan, assisted in the work of the occasion and helped to make the service informational and worth while. Mrs. Cornelison was the superintendent of this district, and her message at the opening of the session was certainly timely and showed her deep concern for the welfare of the work. Miss Gertrude Browne acted as secretary and also made an interesting address. The Church bountifully entertained the rally and all present seemed to get much out of the services of the day.

These rallies that the women are having are working in the right direction and for a great and good cause. It is the leaven that will leaven the lump. It carries the work to those who need and desire it most, and in the years to come will be a great feature in our Church life and activity. Our faithful women have discovered that the power of the Church is the power of Jesus Christ which supports and sustains His great commission, "Go, ye, into all the world." The women are fighting the battles of the Lord through their missionary endeavor in the Church, and we will discover one day, if we have not already, that the Woman's Missionary Society is not only the right hand of the pastor and the Church, but is the very heart and soul of Church life and activity.

J. O. A.

CREDITABLE GAINS.

We are now passing through the period set by the General Board of the Christian Convention for emphasis on the work of the Department of Evangelism and Life Service. Since the inauguration of this department at Burlington three years ago, creditable gains in membership have been made, as the graph will show.



Not only has this gain in membership been reached, but the subject of evangelism has a new place in our thought, and one of the finest of evangelistic programs has been developed to be found among any of the denominations. Our program is highly commended by those who have had an acquaintance with it.

The statistics in the columns below show the Southern Convention to be alive to the subject of evangelism. They are taken from *The Christian Annual*, 1926, showing gains and losses in membership for 1925.

Name of Conference.	Gain	Loss
New England Convention:		
Maine	59	
Merrimack	7	
Rhode Island and Massachusetts	32	
Rockingham	63	
York and Cumberland		106
Total	161	106
Metropolitan Convention:		
New Jersey	288	
New York Central		8
New York Eastern		100
New York Western		23
Ontario	72	
Rays Hill and Southern Pennsylvania	123	
Southwestern West Virginia		69
Tioga River	130	
Western Pennsylvania		
West Virginia	26	
Total	639	200
Central Convention:		
Central Illinois	46	
Central Indiana		58
Eastern Indiana		348
Eel River		465
Erie		18
Illinois		43
Indiana Miami Reserve	7	
Kentucky Christian	164	
Kentucky District No. 1	19	
Kentucky District No. 2		16
Miami Ohio	1,406	
Western Osage		24
Western Washington		
Total	515	249
Southern Convention:		
Alabama	96	
Eastern North Carolina	761	
Eastern Virginia	548	
Michigan		12
Mt. Vernon		124
Northern Illinois	1	
Northwestern Indiana	94	
Northwestern Ohio	277	
Ohio		1
Ohio Central	28	
Ohio Eastern		185
Richland Union	19	
Salt Creek		
Scioto Valley		71
Southern Illinois	97	
Southern Indiana	68	
Southern Ohio	212	
Southern Wabash Illinois		32
Western Indiana	334	
Western Michigan and North Indiana		9
Total	2,772	1,382
Western Convention:		
Central Iowa	56	
Eastern Kansas	45	
Northern Kansas and Nebraska		135
Northwestern Kansas	36	
North Missouri		41
Osage, Eastern	134	
Southern Kansas		36
Union Iowa		13
Western Illinois	10	
Western Iowa	234	
Georgia and Alabama	*	
North Carolina and Virginia	580	
Western North Carolina	453	
Virginia Valley Central	162	
Total	2,600	
Grand total	6,687	1,937
Net gain	4,750	
Present membership, 116,469.		

A goal should be set at the next quadrennial convention worthy of great faith in the saving power of Christ and commensurate with the needs of lost men. In persuading men to accept Christ, we are not only instrumental in saving their souls, but we multiply propagandists for our glorious principles, and create a larger field for Kingdom work, more givers for missions, more families from which to secure students and funds for our colleges, a larger constituency to use our publications, and in fact to do a bigger business in every way for the Kingdom of Christ in the world.

McD. HOWSARE.

NOTE.—The 1926 *Annual* of the Southern Convention gives the Georgia and Alabama Conference a net gain of 247, making the gain for the Southern Convention 2,184, or more than 43 per cent of the entire gain.

"IF 'TWERE DONE WHEN 'TWERE DONE."

BY OUR ORIENTING EDITOR.

This is the cry of disappointment, if not of despair, which rises after every human achievement, with the realization that the fortune is as hard to keep as it was to gain, that the election won this year must be won again in one, two or four years, that the temptation overcome today must be reconquered tomorrow and the day after and every day.

The minister, the missionary and the mother are the especial successors in our day of Sisyphus, without his guilt. If only the five hundred or fifteen hundred members of the congregation would "stay put" and let the preacher concentrate his energies on winning other souls! Even those who neither get offended nor grow cold finally die or move to other communities. Most critics of

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The most universal and the most useful thing is money. One does not go far in line before the financial question forces itself upon human necessity and responsibility. More people strive after money than any other one thing. The question pops up at every turn of the road of life, and all values, including service, are measured by the simple medium of exchange. The individual, the home, business, industry, the State, the nation, the school, the Church—all are not only interested, but forced to deal with this simple, complex, world-wide question. Of all the problems, finance is the most perplexing, no matter whether concerned with large sums or small sums, large obligations or small obligations. In fact, it takes hold of those who have none. "The love of money is the root of all evil." (1 Tim. 6:12.) It is not the *possession* of money, but the *love* of money that "is the root of all evil"; and one can love money without having a cent. People sometimes think of rich people as loving money—and some of them do; but poor people love money, too. Children seem instinctively to love money, and age does not destroy such love.

The question of finance grows in importance with the growth of the Church and the growth of business and the nation. Luke says in 16:8: "The children of this world are in this generation wiser than the children of light." It may be that the people of God do not give thought enough to finance, while the children of this world pay more attention to this universal claim. The Church may learn from the world, and the world may learn from the Church. The Church may learn from the world how to make the Church a real business institution; and the world may learn from the Church how to make the business of the world religious. Each may teach the other, and then both will be improved.

The predominant question for the Southern Christian Convention at the present time is the financial question. How can the Convention raise money to meet its missionary, educational, and benevolent obligations? That all want to see this question solved may be admitted, and more—it is the thought and the prayer of all who sense the situation and love the Church. Let us learn from the government which may represent in the above quotation the children of this world.

The total debt of the United States at the close of the year will be twenty billion dollars. Estimate the population at one hundred and twenty million. Divide the debt by the population and you have the per capita debt $166.66. This, at 6 per cent, means that the per capita interest charge on the nation's debt is ten dollars. Now make the Church charge the same per capita, and the thirty thousand members in the Southern Christian Convention would pay three hundred thousand dollars for the membership per year. Reduce the 30,000 members to 25,000 members and the financial result would be $250,000. Now take half of that for local current expenses and there remains for the Convention $125,000 per year. That would take care of interest, current expenditures and curtail indebtedness, and within a few years put the Church on a sound financial basis. People ought to give as much, on the average, to the Church as they do on the average to the United States. In this, State taxes are left out. The Church can do it if she will.

W. W. Staley.

BETHLEHEM LETTER.

I have just returned home from attending the Quadrennial Convention of the International Council of Religious Education, which was held at Birmingham, Ala. This is a delightful city. No other city in America of its size has as many beautiful Churches and modern Church school buildings as Birmingham. The greetings to the International Council of Religious Education from a quarter of a million people and two hundred and fifty Sunday Schools were unsurpassed.

The Churches of Birmingham have interpreted their task to be that of helping to make and keep the world Christian. They recognize that the wrongs of the world will never be righted by unregenerate humanity. They extended to us a hearty welcome and expressed their appreciations because they believe that the program that is being propagated by the International Council is making a worth-while contribution to the development of Christian character.

The theme of the Convention was, "Building Together a Christian Citizenship." Under this theme were discussed some of the leading questions of our day, such as "What is Religious Education," by Luther A. Weigle"; "Protestantism's Contribution to Character Building in a Democracy," by Walter S. Athearn"; "The Place of Religious Education in Building a Christian Citizenship," by Joseph M. Artman; "The Challenge of Christianity to Our Generation," by A. W. Fortune; "The Spiritualizing of Public Education," by Mary McSkimmon; "Facing Together the Impelling Task," by Hugh S. Magill; "The Evangelistic Opportunity in Childhood," by Nan F. Weeks; "The Evangelistic Opportunity in Young People," by Cynthia Pearl Maus; "The Program of Religious Education for the Local Church," by John H. Suter; "Youth's Challenge to the Church," by Stanley High; "The Call of America to Her Young People," by Edmund D. Soper.

Notes were taken by most of the delegates so that the benefits of the convention might be passed on to the local Churches and communities. The following departmental and sectional conferences were very interesting and beneficial to all who attended them: adult work, children's work, Church school architecture, denominational editors' section, denominational publishers' section, Church school evangelism, Church and Sunday School publicity, directors of religious education, leadership training, fine arts in religion, missionary education, pastors' conferences, superintendents' conferences, vocation Church schools, week-day religious education, young people's work. The music was very ably conducted by H. Augustine Smith, who has an international reputation as a music director and song writer.

We attended several of these sectional conferences and heard many of the excellent addresses, but none were more interesting and helpful than the address by our own Dr. W. A. Harper on "The Interpretation of Christianity to the Youth of Today." He said we should take the youth into our confidence and consider their possibilities, desires, inclinations, hopes and aspirations, in the light of Christianity today, and give them a chance to work out their salvation in their own way, for the youth is the hope of the world. His subject was discussed from the following viewpoints: democracy, science, social religion, world view of life, quest of unity of life,

Dr. Harper, it may be said without undue praise, is one of the foremost educational leaders of the hour. A man of sterling worth, with a keen insight into the real problems of education and their logical solution; he is forging ahead of his time, pointing the goal, and preaching the gospel of true sense and correct interpretation in matters educational. A forceful writer, in his books he kindles the holy fire and disseminates the good word. He is striking out boldly along new lines and is blazing a trail others must follow if they desire to meet the needs of the hour.

They say that Dr. F. G. Coffin, president of the General Christian Convention, gave an excellent address on the subject "What is Evangelism," but we did not get to hear it, as it was delivered at the same hour of Dr. Harper's address. May the convention's principles and inspiration long remain in the hearts of its attendants.

S. L. Beougher.

ELON LETTER.

Leadership training is a major concern of workers in the general field of religious education. We can never rise higher than our leadership. The Birmingham Convention, recently held, gave serious consideration to the subject and adopted some new measures that promise much for the future.

For many years now we have had the Standard Training Course made up of the following units:

A. General Courses (Eight Units).

Required (six units):

1. A study of the pupil (one unit).
2. The principles of teaching (one unit).
3. The Old Testament (one unit).
4. The New Testament (one unit).
5. The message and program of the Christian religion (one unit).
6. The teaching work of the Church (one unit).

Elective (two units):

Life of Christ (one unit).

Studies in the prophets (one unit).

Old Testament—A continuation of Course 3, when expanded to cover two units (one unit).

New Testament—A continuation of Course 4, when expanded to cover two units (one unit).

Church history (one unit).

Materials and methods of missionary education (one unit).

Training in worship and the devotional life (one unit).

Dramatization and pageantry (one unit).

Religious education in the family (one unit).

Social and recreational leadership (one unit).

Principles of Christian service (one unit).

Christianizing the modern world (one unit).

The educational task of the local Church (one unit).

A brief history of religious education (one unit)

The administration of leadership training (one unit).

Story telling in religious education (one unit).

Tests and measurements in religious education (one unit).

The administration of week-day Church schools (one unit).

The administration of vacation Church schools (one unit).

B. Specialization Courses (Four Units).

Four of the twelve units must be taken in one of the following departments of specialized study:

Cradle Roll Department Specialization (Four Units).

Required (three units):

1. A study of infancy (one unit).
2. Cradle roll materials and methods (1 unit).
3. Cradle roll administration (one unit).

Elective (one unit):
Religious education in the family (one unit).
Supervision in elementary education (one unit).
Story telling in religious education (one unit).

Beginners' Department Specialization (Four Units).

Required (three units):
1. A study of early childhood (one unit).
2. Beginners' materials and methods (one unit)
3. Beginners' department administration (one unit).

Primary Department Specialization (Four Units).

Required (three units):
1. A study of middle childhood (one unit).
2. Primary materials and methods (one unit).
3. Primary department administration (one unit).

Elective (one unit):
Primary worship (one unit).
Story telling in religious education (one unit).
Supervision in elementary education (one unit).

Junior Department Specialization (Four Units).

Required (three units):
1. A study of later childhood (one unit).
2. Junior materials and methods (one unit).
3. Junior department administration (one unit)

Elective (one unit).
Junior worship (one unit).
Story telling in religious education (one unit).
Supervision in elementary education (one unit).

Intermediate Department Specialization (Four Units).

Required (three units):
1. A study of early adolescence (one unit).
2. Intermediate materials and methods (one unit).
3. Intermediate department administration (one unit).

Elective (one unit):
Intermediate worship (one unit).
Supervision in adolescent education (one unit).
Agencies for the religious education of adolescents (one unit).
Social and recreational leadership (one unit).
Dramatization and pageantry (one unit).
Materials and methods of vocational guidance (one unit).

Senior Department Specialization (Four Units).

Required (three units):
1. A study of middle adolescence (one unit).
2. Senior materials and methods (one unit).
3. Senior department administration (1 unit).

Elective (one unit):
Senior worship (one unit).
Supervision in adolescent education (one unit).
Agencies for the religious education of adolescents (one unit).
Social and recreational leadership (one unit).
Materials and methods of vocational guidance (one unit).
Dramatization and pageantry (one unit).

Young People's Department Specialization (Four Units).

Required (three units):
1. A study of later adolescence (one unit).
2. Young people's materials and methods (one unit).
3. Young people's department administration (one unit).

Elective (one unit):
Young people's worship (one unit).
Supervision in adolescent education (one unit).
Agencies for the religious education of adolescents (one unit).
Materials and methods of vocational guidance (one unit).
Social and recreational leadership (one unit).
Dramatization and pageantry (one unit).

Adult Department Specialization (Four Units).

Required (three units):
1. A study of adult life (one unit).
2. Adult materials and methods (one unit).
3. Adult department administration (one unit).

Elective (one unit):
Principles of Christian service (one unit).
Religious education in the family (one unit).
Christianizing the modern world (one unit).

Administration Department Specialization (Four Units).

Required (three units):
1. Church school administration (one unit).
2. The curriculum of religious education (one unit).
3. Supervision in religious education (1 unit).

Elective (one unit):
The administration of leadership training (one unit).
Tests and measurements in religious education (one unit).
The administration of week-day Church schools (one unit).
The administration of vacation Church schools (one unit).
History of religious education (one unit).
The educational task of the local Church (one unit).

Our own Board of Christian Education, in company with many other similar boards, has felt that we needed a course on a high school level, but was not satisfied with the so-called elementary courses to be had. They were too elementary to be worth anything. At Birmingham a high school course was projected to meet this need, to consist of nine units, as follows:

A. Suggested Required Units (7).

1. Life in the growing (one unit).

Problems: What is the significance of growth for the individual and society? What are the factors or elements that enter into the life process? How does personality emerge? How does growth in character take place? What are the laws of the educative process? What is the relation of religious experience to growth? How can we stimulate and control growth in appreciations, attitudes, ideals, and skills?

2. Growing a Christian world (one unit).

Problems: What is the message of Christianity to our generation? To what extent has Christianity succeeded in making a Christian world? Wherein has Christianity failed? How can the religion of Jesus recreate society in terms of the kingdom of God?

3. Vocational ideals and guidance (one unit).

Problems: Why should one, before making a life choice, consider carefully the various vocations? What constitutes a call to any particular form of life service? Are people as truly called to one type of work as another? What ideals should govern the choice of life work? What are the requirements of the various vocations?

4. Youth and the Church (one unit).

Problems: Is my local Church necessary? What is the place of youth in my Church? What is my Church doing in the community? How can it do more? What types of work should it carry on? What is the relation of my Church to the Churches of other denominations? How is my Church related to and co-operating with the program of my denomination? Does my Church, and the Churches of the community, have a world vision of the kingdom?

5. The science of leadership (one unit).

Problems: Is leadership necessary to human progress? What constitutes a leader? Are leaders born or grown? What types of leadership do we need? How can we get leaders? What are the qualities of leadership? What are the principles of leadership? What are the methods of leadership? Who are our leaders today? Political? Educational? Religious?

6. The life and work of Jesus (one unit).

Problems: How did Jesus meet life problems? What was the source of His power? How did He think about the meaning and value of life? The kingdom of God? What were His methods of winning folks to His cause? Are His methods applicable today?

7. The Bible and its use (one unit).

Problems: What is our Bible? How has it come down to us? Can we believe the Bible? Wherein is the authority of the Bible? Are all parts of it equally valuable? How can the Bible be made of most value for personal use? For use in helping others? For use in group activities and discussions?

B. Suggested Elective Units (2).

Studies in the Acts (one unit).
Messages of the prophets (one unit).
General Church history (one unit).
Denominational history (one unit).
The senior department at work (one unit).
Christian home life (one unit).
Interracial relationships (one unit).
International relationships (one unit).
Inter-Church relations (one unit).
Religious pageantry and dramatization (one unit).
Recreation (one unit).

In addition, to meet the needs of those of senior college grade, a graduate course to consist of eight units of twenty-four hours each, or 192 hours, was also projected at Birmingham. Respecting this course, we can most profitably quote a paragraph or two from the report of the Committee on Education, submitted to and approved by the Executive Committee of the International Council. This report says of the graduate course the following:

"An increasing number of persons, capable of doing advanced work, are graduating from the Standard Training Course. For such there is need of a graduate course. Not all who graduate from the Standard Course will be capable of fulfilling the requirements of the Graduate course, but those who can should be encouraged to make more thorough preparation for their educational tasks.

The Purpose of the Graduate Course.

"The Graduate Course is designed to furnish professional and semi-professional training for part-time and full-time workers, such as directors of religious education, conference superintendents, secretaries of State, county and city councils of religious education, teachers and supervisors in Sunday, week-day, and vacation schools, accredited instructors in the Standard Training schools, etc.

Standards of the Graduate Course.

"1. Prerequisites of all who register for the course are: The completion of at least the junior year in college, or its equivalent, and the completion of the Standard Training Course or its equivalent.

"2. The curriculum should be organized on the basis of units of we hours each, and should aggregate not less than 192 hours of work.

"3. Class periods should be not less than fifty minutes each.

"4. Students should be required to devote not less than two hours of preparation to each lesson.

"5. Textbooks and source materials should be of at least senior college grade.

The Development of the Graduate Course.

"The graduate curriculum should be developed gradually, and on the basis of careful experi-

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

PREPARING THE CONGREGATION.

The every-member canvass is a great occasion in any Church. The Church not yet using this standard plan does not know what it is losing from its program. The members of the Church, as well as the canvassers, need strong preparation. Their relation to God, their relation to the program of Christ, the fact that they are stewards must be made real and challenging. Great emphasis to strengthen the morale of the Church for weeks is important, so that every one may do his full duty. Prayer is very important. Praying for the Church and its local task, praying for the missionaries, for a sacrificial spirit, for our colleges, for the canvassers. This should be done in the pulpit, in the homes, in midweek services, in pastoral calling.

Publicity by addresses, sermons, letters, charts, graphs, mottoes. People need the facts. See that they get them. Sermons on stewardship, the compassion of Christ, missions and other benevolent causes, the Church, should be given. Laymen should be enlisted to speak of the work of the Church and its various causes. They should see that all meetings of the several departments of the Church are addressed explaining the causes and the canvass. Charts in the Churches setting forth all the items in the budget are helpful. The mind of any congregation that uses a budget must be kept on the causes. The finance department and pastor may well send out a series of well-worded letters.

The whole Church should be present on the Sunday morning of the day of the canvass when the canvassers are publicly set apart to their glorious task and given an appropriate charge by their pastor. It is well to use the Church calendar, the blackboard, the local press for interesting facts. Few people ever realize the work done by an average Church in a year, or on your mission fields. This is a time to give your congregation a vision of the work and all its needs.

MISSIONARY SOCIETIES.

Below are given the receipts of the Women's Missionary Societies of the Eastern Virginia Conference for the quarter ending March 31, 1926.

Women's Societies.

Antioch	$ 17.09	
Berea, Nansemond	36.30	
Bethlehem	36.35	
Christian Temple	111.65	
Cypress Chapel	5.95	
Dendron	7.30	
Dover	46.60	
Elm Avenue, Portsmouth	25.20	
First, Norfolk	7.00	
Franklin	52.00	
Holy Neck	16.45	
Holland	11.35	
Isle of Wight Courthouse	4.50	
Liberty Spring	71.10	
Mt. Carmel	7.05	
Newport News	14.75	
Oakland	17.21	
First Church, Portsmouth	20.30	
Richmond	4.25	
Rosemont	29.05	
Suffolk	107.25	
Wakefield	34.75	
Waverly	31.80	
Windsor	12.30	
		$ 727.55

Willing Workers' Societies.

Bethlehem	$ 7.25	
Christian Temple	10.83	
First, Norfolk	2.00	
Franklin, Va.	3.55	
Holy Neck	5.35	
Holland	13.55	
Mt. Carmel	2.15	
Rosemont	2.85	
Spring Hill	2.20	
Windsor	11.00	
		60.73

Young People's Societies.

Antioch	$ 15.00	
Berea, Nansemond	5.65	
Bethlehem	25.00	
Burton's Grove	5.15	
Christian Temple	12.06	
Dendron	4.75	
Dover	18.75	
First, Norfolk	2.50	
Franklin	14.00	
Holy Neck	20.45	
Holland	34.75	
Liberty Spring	13.80	
New Lebanon	3.84	
Suffolk	74.20	
Spring Hill	12.30	
Union, Surry	2.30	
Waverly	17.51	
Windsor	8.05	
		290.06

Cradle Roll.

Christian Temple	$ 4.41	
Wakefield	.80	
		5.21

Rally Offerings.

Nansemond and Gates District	$ 17.30	
Norfolk District	14.36	
Franklin District	17.00	
Waverly District	16.50	
		65.16
Grand total		$1,148.71

Respectfully submitted,
MRS. W. V. LEATHERS,
Treasurer.

MISSIONARY SOCIETIES.

The following is the Report of the Woman's Home and Foreign Missionary Society of the North Carolina Christian Conference, for the quarter ending March 31, 1926.

Women's Societies.

Burlington	$232.24	
Chapel Hill	49.60	
Durham	38.87	
Elon College	83.63	
Ether	14.65	
Greensboro	62.75	
Graham Providence Memorial	10.00	
Ingram, Va.	5.00	
Liberty, Va.	6.50	
Liberty, Vance	15.00	
Lynchburg	8.00	
Monticello	1.50	
Mt. Auburn	13.55	
Oak Level	6.30	
Piney Plain	2.56	
Pleasant Grove, Va.	6.70	
Pleasant Hill	4.00	
Pleasant Ridge	14.00	
Raleigh	86.40	
Ramseur	8.75	
Sanford	24.00	
Seagrove	10.00	
Shallow Ford	9.75	
Union, Virgilina, Va.	14.87	
		$ 728.62

Young People's Societies.

Burlington	$ 46.95	
Burlington, Jr.	14.75	
Elon College	25.05	
Greensboro	20.00	
Greensboro, Jr.	5.00	
Mt. Zion	9.36	
Sanford	3.75	
Union, Virgilina	3.10	
		127.96

Willing Workers' Societies.

Burlington	$ 3.00	
Durham	7.72	
Elon College	4.40	
Greensboro	6.25	
Mt. Auburn	1.00	
Mt. Zion	13.10	
Union, Virgilina, Va.	3.10	
		38.57

Cradle Roll.

Lynchburg	3.00
District meetings	37.30
Grand total	$ 935.45

Respectfully submitted,
MRS. W. R. SELLARS,
Treasurer.

Burlington, N. C., April 20, 1926.

ELON LETTER.

(Continued from page 7.)

mentation. To attempt to outline the curriculum in detail at this time is not advisable. The leaderships schools of the International Council and of the co-operating denominations should be experimental centers for this type of work. Instructors secured to teach graduate units should be thoroughly trained, and should be recognized specialists in their subjects."

Thus we have three courses for training leadership, designed for high school, for normal school, junior college or the freshman and sophomore years of the Standard College; and for senior college or the junior and senior years of the Standard College. These courses will be taught locally in Churches or by communities, in summer schools and in colleges. The future looks bright for attaining the objectives of leadership training adopted for Church schools, which are as follows:

1. That the teachers and leaders in our Church schools should be as well prepared, grade for grade, as are the teachers in the public schools.

2. That the minimum training required of teachers be at least that represented by a Standard Training diploma.

3. That all teachers who do not hold a Standard diploma should take not less than two credits annually until they shall have secured the same.

4. That current periodicals and journals of religious education make a larger provision for the publication of articles dealing with the program of leadership training as administered through all types of agencies.

5. That carefully prepared pamphlets and leaflets bearing upon the ideals, materials, methods, and agencies of leadership training be prepared and widely distributed throughout the constituencies of the co-operating forces of the International Council.

6. That workers' conferences, conventions and institutes make larger provision in their program for the presentation of the subject of training for leadership for all types of educational service.

W. A. HARPER.

Christian Orphanage

Dear Friends:

Our readers will miss Superintendent Johnson's genial letter this week. He is quite seriously ill, and consequently could not send his usual message. We are sure that we express your own wishes when we say that we sincerely hope that he will be able to write his weekly letter by the time our next issue goes to press.

The report is given below as sent in by his stenographer.

MANAGING EDITOR.

REPORT FOR APRIL 29, 1926.

Amount brought forward		$5,553.27
Sunday School Offerings.		
N. C. & Va. Conference:		
Bethlehem, N. C.	$ 3.00	
Rocky Ford	1.03	
Pleasant Ridge	2.50	
		6.53
Western N. C. Conference:		
Mt. Pleasant	$ 2.00	
Shady Grove	1.05	
High Point, February	3.50	
High Point, March	4.50	
		11.05
Eastern N. C. Conference:		
Mebane		1.25
Eastern Virginia Conference:		
Franklin, first quarter		4.50
Valley Virginia Conference:		
Bethlehem, Feb. & March		3.05
New Building Fund.		
Mrs. J. W. Roberts, Windsor, Va.	$ 10.00	
Ladies Missionary Society, Richmond, Va., for furnishing room in new building	67.50	
		77.50
Special Easter Offerings.		
Ambrose, Ga.	$ 10.00	
Rose Hill, Ga.	6.80	
Liberty, Vance	14.13	
Christian Light	14.91	
New Elam	13.00	
Damascus	22.00	
Hines Chapel	20.70	
Eure	3.25	
Pleasant Ridge	1.10	
Lebanon	13.80	
Ocean View	8.10	
Happy Home	4.50	
Mrs. T. S. Parrish	10.00	
Cragford, Ala.	10.00	
New Elam C. E. Society	2.23	
Chapel Hill Church	20.50	
Shiloh	6.75	
Wadley	5.68	
Durham	16.93	
Christian Chapel	8.00	
Bethel (Wake)	5.00	
		217.38
Grand total		$5,874.53

"IF 'TWERE DONE."

(Continued from page 5.)

Churches and pastors fail to take into account this large annual turnover of Church members. Each congregation, the whole fellowship and the Church universal must actually "run fast to stand still."

As this is true in a Christian land where social customs, laws, literature and art are all more or less favorable to the prevailing religion, how much more striking are its results in non-Christian countries? The marvel is that, more generally than at home, the members of mission Churches continue steadfast unto the end. They have purchased their freedom in Christ at a great price, and will not easily let it go. To fill their places and then to make a net gain from generation to generation—even in some fields to multiply in spite of sin and death and the powers of age-old prevailing influences, is the marvelous record of modern missions.

Not different is the problem and the task of the mother. Though she and the babe's father may be lineal successors of fifty consecrated forebears, their child begins life with all the instincts of a primitive savage, as well as all the possibilities of a glorious saint. Everything is discipline, of forebearance, of instruction and of regeneration required by each of his ancestors he also must have before he can show in his life the grace and power of the risen Christ.

Most, if not all, of the tragedies of Christendom are due to our failure to recognize this elemental fact. The parents were so completely committed to Christian life and service that they took it for granted that their children could not be different. The character established through forty years of devotion and discipline was accounted so secure that the supreme Source of its strength was forgotten. Too late came the realization that there is no "once for all" in God's living universe.

Why not realize in advance that this principle of everlasting effort and perpetual progress is a glorious fact as well as a solemn reality? There is nothing melancholy about it.

To no one but our Redeemer Himself do we owe a greater debt than to the long succession of mothers, each doing over again and gladly striving to do better, what every preceding mother had pledged her very life to do. While voicing with song and sermon, flowers and prayers, our gratitude on Mothers' Day to the mothers whose work is nearly or quite done, let us not forget a generous meed of cheer to the young mothers who are in the beginning or the midst of rearing a better generation of men than the world has yet seen.—*World Call.*

SPECIAL CORRESPONDENCE.

The week day school of religion for the community held its commencement exercise on Wednesday evening at 7:30 o'clock, in the Whitney Auditorium, Elon College, N. C. The director of the school, Prof. S. A. Bennett, was in charge of the program. The invocation was offered by Dr. W. A. Harper, president of the college. Prof. J. A. Hornaday, superintendent of the town schools, was introduced and made a very appropriate address, expressing his appreciation of the work of Prof. Bennett and of the week-day school. He considered it, he said, a rare privilege to have the week-day school of religion work in harmonious co-operation with the town graded and high school.

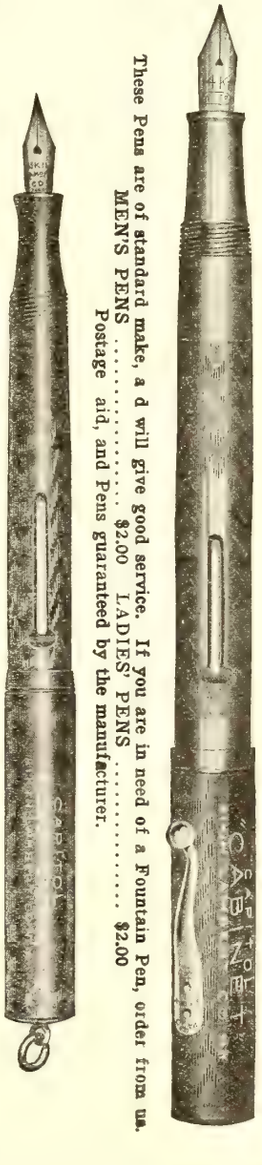
The departments of the closely graded school gave their programs in order. First, the beginners, who were greeted with prolonged applause, being especially costumed for the occasion. The primaries, juniors, intermediates, and seniors in regular order each rendered exercises representative of the work done in the respective departments. The approval expressed by the applause indicated the appreciation the community felt for this work.

The week-day school of religion is the laboratory of the Department of Christian Education. It holds its sessions in the Mooney Christian Education Building, and is directed by Prof. S. A. Bennett. He is assisted by the four other professors in his department as superintendents and by sixty-four college students who are doing practice work in connection with their professional study in religious subjects. "The week-day school of religion is designed," says Prof. Bennett, "to equip leaders for the conduct of religious education in local Churches, either as volunteer workers or as all-time professional workers." Under the directorship of Prof. Bennett, the school has enjoyed a splendid growth, and the average attendance in the week-day school of religion is slightly higher than the average attendance in the public schools. This goes far to indicate the lively interest the children themselves feel in this work.

For an hour and a half preceding the commencement exercises, the Mooney Christian Education Building was open for inspection. The work that had been done in the various departments was on exhibition. The work in the manual training department and in the manual arts department was particularly interesting to the visitors who came.

C. M. CANNON,
Special Correspondent.

"The Christian Annual for 1926" has been much delayed, but we are glad to say that it is out at last and the Churches will be receiving their copies soon. Some arrangement should be made to issue "The Annual" each year by January 1st.



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RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson VI.—May 9, 1926.

"ABRAM AND THE KINGS."

Golden Text: *"In all these things we are more than conquerors through him that loved us."*—Romans 8: 37.

Lesson: Genesis 14: 1-24.

Devotional Reading: Isaiah 61: 1-6.

The Bible goes back to the beginning of time as history, and as one reads the early chapters of that history, he comes across the record of wars and rumors of war. It seems that man is a "fighting animal." One sometimes wonders whether all the talk of the outlawry of war and the establishment of world peace is not the idle fancy of dreamers and sentimentalists. But the Christian dare not compromise his position on this issue. The prophet of old foresaw that with the coming of the reign of the Prince of Peace, nations would not rise up against nation. When the Christian forces of the world actually assert themselves, they can outlaw war and eventually eliminate it.

All of this is by way of introduction to the lesson of today, for it is the outgrowth of a war. It seems that the King of Elam had held several nations as vassals for twelve years, but that they rebelled and attempted to throw off the yoke. From of old, men have sought self-government. There is deeply rooted in human life a desire for self-expression in government. One of the striking things of the era preceding the present one was the way in which the peoples of the world threw off monarchies and demanded representative government. Democracy may not be the final form of government, but it is a step in the right direction.

The king of Elam planned a punative expedition against the rebellious nations and came along his way victoriously. Finally in the valley of Siddim, he engaged the forces of the Kings of Sodom and Gomorrah, and decisively defeated them. His army then plundered as it went. Among the spoils of war was Lot, Abraham's nephew, and Lot's goods.

I like this fellow, Abraham. The story of his call has always appealed to me. "By faith," says the Scripture, "he went out, not knowing whither he went." That appeals to me. He had a spirit of high adventure. He was willing to blaze new trails. He believed that life was a high adventure. He believed in the ultimate supremacy of spiritual ideals. There is something stirring in the account of his call and his response. He was a man of large faith. But he was also a man of courage and "grit." He was no sissy that people could run over with immunity. When he heard that Lot had been taken, he armed his servants, set out on the march, overtook the enemy, displayed some fine strategy, and recovered Lot out of the hands of the enemy.

One of the interesting things about the story is the fact that from the general, selfish standpoint, lot had practically no claim upon Abraham. It will be recalled that when Abraham, a lover of peace, found that his herdsmen and Lot's herdsmen were becoming quarrelsome, he suggested that division be made of the land, and that each go his respective way. In keeping with this agreement, Lot had quickly chosen what he thought was the better part. He had pitched his tents toward Sodom and Gomorrah. He had broken away in a sense from the high ideals of his Uncle Abraham, who had been so kind to him, and to whom he owed so much. It would have been so human, therefore, for Abraham to say in so many words that it served Lot right. "He had his choice." He might have said, "He made his bed, now let him lie in it." This is often the philosophy of many people today. How often do we hear the statement, "It serves him (or her) right."

Abraham was made of sterner stuff. He was the representative of a God whose attitude toward his erring children was best expressed in the story of the Prodigal Son. No matter how deeply stained by sin Lot may have been, he represented a challenge to Abraham. In this as in the matter of faith, Abraham is our example.

When Abraham returned from his victorious expedition, he was met by the kings of Sodom and Gomorrah. Melchezidek, the king of Salem —afterwards Jerusalem—met him and brought forth bread and wine, for he was a priest of the most high God. Abraham rendered tribute to this man of God in the form of tithes of what he had taken. Furthermore, he showed his generosity by turning over to the king of Sodom all the spoils he had taken, although he might well have kept them for himself. Here was a man that was above price. If one reads the story of Abraham and does not feel that he wants to be a better man, there is something wrong with him.

CHRISTIAN ENDEAVOR.

Sunday, May 9, 1926.

"BUILDING HAPPY HOMES."

(Mother's Day.)

Topic: "How to Build Happy Homes."

Scripture Lesson: Eph. 6: 1-10.

Lessons for the Week.

Monday, May 3—Build with love. John 13: 35.
Tuesday—With forbearance. Gen. 45: 24.
Wednesday—With discipline. Prov. 13: 24.
Thursday—With courtesy. Rom. 12: 10.
Friday—With helpfulness. Luke 10:38-42
Saturday—With truthfulness. Eph. 4: 20-25.

Some Bible Hints.

Obedience is a splendid way to avoid friction and create happiness.

Honor and respect for parents create an atmosphere of happiness. Disdane is fatal.

Parental or other nagging makes for misery and should be curbed with firm hand.

When every one in the home feels that Christ is there, and seeks to serve Him, there will be joy in that home.

Suggestive Thoughts.

"With good will doing service" is the divine principle that each person in a home should follow. Service without good will is not worth much, and good will without service is vain.

"Forbear threatening" is a word that older persons should take to heart. Threats destroy peace and concord in any home.

One way we can make home happy is to be happy ourselves and let our happiness shine out at home. It is contagious, just as a grouch is.

Reduce to a minimum your demands on others in the home, and increase to a maximum the help you can render others, without coddling them, and the chances for happiness grow.

A Few Illustrations.

A mother may establish in the home a fireside council where all matters of interest to the family are discussed. This is home democracy.

If you carry a baby all the time, it never will learn to walk. If you do *everything* for any member of the family, you create selfishness and dependence. Mix love with justice and right.

Family worship tends to create happy homes. Despite difficulties in modern life, the Bible can be put back into our homes and all the family may be united around the throne of grace.

A home can be selfish as well as an individual. It is selfish if it thinks only of its own members. It should bring in other children and visitors and will find happiness in making happiness for them.

To Think About.

What can we do to make our homes cherry?
What lessons have we learned in the home?
What if all homes were abolished and we lived in institutions?

"Bound up with the home is the housing problem. Happy homes are impossible in too cramped quarters."—*Anon.*

"We have careful thoughts for the stranger
And smiles for the sometime guest,
But oft for our own
The bitter tone,
Though we love our own the best."
—*Margaret E. Sangster.*

"Happiness is something we must earn. It is the reward of toil. It comes from duty, self-renunciation, unselfishness, and forgetfulness of personal rights.—*W. A. Atkins.*

"The habit of moving away is becoming the habit of running away. It is easier to break up a home than prayeerfully and patiently to work together."—*Wm. B. Ayers.*

THE ELON CHAUTAUQUA.

It is not too early to begin preparations for attending one of our Chautauquas this summer. The workers in our local churches need the training and good fellowship which cannot help but impress upon them at these sessions

Dr. W. T. Walters, president, and Miss Pattie Coghill, secretary, Henderson, N. C., officially advise that the Chautauqua will be held at Elon College July 26th to August 4th. The Chautauqua has gained from year to year in influence, interest, and numbers, and the officials who are planning the present program are hopeful and expecting that the 1926 session will be the best yet. "We are trying to make the strongest and most practical program of any yet made." The total cost for registration and board for the session will be $11.00. Certainly this charge is exceedingly modest, and is explained by the fact that there is no charge made for housing either the Chautauqua itself or individuals attending, and all other items are put at actual cost.

There will be institute teaching, teacher training classes, daily vacation Bible classes, Sunday School credit courses, Bible classes, mission study, community song service, varied evening programs, etc., among the attractive features to be offered this year. The program contemplates instruction and help for pastors, Sunday School officers and teachers, missionary leaders, and in fact all who are interested in any line of Church work. Each year should show an increased number in attendance. It is well worth while for our Sunday Schools and other organizations to see that their superintendents and other officers go to the Chautauqua this year.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

BROKEN CISTERNS.

"My people have . . . forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water."—Jeremiah 2: 11-13.

What an expressive contrast! A fountain, a spring of living waters, cooling and refreshing, the very thought of it renewing to the thirsty soul on a hot summer day in the East; the cistern water, drained from the roof, tepid and inferior. Even that is not the whole story. The cisterns are hewn out of rock, and the hot sun cracks them, so that they will not hold even the rain water. In short, says the prophet, your own gods and devices are utterly unworthy and unsatisfying. Forsake God and you will be led to seek inferior substitutes.

The prophet was speaking to people who had known "the joy of the Lord." Israel had been holiness unto Jehovah, but had now forsaken Him. It is today just as foolish as it was then to forsake God.

Moreover, the prophet continues, they have hewed out broken cisterns that hold no water. They had been trying to feed on husks. Isaiah had the same idea when he declared the people were "feeding on ashes." We have our modern "broken cisterns." Money is one, if it usurps its rightful place. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase." Pleasure is another. Sated and restless and dissatisfied people go from pleasure to pleasure, as a bee from flower to flower.

Let us heed the prophet's passionate pleading and repent. Get to our knees. Break up the fallow ground. Beneath the surface, the power of God is at work. Give it a chance!

—*Rev. H. D. Ranns.*

Prayer (by one of the parents)—That the wickedness and folly of the chosen people in forsaking God, and what befell them afterward, may be an object lesson in the results of apostasy. Pray that the people of our land who have wandered into the wilderness of unbelief, may be won back, that their faith may be restored, and that the soul of the nation may be aroused to the need of a great spiritual cleansing. Ask in Jesus' name.

TUESDAY.

RELIGIOUS HONOR.

"I will not . . . offer burnt offerings without cost."—I Chron. 21: 24.

David has trespassed against the command of God in numbering Israel. And God was displeased!

But now the real spirit of this man of God asserts itself. Without doubt, a sacrifice should be offered, and when Ornan offered his threshing-floor and his implements to the king that he might make the needed sacrifice, David insists on paying like a man for these things. And pay he did—a price that must have looked like a fortune in those days. How could he do otherwise? He could hardly retain his honor as a man, much less a king, if he were to shift the burden to other shoulders.

It is saddening in our day to see many who should be responding gladly to the claims of God, shirking this duty which would bring them so much joy. Give God a chance! Don't cramp your soul! Breathe Heaven's atmosphere! *Pay the price.*

—*Rev. I. D. Lyttle.*

Prayer (by one of the parents)—That as no blessing can follow the sacrifice which costs us nothing, we may be led to give of our best, both in money and service, when God calls.

WEDNESDAY.

THE DIVINE LAW OF KINDNESS.

"Be ye kind one to another."—Eph. 4:32.

We have all noticed what a happy atmosphere exists where kindness reigns. We have also noticed how hard and tense and undesirable is the atmosphere where the spirit is: "Look out for no one," "A man must live," "Business is business." Isn't that enough? Are we so selfish that we forget general happiness of all? "Be kind." A child can do that. It is the profoundest philosophy of life. Attending a sick child while the mother rests; leaving a duty for a higher one to minister to a dying comrade; cooking a meal for one who is unable to do so; giving where the gift is needed, and doing hundreds of little things to help those in need. The chance to practice this may be near by. It may be the next person you see. What will you do with it? "Be kind."

Prayer.—Merciful God, we ask Thee, guide our steps aright. Keep us in the footprints of Jesus, who went about doing good, and may we forgive one another even as Christ has forgiven us. In Christ's name. Amen.

THURSDAY

GOD'S WAYS NOT AS OUR WAYS.

"The patient in spirit is better than the proud spirit. . . . Say not thou, What is the cause that the former days were better than these?"—Ecclesiastes 7: 8-10.

A touring party turned into the grove surrounding an old country church. What a melancholy sight! It was the desolation of abandonment. No religious services had been held there in months. The lock was gone, the doors grated on rusty hinges, and there was an accumulation of dust on the "old timey" hand-hewn pews. Beholding this melancholy scene, one of the party said: "You can see that religion is on the wane, even in the country. It held out better in the rural districts than in the cities but now the tide has changed in the farming districts also. As civilization advances, men feel less need of religion. Here is convincing evidence."

About a mile further on, they came upon a modern, two-story, brick church, with a community house adjoining. Many automobiles were parked on either side of the road. A banner proclaimed a county Sunday-School convention. Tables were set under the trees, and many women were preparing a noon repast. Through the open windows and doors, one could see that every seat in the church was occupied, and there was a ruffle of boys sitting on the edge of the pulpit platform.

The old church down the road was one of several gathered up into the membership of this large and beautiful community church. Every age has produced its scoffers; but the Church of Christ moves on in spite of them.

—*Rev. John Harrison Allen.*

Prayer—That we may remember the Master's words regarding the sure growth and ultimate triumph of the Kingdom, and that each may do his part with joyous confidence in its triumph.

FRIDAY.

FAITHFUL WITNESSES.

"Ye are my witnesses."—Isa. 43: 1-13.

I have seen helpless cripples in invalids' chairs rolled into the church for divine worship. They were broken in body, but sound in spirit, and shared heartily in the devotions. A striking fact about these is that no time, as a shut in, however long, is long enough for them to say, "I have gotten out of the habit of going." If we are the Lord's can one get out of the habit of loving and worshipping Him?

There are such as these everywhere. They give testimony of unbreakable faith, and prove to others the presence and power of God. When the well and the sick all do this, the church will take on new power and fulfill Christ's mission on earth.

Prayer.—Our Father, May we hear Thy call, yea even by our names to be living witnesses for Thee. May we be found faithful in every opportunity and bear His love always, that others may know and love Him. Amen.

SATURDAY.

THE DIVINE SOURCE OF POWER.

"I can do all things through Christ which strengtheneth me."—Phil. 4: 8-13.

Can a man do all things through Him? That is the cry of an humble heart. This is not a claim to personal glory or power, but rather a statement of dependence, in which Paul asserts that he is able to meet life, and to meet it successfully.

This confidence Paul recommends to us. What is your life? What are your problems? What are the things possible to you? What is your call? The answer is in your attitude toward Christ. Lean on Him and He will strengthen you.

Prayer.—Our Father, Teach us to make the most of circumstances through Jesus Christ, the Lord. Spare us from losing our ideals in the hurry and the noise of the world. Teach us to lean on Thee and find Thy strength for our tasks. Amen.

SUNDAY.

THE POWER OF DIVINE INFLUENCE.

"O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea."

A quotation found in an old, well-worn volume, read as follows: "Of two young men or women, of equal ability and like circumstances, one may attend divine worship on the Sabbath constantly, and the other may not attend at all. The former becomes far more intelligent than the latter. His intellect is sharper, so that the difference is apparent to every observer. The explanation is that the mind of the first has been taxed in the house of God by the discussion of higher and grander themes. He has been prompted to think and reflect on a higher plane, while the other has groveled in that lower life that characterizes those who neglect public worship."

These words state an important truth. The intellect of the boy or girl who is faithful in church attendance is not only sharper, but the life is nobler. Every American who has long held the esteem and the honor of our people, has been a church goer. And the reason is that their young lives found a climate in the church which gave them a mental, moral and spiritual growth they never could have possessed without the church.

—*Rev. Vincent G. Burns.*

Prayer (by father or mother).—That the young hearts of every home in our land may learn to know by personal experience, the value of the preached Word as a guide through life.

MATTHEW.

(Continued from last week.)

Hear Paul's saying, "Let us hold fast our profession," (Heb. 4:14). Those faithful souls in the siege of the city who owned Christ as Lord God denied not His name in the most violent persecution.

At a providential opportunity they made their escape, as the Lord had foretold them to do. When the Romans took possession, Josephus says, that not one Christian was found there—all had escaped in a hasty flight to the mountains, etc. This was called the coming of the Son of Man. This was the coming of Christ that the apostle John lived to observe.

CHAPTER XXV.

Here we have the parable of the Church of God compared to a company of virgins, pure from idolatry; some acted wisely, but others did not. This corresponds with the preceding chapter. Those virgins, or saints, were and are espoused to Christ, waiting for the full consummation. They took their lamps and moved on, and waited for the call. Those who acted wisely, took oil with them besides what was burning, least the burning oil should be exhausted. This is going often to the throne, to beg grace to help in time of need; laying up in store; giving diligence to make their election sure. Not acting as fools, but as wise; redeeming time, in perilous days. But the foolish depended on their first stock to be sufficient—once in grace, always in grace. The perseverance of the saints, as some say, is sure. The wise slumbered, but some slept. I observe, the wise and prudent had no righteousness to spare. Read Rom. 11. The old kingdom fell, and the Gentiles were grafted in the new union, into the old Abrahamic covenant; and Paul warns the Gentile converts not to be high-minded, but fear. Some authors say, the foolish virgins had lamps, but they never were lit; if so, we can prove they never went out. David gives some Scripture light on the spiritual sense and use of a lamp, viz: "Thy word is a lamp unto my feet, and a light unto my path" Psa. 119:105). But David's wise son, Solomon, gives us a full explanation of the similitude, saying, "The commandment is a lamp, and the law is light" (Prov. 6:23). The true interpretation is this: the command of God points out to the Church every part of her duty toward God and man, in her economy, discipline and government; as the Lord ordered His apostles, after planting Churches, to teach them all things whatsoever He had commanded them. Last chapter. The spirit in the word is the light. The law of the spirit of life in Christ, frees the believer from the law of sin, and the just sentence of the law of death (Rom. 8). The letter and spirit comprehends it. To have the form of religion only is to be ignorant of the law and gospel. The entrance of the word giveth light (David). The word of the gospel is spirit and life, sayeth the Lord. To walk in the true light by faith, is to walk with God. The spirit giveth life; the spirit of a man is the candle of the Lord (Prov. 20:27). When the spirit of man is illuminated with the spirit of the word, it discovers to him the secret wickedness of his heart; and when the soul is translated, the glorious light of the gospel shines unto him, giving rest. The pure Church lives in the spirit, walks in the gospel commands, and hath nothing to do with bishops' laws, as having no light nor life in them. Therefore, thus sayeth the Lord, watch ye, therefore, for ye kno wnow not when the alarm cometh! Whoever is kind to one of His people, the Lord takes it as done to Himself. A cup of cold water given to one of His people in distress shall be rewarded here or hereafter.

Reader, have you considered all these things? and, above all, remember those who enter heaven are a prepared people for that place, holy, pure in heart, and heavenly minded.

CHAPTERS XXVI, XXVII AND XXVIII.

Note here, the Jewish passover was in full authority during the Redeemer's public ministry, substantiated by the best authority. Then how, say some of you, that John the Baptist lived under the gospel dispensation? A capital mistake! The Lord's supper superseded the passover, as baptism superseded circumcision, for Jesus came by blood and water. It appears here that the Lord's supper was received while sitting at the table. The twenty-eighth verse fully substantiates the glorious doctrine of atonement. Let Mr. Stone write on, and deny our Lord's penal sufferings, with his Greek phrase *at-one,* instead of *atone;* and what hath he gained by that, only that God and man are at one—or reconciled through the blood of His cross. Thus sayeth the Lord, "This is my blood of the New Testament, shed for the remission of sins." What is sin, but the transgression of the law? and what could remove that guilt but Christ's atoning blood? Thus it is, that blood and water are the two significant seals, for this signifies the fountain opened in the house of David, for sin and uncleanness (Zech. 13:1). These figures are and were necessary, but not to be considered as substances. As the Jews boasted in circumcision, and despised others, so the Baptists glory in baptism by immersion, and reject all others. The Hebrews and Egyptians could converse together, labor together; yet an Egyptian thought it an abomination to eat with a Hebrew.

The gospels written by Matthew ends with the sufferings, death, resurrection and ascension of Christ, and the descent of the Holy Ghost. The glorious Emanuel, the Lord from heaven, the quickening Spirit, assumed human nature in order to suffer for lost sinners. The whole of his travels in this unfriendly world shows that he was a man of sorrow, and acquainted with grief. When the cloud drew near, he was in the place called the garden—seeing our fall was in the garden; here the eternal Word being made flesh, entered the miserable conflict against all the powers of death and hell, men and devils, in a violent confluence, or united conflux; besides the bitter cup of unmixed wrath presented to His choice. Here His love was tried to the uttermost. God's dear humanity, *i. e.,* the Lord's Christ, must drink this cup, or the earth must be smitten with a curse. The day of vengeance was come; the awakened sword was drawn. (See Psa. lxxv:8; Zech. 13:7.) "Awake, sword" (Isai. li:17). The cup of trembling appeared; He entered into an agony, excessive, exquisite, unnamed distress, so that it forced great drops of blood and sweat through the sacred pores of His body. Reader, must it not be a desperate heart that can feel no warm meltings of love and gratitude to the Redeemer? O that doleful night, and until nine in the morning, he bore the insults, and corporal punishment inflicted by cruel men, under infernal influence! And the third hour, which was nine in the morning, he was stretched and nailed to the cross, between heaven and earth, as though unfit for either! suffering, the just one for the unjust human family. The Holy One became a sin-offering to redeem a lost world! Jehovah had no need of such a bleeding, suffering victim to appease his wrath, but to reconcile His just law; nor did His holy law need it, for it was well able to execute vengeance on daring rebels, and be glorious in His proceedings. But then no soul could have been saved; and here divine love and mercy interposed. Judgment and justice are the foundation of Jehovah's throne; but on account of this great sacrifice, mercy and truth goes before, and proposes conditions of peace to rebels; yea, loudly exclaims, and entreats sinners to submit. God, in His divine order and government, could never countenance rebels, without contradicting Himself, which thing is impossible. He will never pardon rebels without discovering His abhorrence to the audacious and filthy works of the flesh and devil. His glorious dignity will not admit of the display of His love and mercy without asserting the prerogatives of His divine holiness. God delights in His own divine perfections, and therefore must delight in order; for out of order He cannot act. Thus the divine humanity must bleed, suffer and die, or no soul could ever be pardoned. He hung on the tree in exquisite torture until the sixth hour, even noonday. The Jews, the Romans, the devil, death and hell exerting their forces, trying to cause Him to faint before the work was finished. Besides all this, the Redeemer must drink in divine law-wrath, for He bore our sins, or the miseries due to them, in His own body on the tree. Behold and see, was ever pain like His. He cried, "I thirst." No

friend to give Him drink; but an enemy gave Him a mixture of vinegar and gall. A total eclipse took place; the earth trembled to her center; rocks split into innumerable pieces; graves bursted, and many saints arose—and as it is appointed for man once to die, I expect they died no more. Reader, for a moment think, what must a sinner feel who dies without an interest in Christ! About the ninth hour, or 3 o'clock, Jesus cried, bowed His blessed, bloody head, saying, "It is finished," and gave up the ghost. The eternal principle of divine life, which was the soul of Jesus, withdrew for a season; yet the body was God's holy body, which could not see corruption. The Jewish rites were nailed to the cross, then buried for ever. The third day He arose. After laying in the tomb thirty-six hours, He took up His eternal life again, and dieth no more. This resurrection effects the believer's justification. Men and devils strove hard to prevent His resurrection, and to prevent its being believed. He tarried with His disciples and ministers forty days, teaching them how to proceed, and speaking comfortable words to them; telling the apostles that after the new kingdom came down, and they were inspired, to go out among the Gentiles, gather disciples from all nations, plant them in Churches, baptising them with a new ceremony, never heard of before, viz: "Baptize them in the name of the Father, the Son, and the Holy Ghost." Then His orders were to teach the Churches to observe all things whatsoever He should command by the Spirit to them; whatever He whispered in the ear, to proclaim it on the house-top. He blessed them, and ascended to glory; then in ten days sent down the promised kingdom, and the down-pouring of His Spirit—but you will have more of this in its right place. Friendly reader, I have followed Matthew, and you have traced me—what think ye? I wish you to observe two points more, and so it ends. First, if ministers will teach the Churches His commands only, He will attend the ministry to the end of the world. Does this prove the Redeemer to be God as well as man? May the Lord pardon my mistakes, and prepare me for what may follow. Amen.

MARK.

We have passed through the sacred writings of the holy apostle Matthew; and Mark bears witness to the very same in substance. The apostles were not always eyewitnesses together of the same things that happened, but all spake by the same spirit. Reader, cast thine eye upon the ninth chapter and thirty-seventh verse, and own that Christian people's little children should have a visible seal of a gracious covenant by baptism, as well as the children of the Jews by circumcision. That they should be received in some manner, who will deny? The way I proceed, in the fear of God, is, when the parent with a babe requests the gospel baptism to be administered on their little child, after an admonition, I receive the child and baptize it with water. This puts the name Christian on; and as every child born in Christendom is born a nominal Christian, why not seal them? Children whose given names are not confirmed in baptism are not bound to keep that name. To receive little children is receiving Christ; and what shall we say to those who reject and forbid them? They are his.

LUKE.

Luke published his declaration, and assures the reader that they all believed the same things. He rehearses the history of John the Baptist; the nativity of Christ, which the civil world calls Christmas, or birth of the Redeemer—a time which a majority keep in abominable idolatries. Shame! shame! shame!

In the third chapter and sixteenth verse, John observes that he was not worthy to stoop down and loose the Saviour's shoes. If we are rightly informed, this was performed to a high priest before he stepped into the water to be baptized, or consecrated. But here I must beg my reader's attention while I return back to the second chapter and forty-sixth verse, where it is written, "And the child grew, and waxed strong in spirit, filled with wisdom; and Jesus increased in wisdom and stature, and in favor with God and man." Here it was that one of the elders of the Christian Church, whose name was Arius, of Alexandria, in the fourth century, took shelter against the rebukes of the Christian Church that he had left. He exclaimed that Jesus Christ, though a great being, was inferior to the Father, seeing He could *wax stronger,* and grow *wiser.* He soon gained proselytes, and after converting the emperor and civil powers, like Mahomet, he undertook violence. This raised a bloody persecution against the Church. He grievously vexed the primitives. Some were banished, and their property confiscated; some were tortured, and others put to death. This doctrine was of the devil then, whatever it may be now! Dr. Priestley exclaims that Jesus was fallible. If so, he was no God. The Arian heresy reduced the Christian cause and name to disgrace, for they were divided in other points of doctrine in many particulars, but, by denying Christ to be God, they kept up some kind of union for a time. The great Council of Nice checked Arius, and established another new theology, to-wit: three *distinct* persons in the undivided Godhead! Yet, as they say, the Father is God, Jesus is God, the Spirit is God—yet those persons are not three Gods, but one only! We hold no hard disputes with those who confess Jesus to be very God. Jesus, as man, was of the line of David, which was an elect royal line, made or formed of a virgin. As this precious body was produced by the great eternal Spirit, His soul, as from the Sire, must be a divine soul, which is the divinity itself. Thus the two natures being united in one person reciprocally, the two natures did act in vicissitude, alternate, mutually; therefore Jesus Christ was God in the flesh, possessed of human feelings; which produces an idea in men that our Lord had a human soul. But could it be proven that His soul was truly a mere human soul, it would prove He was a mere man—yea, it would overturn the faith of the Christian Church. As the *humanity* advanced to the full stature of man, even so did the *divinity* increase in the Lord until He received the eternal Spirit in full, without measure, which is infinite. For thus it is written, "God is glorified in Him; God shall glorify Him in Hmself." "Glorify thy Son, that thy Son may glorify Thee." Here the reciprocal union between the two natures is fully substantiated, as the body and soul of a human creature constitutes the man external and internal. The soul of Christ was His life, and that life was eternal life, which assuredly is the divine Esse, or existence of Jehovah. That was the life which He laid down, and hath taken up agian, and liveth forevermore. Amen.

The divine child growing in favor with God and man may be illustrated as follows: With respect to man, previous to His public ministry, He was much admired for His beauty, His virtue, humility and wisdom, a display of which, n the twelfth year of His humanity, astonished the great doctors of Jerusalem. Thus the Deity favored the humanity, until the perfect humanity received the fullness of the Godhead bodily; and thus, being perfect God and perfect man, He became a full and complete Saviour. He was the great Emanuel. Not a demigod, but the all-wise God, our Saviour. He was the divine emanation, proceeding from the divine center of eternal perfection, but being incarnate, God in the flesh, possessing both natures, He was prepared to feel trouble, sorrow and distress.

What is written may suffice, out of the abundance that may be advanced, that Jesus Christ is both Lord and God in one exalted person, who at length will show who is teh blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in light which no man can approach unto; to Him be honor, and power evarlasting. Amen. (1 Tim. 6:15-16).

Friendly reader, let me entreat thee to weigh this subject with all your sense, and pray daily to the Great One to illuminate your understanding, that you may believe in Christ as Lord God, and have power to trust in Him as your all-sufficient, loving Saviour. I testify against all those who view Jesus less than God; therefore, if any man refuse to give Him equal honor with the Father, He will lightly esteem that man, if not utterly reject him.

—From "Divine Oracles Consulted," by James O'Kelly.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Kiddies!

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The next best will be awarded a prize also—and then there is the *next* best—three prizes in all to work for. Why, of course, the Kiddies, one and all will try, *try*, TRY!

Dears, I saw a picture painted this way about Daniel in the Den of Lions, and oh, how wonderful it was, too—made by a little boy only ten years old.

The age limit is twelve. No one over twelve years can contest. Don't forget. Now—away we go—and dears, look for the Korner next week for suggestions. Now, let's get ready Kiddies. I know someone who wants to help make those prizes worth while!

Love to all, now.

YOUR EDITOR.

TIMMY'S MAY BASKETS.

BY MARGARET WARD.

"May is coming!" said Timmy to Aunt Lu. "And May is for Maying. My mother told me a story of when she was little. It was about the time you found the little wind flowers in time for May Day."

Aunt Lu nodded. "Up along the stone wall in Mr. Brown's south pasture. There always early there. But the best May flower is the trailing arbutus, and the latest, pinkest ones, grow up in the pines near Miss Electa Appleby's."

"Then we'll look there first," Timmy decided. "But how did you manage about the baskets?"

"We made ours out of paper," Aunt Lu told him. "Mine were generally green to match the leaves, but your mother liked pink."

"I want both," announced Timmy. "Will you find the paper and show me tonight?"

So Aunt Lu bought rolls of pale pink and soft green crinkly paper—much prettier, she told Timmy, than the shiny kind they had when she was little—and a tube of paste. And that night Timmy screwed his face into a knot and found that his fingers were all thumbs, trying to make May baskets.

Timmy hated to "try and try again." He liked things to come easily. "Couldn't you do the baskets and I go with you to get the flowers?" he asked.

"No, *sir!*" said Aunt Lu. "If they're your baskets, you must help."

After a while Timmy found that if he was careful enough, the paste didn't smear, and when he pulled the top edge of the paper into a frilly ruffle he didn't need to tear it.

"I see that trying is useful," said Timmy, "but I shall be glad when we get to picking flowers."

"There is a try there, too," Aunt Lu warned him. "The trailing arbutus will die if you pull up the roots. You must cut it with scissors—O, so carefully! I couldn't take you unless you promised."

So Timmy promised, and so on the last afternoon of April, he and Aunt Lu climbed the hill to the pine wood near Miss Electa Appleby's and gathered their flowers. And next morning, the minute timmy woke up, he called Aunt Lu, and they began filling the baskets.

When the baskets were done, Aunt Lu packed them all in the big market basket. "I'll carry them and you can run and hang them on the doors," she said.

At Jack Brown's house Aunt Lu stopped. "Going to leave one here?" she asked.

"No," said Timmy, "'cause he has daffodils in his yard. I like Jack, but he has daffodils for his may."

At the next house, which was little and shabby, Timmy took out a basket.

"Who lives here, Timmy?" asked Aunt Lu.

"I don't know that," returned Timmy, "but I think this house needs a basket."

And when the gay little baskets were all hung and they had started home for breakfast, Aunt Lu declared, "You know how to hang May baskets better than your mother and I did."

"Well, I didn't have to try. I seemed to know they must *all* find May right outside."—*Selected.*

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OBITUARIES.

DICKEY.

Mrs. Parmelia Dickey departed this life April 9th, at her home in Fayetteville, Ark. She had been living for some months in the home of her son, Dr. J. A. Dickey, a former Elon man, but now a Professor in the University of Arkansas. The body of Mrs. Diskey was brought home for burial, and the funeral services were held from Union Church, Union Ridge, N. C., Tuesday, April 13th. Mrs. Dickey was about eighty years of age at the time of her death, and was preceded to the grave several years by her husband, Mr. J. A. Dickey, Sr., a prominent citizen and former Treasurer of Alamance County. Mrs. Dickey made her home with her son at Elon College for several years. The family left for Arkansas last August. She was a good woman and much beloved by a large circle of relatives and dear friends. She was a sister of the late George Maynard and the late Charles Maynard of the Union Ridge neighborhood. Dr. Gregson of the faculty of the University of Arkansas, accompanied the remains to Union Ridge, Dr. J. A. Dickey being ill and unable to make the trip. Dr. Gregson and Dr. P. H. Fleming assisted the writer in conducting the funeral services. The floral tribute was strikingly beautiful.

A noble soul has gone to her reward, and the world is richer for her having lived in it. J. O. ATKINSON.

TROLLINGER.

Mrs. Annie E. Trollinger, relict of W. H. Trollinger, departed this life in the City of Raleigh, April 12, 1926, in her 88th year. One sister survives her. Her husband preceded her to the grave about ten years ago. She was a member of New Providence Christian Church, Graham, N. C., and had been for a number of years. For some years, she had not been convenient to her church and had not attended its services. But when near and in health, she attended the church and was interested in its welfare. She served her day and generation well. Sweet be her sleep till the Master bids her awake.

She was buried in the cemetery at Union Christian Church, the writer conducting the burial services.

P. H. FLEMING.

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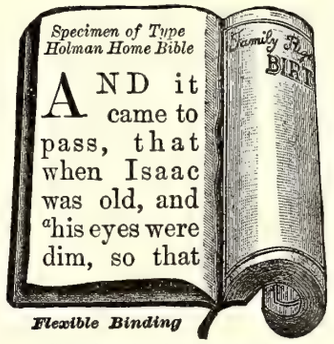
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RESOLUTIONS OF RESPECT.

Whereas, it has pleased our heavenly Father, in His wisdom and righteousness, to call to the great beyond, our brother and co-worker, E. L. Cullifer, and in his going the church, Sunday School, and Ladies' Aid, have lost a faithful member, the community a real friend, and his wife a devoted husband;

Therefore, be it resolved:

First, that we bow in humble submission to the will of Him who doeth all things well.

Second, that we extend our sincere sympathy to the bereaved family and pray that his memory may ever be richer and sweeter to them, until all are reunited in that home of the soul.

Third, that a copy of these resolutions be sent to the family, one to The Christian Sun for Publication, and a copy spread on the minutes of the Ladies' Aid of which he was an honorary member.

Mrs. O. D. KING,
Mrs. J. E. HARRIS,
Mrs. J. W. FOLK,
Committee.

RESOLUTIONS OF RESPECT.

Whereas it has pleased Almighty God to remove from out of our midst our friend, neighbor and brother, A. A. Hill,

Therefore, be it resolved:

First, that we bow in humble submission to the will of Him who doeth all things well.

Second, that we, the members of Happy Home Christian Church, express to Mrs. A. A. Hill and family our sympathy and pray our heavenly Father's rich benedictions upon them.

Third, that a copy of these resolutions be put upon our church book, a copy published in The Christian Sun, and a copy sent to the family.

W. D. WALL,
J. H. RICHMOND,
R. W. POWELL,
M. E. LILLARD,
Committee.

EULISS.

Mrs. Florence Carter Euliss was born February 28th, 1894, and departed this life April 14, 1926, in her 33d year. She was united in marriage to J. C. Euliss on December 12, 1917, and to them were born four children. Her husband and children survive her.

In early life she confessed Christ and joined Pleasant Hill Christian Church, of which church she remained a faithful member till death. A good woman, wife and mother has passed from earth to her reward. Her husband was sick and unable to attend the funeral. He and his little ones have the sympathy of their many friends.

The funeral services were conducted at Pleasant Hill Christian Church by the writer, assisted by Rev. Bro. Crutchfield. Her body was laid to rest in the church cemetery.

P. H. FLEMING.

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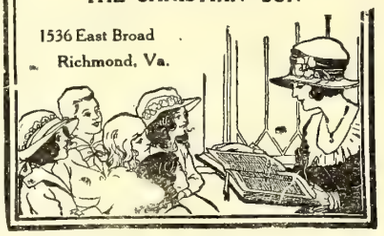

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, MAY 6, 1926. NUMBER 18.

THE SUN'S OBSERVATORY

Mrs N T

By Rev. S. M. Lynam.

A Goddess Dies.—

A goddess died recently in Philadelphia. Few who carried her image about with them as their most treasured possession suspected that their divinity had a mortal existence. This was Anna Willess Williams, who in 1878 posed for artist George Morgan as the Goddess of Liberty used on the silver dollar. Although wished her identity kept secret, it was revealed two years later by a newspaper man.

Unreasonable.—

The Bishop of London is coming to this country. As a part of his entertainment for his short stay, five hundred speaking engagements have been provided already. If the good Bishop escapes with his life, it will be remarkable. He may have to recall the methods of the late Mr. Bryan, and use the rear platform of a train at every stop on a cross country tour, and stop at every station. This sort of "entertainment" is unreasonably hard on the Bishop.

Southern Methodists to Support Missions.—

The Mission Board of the Southern Methodist Church, at its meeting in Nashville, Tennessee, decided to spend more than two million dollars in mission work. This money goes to twelve lines of home mission work, and sends missionaries into eleven foreign countries. The Southern Methodists number more than any other denomination in the South, and their expenditures for missions and other benevolences in such a large way probably accounts for a part of their growth.

Salvation Army Head Here.—

General Bramwell Booth, head of the Salvation Army, is in this country conducting territorial conferences in Chicago and New York. More than two thousand commissioned officers of the army will participate in these conferences. General Booth is accompanied by the head of the Salvation Army in Japan. Commander Evangeline Booth is taking part in the meetings. The Salvation Army was organized by General William Booth, and members of the family have been at its head in this country and in England from the beginning.

Break in "Cambridge Seven."—

In 1885, seven 'varsity athletes from Cambridge embarked for the mission field. Their going stirred the world to profound missionary thought. That was forty-one years ago. Until recently all the seven still served either on the mission field or in the offices of mission boards. One of the seven died the other day. Bishop William Cassells was the first to go. He was in West China, and died of typhus fever. His wife survived him only a week. As we think of this famous seven setting out forty-one years ago, and of the marvellous things which have been wrought since then, we have reason to be profoundly grateful.

World Christian Endeavor Convention.—

The world Christian Endeavor Convention is to meet in London next July. Some notable speakers are scheduled for the program. Mr. Lloyd George is to speak on "The Youth of the World for Peace and Good Will," and the other British speakers include the Archbishop of Canterbury, the Bishop of London, and Mr. Ramsay MacDonald. The Americans named for the program include Dr. Francis E. Clark, Dr. Charles M. Sheldon, and Amos R. Wells. Christian Endeavor is now one of the great international religious organizations, and it is doing much to bind the nations and the denominations together in peace and good will.

American Wins Huxley Medal.—

For the second time an american has won the Huxley Medal given by the Huxley Anthropological Society, and the highest honor in the anthropological field. The winner of the honor is Dr. Ales Hrdlicka, a Bohemian by birth, and now curator of physical anthropology of the National Museum of the Smithsonian Institute. The other winner of the medal was Dr. William Z. Ripley of Harvard University, in 1908. During the twenty-six years it has been offered, the medal has gone three times to Frenchmen, once to a German and once to a Swede. All the other winners have been British subjects. Dr. Hrdlicka will go to London in November, 1927, to deliver the lecture before the society and to receive the medal. Dr. Hrdlicka is probably the greatest authority on the anthropology of the original inhabitants of this country. He has worked in nearly every State of the Union, and in most of Europe, and other parts of the world.

A Contribution to Learning.—

The combined generosity of Johannes Gennadius, the Greek Government and the Carnegie Foundation has made possible a great contribution to learning. Dr. Gennadius gave a library of fifty thousand items, all dealing with subjects relating to Greek culture, to the American School of Classical Studies at Athens on condition that the collection be properly housed. As a consequence the collection has been transported to Athens from the London residence of Dr. Gennadius and housed in the Gennadieon Library building erected at a cost of $250,000.00 by the Carnegie Foundation on land provided without cost by the Greek government. The building is constructed of white marble quarried on the island of Naxus, and is a reminder of the architecture of old Greece and the glory that was hers. It is to be dedicated at an early date, and for that occasion fifty-five American institutions of higher learning have sent representatives to Athens. The collection is remarkably comprehensive, and is one of the great contributions to learning of our times.

The Cadman Meeting Disturbed.—

While Dr. S. Parks Cadman was delivering his regular Sunday afternoon address at the Bedford branch of the Brooklyn Y. M. C. A., some U. S. reserve officers attempted to raise a disturbance and were ejected. Dr. Cadman was speaking on disarmament and world peace, and while he repudiated the pacifist view, he also declared himself opposed to compulsory military training in high schools and colleges. After summing up the arguments in favor of the present system, he said, "Those who oppose it, as I do, contend that it ingrains in the mental and moral structure of our students the conviction that preparedness for war and war itself are normal relations of nations; encourages belief in violence as the final resort in international differences, and discourages the efforts now in progress to settle such differences by arbitration." After the meeting, Dr. Cadman did not seem perturbed in the least. "I think it was great fun," he remarked. The sort of behavior of which these men, all of them in important positions, exhibited in the meeting, will not do their cause any good. They, and not Dr. Cadman, are the losers.

To Make Scientific Research Possible.—

The American Academy of Science took steps recently to provide twenty million dollars for scientific research by which they hope to place America at the head of the scientific world. Herbert Hoover, Secretary of Commerce, and head of the committee, announced that three million dollars for the fund was already available. As an example of the things which research has given the world very recently, the whole business of radio broadcasting and receiving was cited as growing out of research into the nature of electrical discharges into gases at a low pressure. Adrenalin, thyroxin and insulin are also discoveries growing out of research into the field of pure chemistry. These elements, which in the glands of animals control health, growth and intellectual and emotional development, have been produced in the pure state. This is a great boon to civilization. A committee has been appointed to collect and administer the fund. Herbert Hoover is chairman of this committee, which includes Elihu Root, Andrew W. Mellon, Charles E. Hughes, Edward M. House, John W. Davis, Julius Rosenwald, Cameron Forbes, Albert A. Michaelson, Gana Dunn, Felix Warburg, Owen D. Young, John C. Merriam, Simon Flexner, and others.

NOTES-PERSONALS

"Mother is the name of God in the lips and hearts of little children."—*Thackery.*

"That man may last, but never lives
Who much receives, but nothing gives."
—*Thomas Gibbons.*

Rev. I. W. Johnson, D. D., was in Richmond this week and made a brief visit to the office of THE SUN.

The Elon Letter this week represents a part of the Convention's proceedings. It shows also the value of our educational plants. Read it.

A visitor to Africa said, "The Bible is out of date in my country." Said an African, "If it had been out of date here, you would have been eaten long ago." The Bible saves.

"Who ran to help me when I fell,
Who would some pretty story tell,
Or kiss the place to make it well?
My mother!"—*Jane Taylor.*

The Convention at Durham last week was enjoyed by everyone. The hospitality of the good people could not have been surpassed. But now that it is over, let us get down to business to carry into effect the good resolutions.

Delegates to the Southern Christian Convention were present from Delaware, Maryland, Ohio, on the north and from Georgia and Alabama on the south, and points between. Virginia and North Carolina were well represented.

While you are thinking over the Convention plans do not forget THE CHRISTIAN SUN. Your neighbor needs the church paper, and if he does not take it, you can be of service to both him and your Church by seeing that he subscribes..

The right of the public schools to dismiss pupils one afternoon a week for the purpose of attending religious instruction has been upheld by Justice Staley of the Supreme Court at Albany, N. Y. The decision dismissed an application by the Freethinkers Society to prohibit the White Plains board of education from excusing school children for religious teaching.

What is probably the first Radio parish, a non-sectarian church, has been formed at Portland, Me., with the Rev. Howard O. Hough as pastor. Nine denominations were represented at the organization meeting. The services will be broadcast by Station WCSH, and the congregation will consist of invalids and others unable to leave their homes Sunday mornings for church services. Business men of Portland pledged financial support for the Radio church.

How few of Christ's words about Himself have found any place in the theology of the Church. We call Him King, which he never called Himself, instead of Friend and Brother. We call His Church an Ark of Safety for those who fear the storms of life, a House of Refuge for those who fear the vengeance of God, none of which figures our Lord ever used. And we have forgotten the first name the Church gave itself, suggested by the Master Himself. He said, "I am the Way." —*Percy Sylvester Malone.*

President Coolidge, in an address to the Congress of Daughters of the American Revolution in Washington, declared the failure of American citizens to participate in elections is a growing menace which threatens to place the government in the hands of practical politicians and selfish persons. He cited the fact that only 50 per cent of the voters cast their ballots in the last national election as supporting his statement. The President said also there is great danger in the prevalent lack of reverence for authority and increasing disobedience to law.

Dr. Burke Culpeper has just brought out a book of interesting sermons under the title "Put God First." In speaking of them, Geo. S. Slover, the president of Clarendon College, says: "These sermons are replete with apt illustrations. The matter is vital to the Christian life. The manner of presentation is all his own, unique and forceful. These sermons are from a heart and mind all aglow with the holy enthusiasm of a divine call to preach a great gospel to a lost world. They breath with a passion to save men from sin." The book is issued by Pentecostal Publishing Co., of Louisville, Ky.

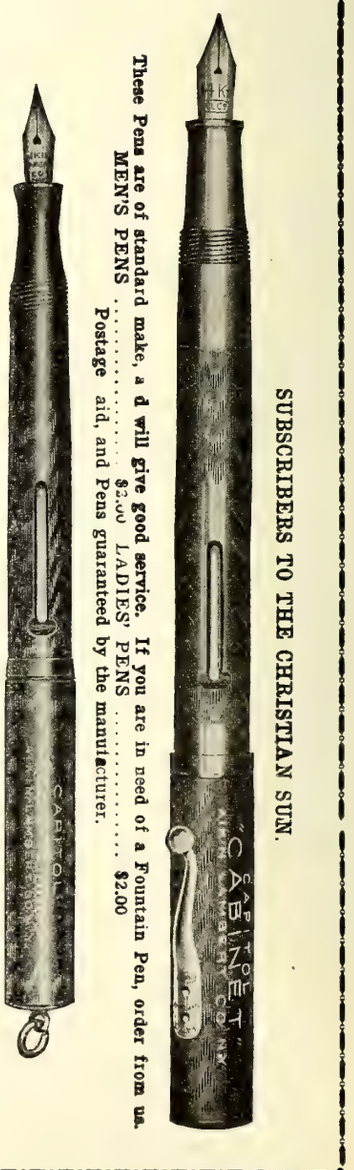
Apparently as an answer to the wet demand for legalizing the sale of wine and beer, General Andrews and the administration are sponsoring five new bills designed to make the Volstead Act airtight. The bills provide for extending the powers of the rum blockading fleet at sea, an increase in the Prohibition Department's authority over the issuance of liquor permits, authority to the customs department to refuse licenses to vessels suspected of rum-running, the prevention of release under bond of vessels seized for violation of the prohibition laws and that retired Army and Navy officers may serve as prohibition administrators without losing their retirement pay.

We are sorry to learn of the sudden illness of Rev. Milton W. Sutcliffe of the Webster Church. The following comes from Miss H. E. Cooley: "Rev. Milton W. Sutcliffe was taken quite ill Sunday evening, May 2d, and was taken to the Havre de Grace Hospital Monday morning and immediately operated upon for appendicitis. At this writing he had just come from under the anesthetic, but was doing as well as could be expected. We all hope and pray for a speedy recovery and ask our Christian brethren to pray with us. Mr. Sutcliffe, accompanied by Rev. T. D. Wingate of New Jersey and Mr. Isaac Stuart of Havre de Grace, attended the Southern Christian Convention at Durham, N. C., last week, returning home late Friday evening. Rev. Richard Sutcliffe, associate pastor of the Webster Church, preached at both morning and evening services Sunday."

Bishop Francis J. McConnell, of the Methodist Episcopal Church, in speaking of one of the latest books from the press of The Macmillan Co., says: " 'Science, Religion and Reality,' is the best survey of the various approaches to the essential problems of religion that I have seen in a long time. If a young preacher can buy only one book in the next six months, he ought to buy this, for every man who writes gives a distinct angle of approach to an essential religious question, every man has a suggestiveness of style which makes utterances dropped in an apparently casual fashion the richest of nuggets. The essay which at the outset I would have been least interested in, namely the one on magic and religion, proved to be one of the most fruitful to me because of the suggestiveness of remarks which the author drops on a sort of by-the-way fashion. Books of this sort very often leave the impression of a lack of unity, but this particular collection of essays naturally arrange themselves into a consistent whole."

THE GREATEST OF THESE.

"When Paul was a little child at his mother's side, and began to interpret her heart throbs as she drew him to her breast, and began thus to understand that there was such a thing in the universe as Love, even that love which seeketh not its own and suffereth long and is kind—when little Paul did this, he began to lay hold upon something more than the outward seeming of things; he began to attain to something which belonged to the essential, eternal side of things; so that in all his later years (and, we may dare to say, even after that final sword-stroke cleft the way for him through all this mortal shadow play into the supreme light) he had never to unlearn that lesson about Love, or drop the idea of it as a lost illusion, or as a symbol of something other than itself. Love is Love; and even in its earthly manifestations it offers us an experience which passes beyond all the seeming of things into the eternal substance of life. It lasts on; it leads us into the Arcanum, into the secret places of the Most High."—*G. O. Griwth, in "St. Paul's Life of Christ," published by Geo. H. Doran Co.*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ALABAMA WOMEN'S RALLIES.

The Missionary Societies of the Alabama Conference will hold Missionary Rally Days as follows:

District I.

Rock Stand, Noon Day, Carver's Grove, Mt. Zion, Rock Spring.

Meeting to be held with Rock Stand, May 31st.

President, Miss Iva Hughes, Wedowee.

Secretary, Miss Annie Huey, Wedowee.

District II.

Cragford, New Harmony, Shady Grove, Dingler's Chapel, Spring Hill.

Will meet with New Harmony, June 1st.

President, Mrs. O. H. Orr, Lineville.

Secretary, Miss Alma Mitchell, Lineville, R. 3.

District III.

Wadley, Beulah, Corinth, McGuire's Chapel, Christiana, Pleasant Grove.

Will meet at Beulah, June 2d.

President, Mrs. T. H. Denny, Wadley.

Secretary, Miss Iola Hunt, Wadley.

District IV.

Antioch, Roanoke, Lowell, New Hope, Bethany, Forest Home.

Meet at Antioch, June 3d.

President, Mrs. V. E. Kitchen, Roanoke.

Secretary, Mrs. L. H. Liles, Roanoke.

These being our first Missionary Rallies in this conference, we are very anxious indeed that every church be represented in one or more of these meetings, whether they have a Missionary Society or not. We especially invite the pastors and young people.

Dr. J. O. Atkinson of Elon College, N. C., our Mission Secretary, will be with us. Let us all work together to make these meetings a glorious success. "We can and we will."

MRS. W. M. MELTON,
Secretary.

Wadley, Ala.

MOTHER'S SOUL.

"Sometimes I think God grew tired of making.
Thunder and mountains and dawn redly breaking—
Weary of fashioning gorges and seas,
Weary of planting great forests of trees.
Sometimes I think God grew tired of heating
The earth with the sun—and of fully completing
The whole of the world! God grew tired, and so
He took just a bit of the soft afterglow,
He took just a petal or two from a flower,
And took a song bird from a sweet scented bower.
The dewdrops He took from the heart of a rose,
And added the freshness of each breeze that blows
Across long, green meadows—He took all the love
Left over from making His heaven above.
His kind fingers mixed them—God's hand, and no other—
And made, for the first time the soul of a mother."

"O God of mother hearts, whose boys
Have gone from home to school or shop,
Where once their whistling, romping noise—
A silence, as if life would stop!
Be with them, God of tenderness;
As they are Thine, their young lives bless,
And in temptation's trying hour
Give them of Thine all-conqu'ring power;
O God of love, be with our boys."

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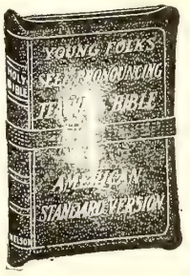

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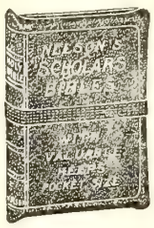

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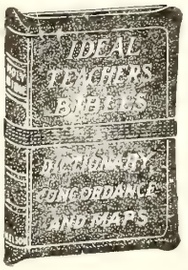

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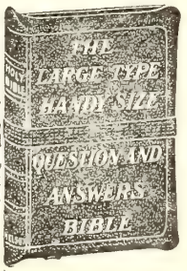

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CONVENTION.

The Southern Convention which met in its regular biennial session at Durham, April 27th to 30th, and the Woman's Missionary Convention which met at the same time, in the Duke Memorial Methodist Church, were largely attended, were exceedingly interesting, and sought in a very strenuous way to make history. Elsewhere in THE SUN is given a running account of the Convention from the hand of Mr. C. M. Cannon, who reported the proceedings to the daily papers. No account, however accurate or elaborate, can give an adequate conception of the spirit and outcome of the Convention. Those present realized that we faced a crisis in our Church life. We have, as other denominations, to face the difficult matter of readjusting the financial policy of the Church and to seek to establish a polity and a precedent for Church and Kingdom growth and development. The Church is growing. All the enterprises of the Church are growing. All the interests of the Church are growing. This is as it should be. Our Colleges are larger and more expensive than they once were. Our orphanage has more children to care for and more buildings to keep up than heretofore. Our Mission interests are spreading in many directions and demands multiply with great rapidity. In fact no enterprise of the Church is carried on as it was a decade ago. This is not only true of the Church, but of every industry and department of life. The man who farms or merchandises now as he did twenty-five years ago, is not getting anywhere.

Our Convention realized full well that in order to evangelize, to educate, to promote, to care for the larger demands and obligations now upon us, there must be adjustments to new and enlarged requirements and conditions. We do not know just what plans are adopted. No one fully comprehends the decisions reached and adopted by the Convention. These will have to be worked out and explained and studied before they are comprehended. It is exceedingly doubtful if committees in charge of reports can themselves tell the meaning of their reports and recommendations when applied to actual conditions as they now obtain. This may be said, the Convention made an honest attempt to face its great problems. There was certainly great diversity of opinion. There always is in the matter of handling practical problems, especially when those problems have to do largely with financial and economic conditions, and are the raising and expenditure of funds. Just what plans were laid down or mapped out by the Convention THE SUN'S Editor certainly cannot tell its readers. He was present and heard the papers read and the questions debated and the votes taken. He is unable to tell, however, the meaning of it all as applied to the practical work of the Conferences and through the Conferences in the local Churches. A great attempt was made to work out a plan that will produce greater results than heretofore and also to properly allocate both the efforts in securing funds and the distribution of funds when secured.

Whether the plans as adopted will financially do, this is to be seen. Pastors and business men and heads of departments labored and explained and counciled together in the spirit of optimism and determination for best results. What this united council will produce or has produced, we cannot tell. We are satisfied of this, however, that nothing radical or revolutionary was adopted and that the wisdom of the Church and the good fellowship that obtains throughout the Churches will prevail and that the outcome of these honest efforts made in Convention will be far more satisfying than the various advocates, from the heat of debate, might be led to believe.

The Convention opened with a great banquet at a local hotel, and this brought together members of the Convention in happy and delightful fellowship. Rev. H. S. Hardcastle of Suffolk, Va., brought a message of real vital Christian instruction and edification in his opening message to the Convention. The Convention certainly had a good start, for Brother Hardcastle's message was true gospel and wholesome food for the soul. The Durham choir welcomed the Convention with holy and heavenly song. The message of the president, Dr. E. L. Smith, on the second day, was forward-looking, appealing, timely and packed with progressive ideas of a wholesome and Christian type. The reports from the various departments were never so filled with facts of progress and growth at any session of the Convention that this writer has attended. The Orphanage had expanded and gone forward and brought to the Convention a report that gratified every heart and met all the demands of a liberal and loving constituency. The report on education showed a growth in our Colleges and Sunday School and Christian Endeavor life that cheered all in the Church who care for construction and progress in life for our youth. The Mission report showed a large increase in membership—3,247 during the past biennium, giving the Convention a total Church membership, now, of 31,882, over 28,635 reported two years ago. It showed, also, more activity in Church building and progress and the growth of Mission interests and spirit than any previous Mission report.

There were many interesting, edifying and thrilling addresses ,but that which this Editorial is intended to portray is that the Convention had a great session and has undertaken greater things for the future, with a hope and a courage based on real progress and achievement of the past few years. The Christian Church as represented by this Convention goes forward and faces the future bright with plans and prospects. J. O. A.

SOME RECORDS WORTH WHILE.

At the Southern Convention in Durham last week, THE SUN'S Editor fell in with three friends who, it seemed to him, had church attendance records of unusual interest and import. Rev. H. W. Elder of Richland, Ga., has missed only seven Sundays in fifteen years from attending regular Church services and was prevented those seven Sundays by sickness and death in his own family. Brother J. L. Cash of our Durham Sunday School has not missed a Sunday from his Sunday School in twenty-six years. Brother Everett W. Neville of our Chapel Hill Church has not missed a Deacon's or a business meeting in fifteen years and has not been absent from his Church a single Sunday since Church services began in his Church at Chapel Hill twelve years ago. It would indeed be difficult to find three men more faithful than these, not only in attendance upon Church and Sunday School services, but, it may be added also, in attendance upon all duties and services that require their presence and attention as Christian citizens.

According to the philosophy of Dr. W. W. Staley, these three men are well educated now. And they are. The Editor once heard Dr. Staley say that those who attended Church services regularly received a fine education, because they heard men teach who used good language and good logic as well as good morals and religion. People who attend Church regularly will get, in a very definite and practical way, that which the schools give, and more than the schools give, because the Church is really the founder and builder of schools. J. O. A.

THE SOUTHERN CHRISTIAN CONVENTION.

BY C. M. CANNON, *Convention Reporter.*

Tuesday and Wednesday.

The sermon, "Jesus the Disturber of Men." by Rev. H. S. Hardcastle, pastor of the Suffolk, Virginia, Christian Church, opened the three-day session of the Southern Christian Convention, meeting in twenty-seventh biennial session at the Main Street Christian Church, Durham, N. C., at 8:00 o'clock P. M., April 27, 1926.

Preceding the official opening of the Convention, a welcome service was given to the visiting members and delegates by the local church, with the local pastor, Rev. Stanley C. Harrell, presiding, who spoke words of greeting from Durham and the Church to all visitors. Special music was rendered by the Christian Church choir, including a violin solo by Miss Myra Alcorn and vocal solos by Miss Jennie Turner and Mrs. W. T. Young.

Following this welcome service Rev. Mr. Hardcastle spoke, using as his text Matt. 10: 34, "Think not that I am come to bring peace to the earth." He spoke briefly of the different phases in which people are accustomed to thinking of Jesus, such as the teacher of men, the master of men, the Son of man, and the Saviour of men, and the superlative characteristics exhibited by Him in these roles, but stated that his purpose then was to discuss Jesus in a new role, as "The Disturber of Men." He based his sermon on several selections from the Book of John.

Mr. Hardcastle declared that to accept Him was not to make life smooth, but more often set to work energy and influences that make men dissatisfied with the old order of things and bring about disturbances. He spoke of Jesus as "a

Disturber" in the realm of personal life, charging the congregation with the fact that too many people were satisfied with themselves and their ideals. "To get even a glympse of the Christ life and ideals," he said, "will make it so that one cannot ever go back to the lower levels of living."

He next spoke of Jesus as a disturber of men in the realm of business, and in the realm of government, and finished his sermon with the thought of Jesus as a disturber of religious ldeals. In this realm, he believed that the greatest disturbances had occurred and are still occurring. Jesus came at the time when the old Mosaic system was especially elaborate and intricate in rules and ceremonies, saying that they had robbed religion of its life and power just as many people today are doing. The influence of the teaching of Jesus on the religious ideals of that time was the greatest disturbance to the old order of things, and that this influence is carrying on today in our modern conceptions of the meaning of religion. He closed his sermon with a plea that the ideals of Jesus be accepted in the personal, social and religious relationships of the people today.

Preceding the evening service of the Convention ,the executive committee met at the church at 3:00 o'clock in the afternoon, and at 6:00 o'clock a banquet was held in the Washington Duke Hotel. The main speaker of the banquet occasion was Col. J. E. West, Lieutenant Governor of Virginia, who made it plain in his speech that it is his thought that the Church's real problem is evangelical and includes personal and social solution. The public schools must aid in producing Christians as well as citizens or the people will cease to support them, he declared.

Dr. Warren H. Denison of Dayton, Ohio, led in prayer, and Dr. W. W. Staley of Suffolk, Va., spoke, using the subject, "Why We are Here." President W. A. Harper of Elon College, spoke on "Our Colleges," Dr. J. O. Atkinson on "Our Mission Work," and W. K. Holt on "Our Orphanage."

Dr. L. E. Smith, president of the Convention, presided over the meetings. There were about 125 delegates present on the opening day, who, with the local congregation which turned out in good numbers, made a large audience for the opening session.

The feature of the Wednesday morning session of the Convention was the address of the president, Dr. L. E. Smith, on the subject, "Our Problems."

Dr. Smith began his address by stating that never before in the history of the Convention had it faced such problems as are now before it. "This Convention," he declared, "by faith and the power of God, will go down in our history as the greatest session ever held by our people."

"I want us to think of our problems," he continued, "not in regard to ourselves alone, but in regard to ourselves plus God." He then spoke of the problems of atmosphere, saying that the thoughts, words, and actions of the delegates would determine the atmosphere of the Convention, of organization, stressing the need of a central board for the control of all departments, of emphasis, so that emphasis should not be unduly placed in any one particular, of the problem in finance, and the problem of spirituality.

W. K. Holt of Burlington, presented the report of the orphanage committee. This showed the addition of a $30,000.00 building to the orphanage at Elon College, bringing the total value of the plant up to $150,000.00, the fact that 110 children were being cared for in the orphanage, and that it took $252 per year for each child.

Dr. W. C. Wicker, treasurer of the Convention for twelve years, presented his resignation at this session.

The report of the board on superannuation showed a total of 13 grants amounting to $4,250 for aged ministers.

Following the president's address, a communion service was held by Drs. W. W. Staley, D. A. Long and P. H. Fleming.

The afternoon session consisted largely of mission emphasis. Col. J. E. West gave the report, which showed a substantial increase in mission offerings over former years. The money sent to two foreign mission points, Porto Rico and Japan, in the last year for this Convention was more than $25,000.00. Col. West then made an address on the subject of "Men and Millions." He stated that he was exceedingly encouraged over the outlook for missions in the Convention and that it was brighter now than it had ever been before. He complimented the women on the great part they were taking in the mission work, and urged the men to match the mission activity of the women of the Convention,

One item he especially stressed was the assistance the mission board is giving in building great churches in the cities and centering their efforts in these strongholds. "Our greatest need," declared Col. West, "is men who have caught the vision of missions and of their opportunities and responsibilities."

Dr. Warren H. Denison of the Department of Stewardship of the American Christian Convention followed with a great speech on the subject of "Stewardship," saying that he believed Christian stewardship was the solution of the problems the Church is facing today, that stewardship means personal responsibility. He spoke of group stewardship being necessary to enlist the 50 per cent of the church membership who are inactive, stating that at present all the funds for benevolences were raised by one third of the church membership.

Dr. J. O. Atkinson in his address on "Our Missionary Progress," stressed certain items of the mission report, and interpreted them, and spoke fervently on the plea for a greater mission program.

"The Pastor's Part in the Modern Program of Evangelism," was the subject of a masterful address by Dr. Roy C. Helfenstein, pastor of the People's Church of Dover, Del., and chairman of the Convention committee on evangelism. Dr. Helfenstein stressed the point that the program of evangelism in every church today depends primarily upon the pastor, and also the point that the life and perpetuity of every local church depends upon its program of evangelism.

The Women's Convention, which met in separate session on Wednesday morning, heard Mrs. J. A. Williams in her address on co-operation in the woman's work. Mrs. Dan C. Brummit spoke of woman's work in the home, in the community and in the world. The important item of this session was the announcement of the fact that the Woman's Convention had more than reached its goal of $20,000.00 set two years ago, and the women are very proud of this attainment.

A large audience assembled for the evening session of the Convention. Three addresses featured this part of the program: that of Mrs. Dan C. Brummit, a visiting member of the Methodist Church, from Chicago, Ill., who had during the day addressed the women; the address of Mrs. J. A. Williams of the Woman's Board, and that of Dr. W. P. Minton of the general mission board.

Dr. G. O. Lankford or Burlington, N. C., opened the session with a very impressive devotional service, the local choir again furnishing special music.

Mrs. M. L. Bryant, president of the Woman's Board of the Eastern Virginia Conference, introduced Mrs. Dan C. Brummit to the congregation. In view of the fact that Mrs. Brummit had to leave early in the evening her address was shifted to the first place on the program.

Mrs. Brummit gave a masterful address and held the intensive interest of the audience. Her speech was effective and straight from the heart. She spoke intelligently of the mission work of the home and foreign fields of all denominations, and her plea to the parents of today to look carefully after the training of their own children as well as the children of foreign lands was one that carried weight and conviction. In the beginning of her address she declared herself for the young people, and her confidence in them. She advocated that each person do that thing well for which they were best fitted and that a call from God comes not only to ministers of the gospel but to all laymen as well, and included all professions and businesses.

In discussing the work of missionaries on the foreign fields, she stated that they were intermediaries between nations, and that the people at home as well as the missionaries must not take the attitude of better-than-thou toward the other races, but must recognize the background and previous training of the foreign peoples and extend them the hand of Christian fellowship of full equality before our mission program can be a complete success.

She next spoke of the race and immigration problems in connection with home missions, and also the great part education plays in this program. She brought out the fact that seventy-five per cent of the youth of today were not touched by any church, and charged the missionary societies to set about pulling up the religious standing in the estimation of the youth of the land, the parents set an example for their own children, and for America to set an example in Christian living for the whole world, declaring that when we did this the other nations would follow.

Dr. W. P. Minton of Dayton, Ohio, foreign mission secretary for the Christian Church, followed Mrs. Brummit on the program and spoke of the specific work of the Christian Church in the foreign fields and its relation and standing in comparison with the other denominations. His conclusion was that the Christian Church, while it was giving liberally per capita, was not doing near what it should, and that the cause for this was to be found in the fact that its people as a whole did not have a real missionary passion. He claimed that the numerous ills of the church could be traced directly to the lack of an intensive missionary zeal, and his plea was that the people take missions into their hearts and make it a vital part of their religion. Having made his plea, he expressed his faith in the future of the foreign mission work, and his confidence in the membership of the Christian Church to wake up and do big things in this line in the future.

Judge Jesse F. West at this point on the program presented the report of the committee on memorials, setting forth plans and specifications for the erection of a monument on the spot where the original Christian Church stood, the Old Lebanon Church of Surry County, Virginia. and also a monument on the Elon College campus to Rev. James O'Kelly, the founder of the Christian denomination. Both of these monuments are to be of granite, costing a total of $2,125.00.

Mrs. Williams report of the work of the women, was a review of the items and reports brought out in the Woman's Convention during the morning.

(*Thursday and Friday, next week.*)

CONTRIBUTIONS

SUFFOLK LETTER.

In one of Dr. J. O. Atkinson's addresses at the Southern Christian Convention in Durham, N. C., this week, he stated that the Christian Church was the first denomination to organize the colored race into a conference after the Civil War. That incident in the Christian relation of the white and black races gave me a new suggestion along historic lines. The Christian Church has led in so many good causes that I have decided, after hearing that address to call it "The Plantbed Church." A plantbed is a small place where plants are started and then transplanted into larger fields. Now, "stop, look, and listen."

The Christian Church issued the first religious newspaper in the world, the "Herald of Gospel Liberty," in September 8, 1808, 116 years ago. That paper is still published by the Christian Publishing Association in Dayton, Ohio.

The Christian Church was the first denomination to open the doors of a College to women on equal terms with men. It planted the first co-educational college at Yellow Springs, Ohio, in 1849, with Horace Mann, the real founder of the Public School system in America, as its president.

The Christian Church was the first denomination to admit women into the regular ministry of the church on an equality with men.

And now we learn that it was the first to assist the negro race in organizing themselves into a real church after they were set free. Freedom to that race meant more than release from slavery; it meant freedom of mind, and freedom of soul; for "whom Christ makes free, are free indeed." James O'Kelly, who was the outstanding leader and founder of the Christian Church, was religiously and politically opposed to slavery.

In these moral, intellectual and spiritual plantbeds, the seeds were sown, the plants were watered and protected, and now they have been transplanted in large fields and bear great harvests to bless the world. Religious journalism covers the civilized world, and is a mighty agent in the enlightening and progressive agencies of human progress. Who has not seen the tender plants carefully started, and then seen the wide field of cabbage or the great orchard transplanted from the little nursery where the tender sprouts were nourished.

Not only Public Schools and Christian Colleges and new co-educational institutions, nearly all the State universities and professional schools admit women to their graduate courses. The heart of Antioch College throbs in every co-educational institution in the world.

Think of the first woman licensed to preach the gospel! It must have shocked the best of people, who thought women must keep silent in the church. But now that tender plant is in every communion in some form of public service for Christ. Even in Durham, where the Convention was held, April 27th to 30th, the "Woman's Missionary Convention" was held at the same time in the Duke Memorial Methodist Church, the Convention in the Christian Church and the missionary women of that Christian Convention in the Methodist Church; and the Woman's Convention had registered 101, while the Convention had 100. Mark you, the Convention represented all the departments of the Church, while the Woman's Convention represented Missions only. The little plantbed of ideas is filling the world with fruit. Nearly all Protestantism has incorporated these seed-ideas into the activities of their work, and yet many are wont to look upon the Christian Church as "small." "By their fruits ye shall know them."

Bethlehem was an obscure village where the Babe was born. It was a small bed where the Prince of Peace first breathed and slept; but that new life is filling the world. Bethlehem is still small; but the spirit that was born and nourished there continues to gain the hearts and service of mankind. The plantbeds may remain small, but the truck farms feed the great cities. The nurseries may be obscure, but the great orchards bend with fruit.

W. W. STALEY.

OUR MOUNTAIN WORK.

A person cannot fully realize the real pleasure of being with a people who are so deeply interested in religious enterprises as they are here, without being in their presence.

I can truthfully say that I have enjoyed my work here better than any I have done before. One wonders how that can be. It is found in these words. I take my work to heart. The people are kind and love their pastor. They have nothing in reason they would not share with him and his devoted workers, which have meant so much to us. The keywords of loving these dear people are: "The latch string hangs on the outside." I have always found them to be every bit of this. At all times they are ready to help us. If a doctor is needed and some one to wait on you, regardless of conditions, they offer their assistance without price. I can say, no people could be better to their pastor. You read of pastors getting one or more poundings a year, but ours are daily. If I need any hauling or errands about the place, their service is free. Truly we love these people, and why not?

My readers are asking, What is the future? It is the past and even more. What do I mean, the past? I simply mean, people deeply interested in the work. I would not attempt to give the large number that have accepted Christ. Along with this a large number have united with the church. The growth of our church has only begun. The people had first to realize what the Christian Church was; how long had it come to stay; was it here for the benefit of the people or for profiteering.

These problems have been slowly, but truly solved. I see no reason why within the next twenty years, this work here could not be self-supporting and helping to support the enterprises of our Mission Board. The growth can clearly be seen in the statistics of the past year. I will quote the following: "Elk Spur and Rocky Ford have sent in fruit and money to our Orphanage about twenty-five dollars. Special Emergency Fund, $4.61. Twenty-five dollars for Sunday School literature. Help in revival work, $40.00. In work and contributions for upkeep of buildings and the building of our new Rocky Ford Church, $500.00." If the help that has been given to the workers was pricer, it would be at least $300.00. The county was so well satisfied with our work that it gave us $400.00; making a total of $1,304.61, or an increase over last year of about $700.00. This has been done with less than one hundred members. What would we do with five hundred members, which I think we will reach within less than ten years. Surely they will be self-supporting.

The interest is growing very fast. The average of our Sunday School attendance has tripled over last year, and our church services are doing equally as well. This of course has been due partly to our new building. Instead of averaging thirty for the day school, it has gone to sixty or more this year.

Our Rocky Ford Sunday School has voted to send one Sunday's offering each month to Brother Johnston to help in his work at the Orphanage.

Our work has only begun here. Some may ask what more we can do in the future. It may be stated in the following: We need a High School equally as bad as we did an elementary school. Since we do not have a Church High School in the Southern Christian Convention in the mountains, surely we must have one here in the near future. As to our religious work, the scope and territory are not limited. We could put up a half dozen churches that are all as badly needed as Rocky Ford and Elk Spur were, providing we were able. I am sure, while our good people have been so faithful in helping us thus far, they are going to continue to do so. We must get those interested in our work more and more as to its great needs that have not yet been realized and the opportunity for service as offered here.

M. T. SORRELL,
Fancy Gap, Va. *Pastor.*

THE STORY OF A BIBLE.

Rev. Paul Penzotti, of the American Bible Society, who was recently in Chile on business, tells a strange story of the Bible: "A little while back I returned from Chile, where I visited many of the evangelical churches. In one place, the pastor of the church told me the following incident: A colporteur took a trip to the south of the country to sell Bibles. He met a woman who was about to go on board a little steamer that was leaving for a place named Imperial, and sold her a Bible. This she read on board to pass the time away. After a while, a priest, who was also traveling, came and asked her what she was reading. On being told that it was the Bible, he roughly snatched the Book from the woman's hands and threw it into the river. A fisherman near by saw the Book and picked it out of the water. He took it home to his house and, excited by curiosity, began to read it. He and all of his family accepted the truth which had in such a strange way come to them. Soon they could not keep it to themselves, and they invited several neighbors to read with them the precious Book. The interest began to grow, and others obtained Bibles, and they organized a Bible class and sought the help of an evangelical pastor. Later, a church was organized, and now, in that town, a beautiful building has been consecrated to the worship of God by a congregation which had its beginning in this truly remarkable fashion."

ELON LETTER.

REPORT OF THE BOARD OF EDUCATION.

Education is a continuous process. The years spent in school and college are most valuable in developing habits of thought and attitudes of life. In Christian Colleges, these years should prepare us to live with and for each other and unto God as revealed in Jesus Christ. Particularly speaking, they should lead to the understanding of the persons whom we seek to influence for Christ; enable us to develop the resources for character building which the gospel puts at

our disposal; and help us find the most effective point of contact for the Christian message in circles with which the church is now practically out of touch. The ultimate goal of Christian Education is a redeemed humanity and a social order completely dominated by the spirit of our Master.

The *Universal Christian Conference of Life and Work* issued a statement for the world from which we quote two paragraphs, as follows:

"Christian Education to be effective must begin at home. On this we all agree. If we have failed in the larger sphere, it is because we have first of all failed there. We have spoken of love, and too often our conduct has given our words the lie. We have preached brotherhood and lived as strangers, sometimes even as enemies. Much has been said, and rightly, about the impossibility of a Christian society apart from the Christian individuals who compose it, and doubts have been expressed even in this conference as to whether such a society is really possible. But may it not prove that one reason why the Christianization of society as a whole seems so impossible is because we who call ourselves Christians have made so poor a showing in the sphere in which we profess to believe that the Christian life *is* possible? With one heart and mind we confess our common sin; and pray for that life-giving Spirit which is able to renew and to transform each surrendered soul.

"We recognize the present need of education. The individual must be educated by the Church so that he may be expected to experience a Christian discernment in all things. The churches must educate themselves by study, conference, and prayer ,so that being led by the spirit of truth into all truth, they may be enabled in increasing measure to apprehend the mind of Christ. We recognize that the root of evil is to be found in the human will, and we, therefore, desire to re-emphasize our conviction that this will must be surrendered to the high and holy will of God, whose service is perfect freedom. Even Christian ideas and ideals cannot save the world, being separated from their personal source in the Father of our Lord Jesus Christ, and unless these are taken up into the personal life of the believer."

Elon and Leadership Training.

The Mooney Christian Education Building gives Elon College an unique opportunity of service to the Church. It is the first instance of a Laboratory Building in Christian Education in an American college. The course of study given in Elon's Department of Christian Education is designed to train young people to be directors of religious education in local churches, to prepare for seminary and graduate work in the same subjects, and to qualify a much larger group for efficient work as volunteer lay workers in our churches. Those who complete the courses Bible I and Religious Education I are awarded the International Certificate in Teacher Training. After this work is completed, those who desire to go further in the department are given advanced courses in both Bible and Religious Education and used as teachers in the Week Day Religious School maintained as the laboratory of the department. Prof. S. A. Bennett is the director of this work.

The Emergency Building Program.

Soon after the fire of January 18, 1923, the Board of Trustees of the college created two committees which will become historic in the history of Elon. These were The Emergency Fund and The Building Committees. The members of the Emergency Fund Committee were Col. E. E. Holland, chairman, Dr. I. W. Johnson, recording secretary, Col. J. E. West, P. J. Carlton, J. D. Gray (deceased), Dr. J. O. Atkinson, Hon. K. B. Johnson, Dr. W. H. Boone, Dr. L. E. Smith, Dr. W. W. Staley, Dr. E. L. Moffitt, and W. A. Harper, field agent. The Building Committee consisted of W. A. Harper, chairman, D. R. Fonville, secretary, Dr. R. M. Morrow, Chas. D. Johnston, Col. Robert L. Holt (deceased), and Col. F. L. Williamson. These committees functioned if ever committees did, and a new Elon is the result. The new building program has cost $787,121.10. The details are given herewith.

Name of Building.	*Cost.*	*Paid.*
Alamance (Administration)	$130,251.76	$ 34,186.45
Whitley (Auditorium)	83,534.36	50,000.00
Duke (Science)	81,311.32	70,000.00
Carlton (Library)	85,000.00	85,000.00
Mooney (Christian Education)	102,601.27	100,000.00
Outside Service System	44,008.34	
Porticoes	10,560.00	
Campus Grounds Walls	52,000.00	
General Expense Items	44,283.96	
Furniture and equipment	120,423.77	
Equipment of Library	15,000.00	15,000,00
Books for Library	18,147.32	
Raised for General Purposes		129,905.65
Totals	$787,121.10	$484,092.10
Balance due on Rebuilding Program		$303,029.00
The College was in debt at the time of the fire for General Improvements and Expenses		114,750.00
Total Indebtedness to date		$432,779.00
Less Real Estate Bonds belonging to the Emergency Fund		15,000.00
Net Indebtedness		$417,779.00

Assets of Elon College.

Building and Equipment after the fire	$ 399,690.80
New Buildings, Equipment and Material	787,121.10
Endowment	430,679.45
Southern Christian Convention Bonds*	500,000.00
Total	$ 2,117,491.36
Less Indebtedness	417,779.00
Net Assets	$ 1,699,712.36

As a protection against its debt the College and its friends are carrying $215,000.00 insurance on the life of the president. The insurance carried on the buildings and equipment is $600,000.00. During the year 1925-26, the College has reduced its indebtedness $85,000.00.

Elon has enrolled her full quota of 400 students for the year 1925-26.

Elon's Financial Needs.

Elon has asked the Special Committee on Finance for $36,750.00 annually, which includes interest on the note of $112,500 given the college several years ago and which has been paid by the Conference Apportionment. The College's asking is for 6 per cent interest on this note. The remainder of Elon's asking, $30,000.00, is to aid in caring for the balance due on the Emergency Building Program.

Elon needs to bring her endowment speedily to $1,000,000.00, and to secure large gifts for the liquidation of the indebtedness. All payments on the principal of the indebtedness will be credited on the Convention Bonds, and bonds in corresponding amounts surrendered to the Convention Treasurer.

Bethlehem College.

Bethlehem College, Wadley, Ala., is doing an educational work for Georgia and Alabama. Rev. H. W. Elder is financial agent to secure funds for a much needed Administration Building to cost $50,000.00 on which work has already begun. We understand that they have pledges to meet the expense of this building. We congratulate them and hope their constituency will see them through with the proposition. Dr. S. L. Beougher, as president, and his faculty are doing a fine work for the Church in their efforts and sacrifices for Bethlehem.

Bethlehem's assets are $29,200, invested in buildings and equipment, and the Convention note for endowment of $12,500.00, making a total of $41,700.00. There is a mortgage indebtedness of $11,050.00 and current indebtedness of $6,356.00, making a total of $17,406.00 indebtedness. This makes the net assets $24,296.00. This however does not include the $100,000.00 of Convention Bonds voted to Bethlehem two years ago and which were returned to the vault of Elon College, awaiting the Convention's further instructions. We recommend that these bonds be given to the Board of Trustees of Elon College on the same terms as the $400,000.00 they already hold.

Bethlehem asks the Special Committee on Finance to include them in the budget for $10,000.00 next year for current expenses.

The enrollment this year has been 116, and there are ten members of the faculty.

President Beougher says he must secure for endowment shortly an additional $250,000.00.

We recommend nine additional trustees be allowed Bethlehem College at this time.

Drs. Long and Barrett and Mr. Corwith.

Dr. W. S. Long, a member of this Board, has passed to his reward since the last session of the Convention. Dr. Long was the first president of Elon College and led in its founding. His death came as a shock to a host that loved and honored him.

Dr. J. Pressley Barrett died while the Convention was in session two years ago. He was a trustee of Elon College and did constructive work in creating sentiment for the College's founding. His death removed a valiant and trusted friend of Christian Education from our active leadership.

Elon has done what she could to express its appreciation for these distinguished leaders. Bronze tablets on the walls of the rotunda of the Alamance Building memorialize them and their great labors. We beg leave to quote these tablets in full as follows:

Rev. William Samuel Long, A. M., D. D.
Oct. 23, 1839—Aug. 3, 1924
Founder and First President of Elon College

Christian Minister, Christian Educator, Christian Statesman Christian Gentleman. A man great in faith, whole hearted in consecration, consistently energetic, and possessed of rare personal charm and grace.

Rev. John Pressley Barrett, D. D.
Feb. 5, 1852—May 1, 1924
Minister, Religious Journalist and Author

As a man, pious and devout; as an editor, a staunch defender of the truth; as an author, concerned only for the highest deals; as a minister, loyal to the Gospel and to Jesus Christ. A Trustee of Elon College from the beginning and an unwavering friend. As editor of *The Christian Sun,* he created sentiment that made the founding of Elon College possible.

Since the last session of the Convention, Mr. William F. Corwith of Brooklyn, N. Y., a trustee of the College and generous friend, has passed to his reward. He was a man modest but devout and profoundly interested in the program and future of the College, of whose Board of Trustees he was an honored and generous member. The Convention should adopt suitable resolutions at this time and forward them to his family.

We call upon the Convention to stand to its feet in recognition of the lives and services of these three stalwart friends of Christian Education, and that a prayer of thanks to God and of sympathy for the bereaved relatives and friends be offered.

Trustees to be Nominated at This Session.

The term of office of the following trustees expires in May, 1926:

J. E. West, M. L. Gray, A. T. Holland, P. H. Fleming, Chas. D. Johnston, E. L. Moffitt, C. H. Rowland, J. M. Darden, and Joe W. Stout.

In addition to this, Rev. W. T. Walters, upon becoming field secretary, resigned from the Board and Mr. W. F. Corwith has died. It will, therefore, be necessary for the Convention at this session to nominate twenty-two persons, from whom the trustees at their May session this year will elect eleven.

We call upon our people to support our institutions of Christian Education by their patronage, by their gifts, and by their prayers.

W. A. Harper,
W. W. Staley,
E. L. Moffitt,
J. G. Truitt,
Board of Education.

*The Convention is to be asked to vote the full $500,000.00 in bonds for Elon at this session. Two years ago only $400,000.00 of them were specifically voted to Elon.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

Warren H. Denison, *Secretary.*

LIFTING OUR STANDARD OF GIVING.

In recent issues of our papers we have shown that last year our giving for *denominational* benevolences was $2.52 per capita, while the general average for twenty-five principal denominations was $4.11 per capita; also that our per capita giving for *all* benevolences was $3.78, while the average for the twenty-five was $5.71 per capita. In the first case we are twenty-third down the list, and in the second we are nineteenth down.

Today we call attention to our giving for *current local expenses.* This has nothing to do with benevolences but is what we spend for ourselves in our local churches. Our per capita giving for our local church work is $9.71, while the average for the twenty-five denominations is $15.35 per capita or more than fifty per cent higher than ours. Again, we stand twenty-one down the list.

We believe that when our people fully understand our present record in giving for denominational benevolences, all benevolences, and local current expenses, that they will lift our standard. We urge our pastors, church boards, stewardship secretaries, to give this information with an earnest plea to raise the standard. Our people are just as worthy, able, and generous as the average Christians of America if they are properly informed and encouraged. Many of our good people actually think that we are giving generously, while the truth is that we are standing almost at the bottom of the lists in giving in all lines. Our people do not want it so. They need not have it so. Where our leaders lead our people will follow.

Dr. A. F. McGarrah, that great and nationally known Church Finance authority, the author of "Modern Church Finance," says in that splendid book that *"not one church in fifty tries to raise as much money as it should and could."*

MISSIONARY RALLY.

The One-Day School of Missions of the Wake-Harnett-Johnson District met at the Raleigh Christian Church, April 17, 1926. The meeting was called to order by Mrs. L. L. Vaughan, district leader. "I'll Go Where You Want Me to Go," was used as the opening song. Rev. Stanley C. Harrell of Durham, conducted the devotions. The central thought of his theme was the vision and power that comes to us by walking with Jesus.

The minutes of the last meeting were read and adopted. The following churches responded to the roll call: Piney Plains, Chapel Hill, Durham, Raleigh, Wake Chapel, and although Auburn has no society, there was one representative.

The Chapel Hill, Durham and Raleigh Societies made splendid reports on money raised, visits made, and spiritual growth.

The Raleigh church reported $1,237.25 raised on the building fund from October to April. Durham church reported $140 offering raised on mission day in March.

Mrs. Vaughan expressed deep appreciation of the addition of the Durham church to the district group.

The number of pastors was an inspiration to the meeting. There were present the following: Dr. W. D. Parry, Rev. S. C. Harrell, Rev. P. T. Klapp, Rev. B. J. Howard.

Rev. P. T. Klapp spoke for a few minutes on the importance of realizing our greater responsibilities.

The following sketches of the lives and works of our missionaries were given: Porto Rico—Mr. and Mrs. Barrett, by Miss Mildred Bennett, Piney Plains; Japan—Mr. and Mrs. Woodworth, and Mr. and Mrs. Fry, by Miss Lucy Branch, Auburn; Mr. and Mrs. C. P. Gowon, Misses Stacey and Crews, Mrs. J. Lee Johnson, Wake Chapel.

Dr. Parry offered prayer for our missionaries and their work.

Song: "From Greenland's Icy Mountains."

Dr. Atkinson gave a most inspirational and comprehensive address on "The Imperative Need of the Hour." An offering was taken for the Emergency Fund amounting to $12.55.

The appointment of committees was as follows: Nominations, Mrs. W. C. Whitaker, Mrs. J. P. Avent, Mrs. C. H. Stephenson; Place, Mrs. Daniel Stephenson, Mrs. A. F. Smith, Mrs. B. J. Howard; Resolutions, Mrs. W. H. Boone, Mrs. E. W. Boshart, Miss Lucy Branch.

The meeting was adjourned for lunch. The Woman's Missionary Society of the Raleigh Church served a most delightful lunch.

The afternoon session opened at two o'clock with hymn, "Jesus Call Us O'er the Tumult."

Devotionals led by Rev. B. J. Howard.

Mrs. Fred Wheeler sang, "The Lord Shall Wipe All Tears Away."

In presenting the goals for the coming year, Mrs. Vaughan made an appeal for more earnest effort in the societies.

A discussion of our problems was led by Mrs. W. H. Boone. The presentation of more missionary pageants was urged.

The nominating committee submitted the following: Leader for the district, Mrs. L. L. Vaughan; Assistant Leader, Mrs. J. P. Avent; Secretary, Miss Ruth Johnson. By vote the same were elected.

The place of meeting for next year was left open. An invitation came from the Piney Plains Church.

The committee on resolutions submitted the following report:

"We, your committee on resolutions, beg leave to submit the following resolutions: First, that we wish to express our appreciation to the good people of the Raleigh Church for their generous hospitality and the delicious and bountiful luncheon served. Second, that we extend to Mrs. Vaughan our deep appreciation for her splendid service and her untiring efforts in mission work. Third, that we express our gratitude to Dr. Atkinson for his inspiring message of the morning. Fourth, that we as a board of women working together to promote the cause of missions desire the prayers, sympathy and co-operation of every one present, that we may have courage and wisdom for the task. Respectfully submitted. Mrs. W. H. Boone, Lucy E. Branch, Mrs. E. W. Boshart.

By vote, a motion was passed to the effect that the executive get in touch with every church in the district and urge the women to attend the Missionary Rally.

"Publish Glad Tidings," was sung as the closing song. Rev. Chas. B. Howard of Youngsville, led in a closing prayer.

Mrs. L. L. Vaughan,
District Leader.

Ruth Johnson,
Secretary.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR APRIL.

The following is a list of Sunday School Missionary Offerings received during the month of April, for which we are profoundly grateful:

Turner's Chapel, Sanford, N. C.	$ 1.35
Haw River, N. C.	10.27
Pleasant Hill (A), Liberty, N. C.	5.00
Elon Community Church, Elon College, N. C.	5.00
Timber Ridge, High View, W. Va.	2.70
Union (Surry), Dendron, Va.	2.00
Wadley, Ala.	1.00
Berea (Nansemond), Driver, Va.	6.00
New Lebanon, Elberon, Va.	5.00
Wake Chapel, Fuquay Springs, N. C.	5.00
Dendron, Va.	16.29
Fuller's Chapel, Henderson, N. C.	3.35
Apple's Chapel, Gibsonville, N. C.	3.17
Rosemont, South Norfolk, Va.	5.45
Rose Hill, Columbus, Ga.	1.02
First Church, Portsmouth, Va.	6.51
First Church Greensboro, N. C.	26.46
Antioch, Harrisonburg, Va.	7.17
Suffolk, Va.	12.50
First Church, Norfolk, Va.	5.45
Ether, N. C.	4.42
Bethlehem, Broadway, Va.	3.96
Winchester, Va.	4.99
Leaksville, Luray, Va.	1.69
Ocean View, Va.	2.32
Franklinton, N. C.	4.50
Pleasant Hill (A), Liberty, N. C.	1.56
Providence Memorial, Graham, N. C.	4.33
Liberty (Vance), Henderson, N. C.	4.61
Raleigh, N. C.	2.50
Richland, Ga.	1.00
Durham, N. C.	14.03
Berea (Norfolk) Hickory, Va.	8.00
Randleman, N. C.	2.91
Turner's Chapel, Sanford, N. C.	1.56
Liberty, N. C.	1.73
Happy Home, Ruffin, N. C.	.80
Dry Run, Seven Fountains, Va.	2.30
Lebanon, Semora, N. C.	1.10
Palm Street, Greensboro, N. C.	4.60
Ramseur, N. C.	6.39
Timber Ridge, High View, W. Va.	1.96
Zion, Moncure, N. C.	3.50
Wakefield, Va.	2.87
Mt. Pleasant, Over Hills, N. C.	1.50
Oakland, Suffolk, Va.	2.00
New Elam, Over Hills, N. C.	1.96
Burlington, N. C.	69.13
Rosemont, Class No. 3, Berkley, Va.	25.00
Total collections	$ 223.78

J. O. Atkinson,
Mission Secretary.

EMERGENCY MISSION FUND.

Collections, April 15 to 30, 1926.

Amount previously acknowledged for April.	$ 3,421.40
Christian Temple Church, Norfolk, Va.	306.89
Pleasant Ridge (G), Guilford College, N. C.	50.00
Mt. Auburn, Manson, N. C. (additional)	37.05
Waverly, Va.	82.00
Pleasant Grove, Buffalo, Ala.	.70
R. F. Harward, Raleigh, N. C.	10.00
Ramseur, N. C. (additional)	2.25
Pleasant Grove (Va.), News Ferry, Va.	75.00
Shallowell, Jonesboro, N. C.	33.61
J. P. Lee, Suffolk, Va.	10.00
Berea (Alamance), Altamahaw, N. C. (ad.)	3.56
Hebron, Virgilina, Va.	10.55
Cragford, Ala.	20.00
Burlington, N. C.	650.82
Miss Verta Mims, 207 Parish Place, Durham	5.00
Reidsville, N. C. (partial report)	50.00
Lebanon, Semora (Additional)	5.00

Zion, Moncure, N. C. (additional)	1.25
Clayton, N. C., Church	5.65
Auburn, Garner, N. C.	4.50
Corinth, Wadley, Ala.	3.00
Happy Home, Ruffin, N. C.	30.00
Bethlehem Church, Altamahaw, N. C.	25.40
Hopedale, Burlington, N. C.	8.55
Bethel, Caswell County, N. C.	8.25
Burton's Grove, Wakefield, Va.	7.14
Burton's Grove Woman's Miss. Society	16.50
Cypress Chapel and Portsmouth, Woman's Missionary Societies	27.03
Mt. Olivet (R), Linville, Va.	15.85
Linville, Va., Church	57.80
Antioch, Linville, Va.	135.75
Shady Grove, Martin's Mill, N. C.	1.50
Elon Community Church (additional)	11.00
Mechanic's Grove, Steeds, N. C.	4.66
Carver's Grove, Newell, Ala.	5.00
Holland Woman's Missionary Society, Va.	7.50
Sanford, N. C., J. D. Gunter	10.00
Ingram, Va., Church	75.00
Dendron, Va.	41.73
Johnson's Grove, Courtland, Va.	11.06
Howard's Chapel, McCullers, N. C.	17.00
Catawba Springs, Raleigh, N. C. (ad.)	63.50
Concord, Harrisonburg, Va.	15.25
Mayland Church, Harrisonburg, Va.	22.75
Bethlehem, Harrisonburg, Va.	30.45
Timber Ridge, Harrisonburg, Va.	48.91
Franklinton, N. C., Church	60.07
Big Oak Church, Eagle Springs, N. C.	17.18
Citizens Bible Class, Elon College, N. C.	2.96
Pleasant Union, Lillington, N. C.	45.90
First Church, Greensboro, N. C.	481.64
United Church, Lynchburg, Va.	35.00
Rock Stand, Roanoke, Ala.	4.55
New Harmony Church, Cragford, Ala.	3.25
Lanette, Ala.	33.30
Total April collections	$ 6,162.66
Previously acknowledged	4,096.12
Grand Total to April 30th	$10,258.78

Total April collections:

Emergency Fund	$ 6,162.66
Regular S. S.	223.78
Specials	394.13
Rocky Ford Building Fund	400.00
Collection on pledges	20.00
Mountain work	450.00
Check to R. W. Malone, Treasurer	$ 7,650.57

J. O. Atkinson,
Mission Secretary.

MEN AND MILLIONS.

The following is a report of the collections for Men an Millions for the month of April, 1926:

North Carolina and Virginia Conference:		
Pleasant Grove (Va.)	$	50.00
Ingram		5.00
Lebanon		10.00
Western North Carolina Conference:		
Burlington		5.00
Randleman Church		20.00
Eastern Virginia Conference:		
Christian Temple		300.00
Union (Southampton)		5.00
Holy Neck		10.00
Suffolk		455.50
Eastern North Carolina Conference:		
Pope's Chapel		5.00
Moore's Union		4.00
Total	$	869.50

Respectfully submitted,
Chas. D. Johnston,
Executive Secretary.

Christian Orphanage

Dear Friends:

This week's report carries us above the sixth rung of the ladder, and liked to have gotten us up on the seventh. That is fine, isn't it? It is beautiful to see how our people enjoy helping the orphan children and giving them a chance. Children are the most interesting things in the world. It is great to stand and look at a great mountain or perhaps a river or it may be a beautiful landscape with all its grandeur; but when you behold a little child and take in the hidden possibilities there, nothing compares with it. We may behold a Governor of a great State, a United States Senator, or perhaps a President of this great nation, who knows. This same person may now be in the form of a little orphan boy in some orphanage. They are worth the price. When our Master was on earth, He went about doing good. He healed the sick, He made the lame to walk, He opened the eyes of the blind and He even raised the dead to life. He went about doing good. It was the little kind and loving acts He did that reached the hearts of the people. I wonder when we contribute our money to care for orphan children if we are not following His footsteps. Little acts of kindness done in a loving way. It is living down by the side of the road and being a friend to man.

Chas. D. Johnston,
Superintendent.

REPORT FOR MAY 6, 1926.

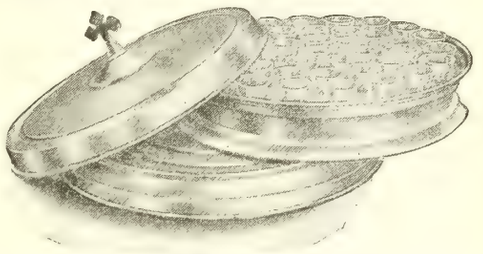
Amount brought forward	$	5,874.53
North Carolina and Virginia Conference:		
Lebanon, N. C.	$	.70
Long's Chapel, January		1.03
Long's Chapel, April		.98
Shallow Ford		1.42
Citizen's Bible Class, Elon College		3.29
		7.42
Eastern North Carolina Conference:		
Morrisville	$	2.00
Damascus		1.05
Raleigh, First		7.82
New Elam		1.64
		12.51
Western North Carolina Conference:		
Pleasant Ridge	$	2.75
Burlington		65.28
		68.03
Alabama Conference:		
Pisgah	$	1.60
Noon Day		2.94
		4.54
Valley Virginia Conference:		
Linville		6.23
Special Offerings:		
Junior Philathea Class, Suffolk	$	2.50
Joe Andrews, Carrboro, N. C.		5.00
Boone Bible Class, Sanford		15.00
		22.50
New Building Fund:		
W. N. Reynolds, Winston-Salem,	$	500.00
W. A. Newman, Henderson		100.00
S. Y. Spain, Manson, N. C.		20.00
		620.00
Special Easter Offerings:		
Concord, N. C.	$	4.50
Bethlehem, Va.		7.00
Reidsville, N. C.		22.06
Liberty Spring, Va.		22.50
Ivor, Va.		5.00
Holy Neck, Va.		68.50
Pleasant Grove, Va.		9.45
Ether, N. C.		8.53
Wake Chapel, N. C.		52.50
T. W. Trogdon, High Point, N. C.		2.50
Auburn, N. C.		11.75
Barretts, Va.		2.10
Oak Level, N. C.		6.35
Berea, N. C.		6.00
		228.74
Total for week	$	969.97
Grand total	$	6,844.50

COMMUNION WARE.
Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

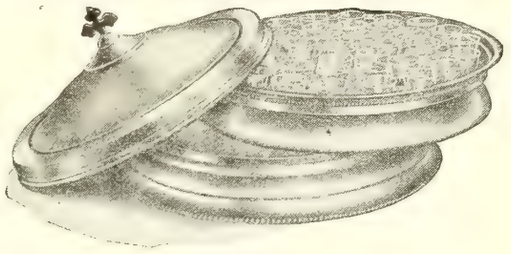


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlockink, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**

SILVER-PLATE.

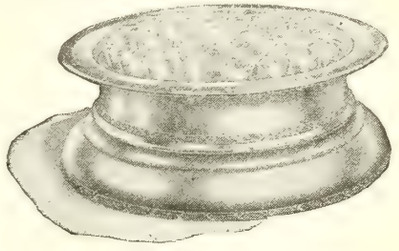
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

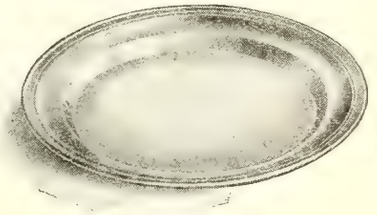
Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
Cover No. 5—Silver-plate; fits Tray No. 85	**16.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**



Bread Plate No. 3—Narrow rim	**9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

Send Order to THE CHRISTIAN SUN.

1536 E. Broad St. - - Richmond Va.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

A REBUKE TO THE PROUD.

Lesson, Psalm 75.

"I said unto fools, Deal not foolishly, and to the wicked, Lift not up the horn."

"Promotion cometh" from God. "He putteth down one and setteth up another."

"In the hand of the Lord there is a cup . . . full of mixture; and he poureth out the same; but the dregs thereof, all the wicked . . . shall drink them."

"The horns of the wicked shall be cut off; but the horns of the righteous shall be exhalted."

The Psalm is a fine commentary upon itself. Elucidation or explanation is useless. The use of the word "horn" may be explained. In oriental lands the horn was worn on the turban as an insignia of honor. The greater the honor bestowed, the higher the horn. It was an ambition of the most of folks to merit a horn. However, this honor carried with it, as such does today, the temptation to be proud, to forget to be humble and give God the praise, and to exalt one's self among the people and in public places. The Psalmist rebukes this and points them to God, who exalts horns and cuts them off; who rewards and punishes according to the heart of the wearer.

Prayer.—Our Father. O teach Thy servants to render unto Thee thanks and praise for all that we have and enjoy. Teach us to accept and wear life's good with humility and love. Teach us never to forget the Giver of every good gift. In Christ's name we ask it. Amen.

TUESDAY.

STEWARDSHIP.

"Moreover, it is required in stewards, that a man be found faithful."—I Cor. 4: 2.

Stewardship is a high and responsible office that comes to us from God. It is a question of employer and employee. It implies unlimited wealth and resources on God's part, His love for us, faith in us, and His willingness to trust us with what belongs to Him. On our part, there is required faithfulness. We are to know our places our abilities and responsibilities, and we are to take orders from Him and obey Him. God's business is the biggest thing in the world. There is a worthy place for all. It is a life job, and there are no vacations. The wages for faithful service is life eternal through Jesus Christ our Lord.

The true steward acknowledges God as owner of all and controller of all. His time, his skill—even his body, belong to God. The proceeds of whatever investment and the products of whatever toil are not his, but God's. The eye of God is ever upon the steward and unto Him must he render strict account for his office.

If a steward is faithful, there is advancement in responsibilities, in greater and larger things; but if unfaithful, there is the danger of losing the office of stewardship, and to be cast entirely out.

Prayer.—Our Father, We thank Thee that Thou hast not taken from us our stewardship. Forgive our unfaithfulness. Impress us with the greatness of Thy power and resources and with Thy willingness to bless us with greater blessings, if we are faithful. In Jesus' name we ask it. Amen. —T. E. WHITE.

WEDNESDAY.

MATTERS WITH THE WORLD.

"Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6: 7.

If you or any one ask the question, What is the matter with the world today? think of the following answer given by James W. Wise, author of "Liberalizing the Liberal Jew."

"Parents today are not themselves vitally interested in Christ. Living well is no longer conceived of as syncnymous with regularity of attendance at a place of worship. Men and women think they can live their own lives quite satisfactorily without the help of religion. Consequently they take less interest in the church personally and less interest in the religious education of their children. What parents prize for themselves, they are likely to prize for their children, and what they themselves deprize they can hardly be expected to commend to their children. When men and women drew real strength, help and inspiration from religion, they desired with their whole hearts that the children should have the same. If they feel, as many have come to feel of late years, that religion has little to offer them, it is but natural to question its value for their children whose destiny it is their duty to shape. If they grudge the Sabbath hours of freedom from workaday tasks, which religious devotion demands of them, they will resent the claims of these hours."

"The Sabbath and the Sunday service is the most helpful part of the religious life, and is a basic hope of a better world; but if parents do not think this an important matter, we grow up a generation which will ignore it entirely, and educators are bereft of a great advantage—the active interest and assistance of parents."

Prayer.—O Father, Forbid that we shall miss Thee and the power of Christianity in our lives. May the zeal of Thy spirit and Thy house consume us and reproach us for our failures and sins. Our prayer is unto Thee, O Lord. In the multitude of Thy mercy, hear us and give us Christ now and always our guide. In His name we ask it. Amen.

THURSDAY.

THE CEMENT OF CIVILIZATION.

Lesson, Luke 4: 15-20.

"And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read."

These words show clearly that Jesus supported the church of His day. At many points He found Himself at variance with the institution. Some of His most caustic criticisms were of churchmen, if not of the church. Many and bitter were the experiences He had, and yet, in spite of all its shortcomings and weakness and failure, we find the Master going, as His custom was, into the synagogue on the Sabbath day. There is for us a wholesome lesson in this attitude.

The church has been called the "cement of civilization." Without some form of organized religion, no civilization could long endure. It is just the qualities the Church brings that make possible a civilization.

REV. JOHN A. MCAFEE.

Prayer.—Grant us Thy peace, O Father, that in a world not yet in accord with Thy will, we may in our own hearts be at peace. In the Peace-Maker's name we ask it. Amen.

FRIDAY.

TAKE TIME TO BE THOROUGH.

Lesson, Acts 12: 7-11.

"And the angle said unto him (Peter), Gird thyself, and bind on thy sandals. And so he did. And he said unto him, Cast thy garment about thee and follow me."

This incident of the angel coming to the prison to release Peter, rebukes the fevered haste of men to get out of their troubles. How leisurely the divine always is. The angel said, "Put on your belt, bind up your shoes," and Peter all excited did so. Before the angel said, "follow me," he said "put on your coat." In a word, do everything that is needed, yet without hurry. One can imagine Peter wishing to rush out at once, fearful lest the keepers should wake up before the angel could get him away. But there is no need to do so.

Jesus was never in a hurry. He moved with His Father in the leisure of infinite care and forethought. He took time to fellowship with God in prayer; He requested that His disciples make the thousands sit down before He fed them. He slept in the ship while the storm raged, because He had perfect trust.

Prayer.—Ever gracious and tenderhearted Father of all mankind, we draw near in full assurance of Thy grace. Reveal to us Thy mercy. Through Jesus Christ we ask it. Amen.

SATURDAY.

THE GREAT ACCPTANCE.

Lesson, Acts 9: 4-7.

"Lord, what wilt Thou have me to do?"

Somewhere, sometimes, the pathway of every unsaved life is crossed by Him who is still "despised and rejected of men." Out of that meeting may come the Great Refusal, as in the case of the rich young ruler, or the Great Acceptance like that of Saul of Tarsus.

Saul was on an errand of persecution as a commission of the Sanhedrin, when he met Jesus on the Damascan Road. As he lay prostrate and overcome on the ground, he quickly accepted the challenge from the sky and his responsive heart echoed back, "Lord, what wilt Thou have me to do?"

It is related by the historian that, unsheathing his sword, Pizarro on one occasion drew a line from East to West. Then turning his face southward, he said: "Friends and comrades, on *that* side are toil, hunger, nakedness, storms, desertion and death. On *this* side, ease and pleasure. Choose each man what best becomes a brave Castilian. For my part, *I go to the south.*"

Saul, in his great adventure, had come to the drawn line. On the one side was the tribulation way, with probable martyrdom as its terminal. On the other side popularity, applause and exalted leadership. But Saul quickly chose "affliction with the people of God, rather than enjoy the pleasures of sin for a season." His acceptance was notable because of what it was in itself. It was the supreme hour when a human heart opened its door to admit the King of Glory.

REV. ALFRED J. REYNOLDS.

Prayer.—Graciously shine upon us with the morning light, O Sun of Righteousness. We ask Thee to bless the work of Thy people who have united in a great movement for national repentance, purification and cleansing. In the Name of Him who is the Light of the world. Amen.

(Continued on page 11.)

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson VII.—May 16, 1926.

"ABRAM AND THE STRANGERS."

Golden Text: *"All the nation of the earth shall be blessed in him."*—Gen. 18: 18.

Devotional Reading: Psalm 133.

Lesson: Genesis 18: 1-8, 16-19.

This eighteenth chapter of Genesis contains some fundamental truths that need to be emphasized in our modern life. Back of this story of three men or strangers (one of them was Jehovah) appearing to Abram, and of the destruction of Sodom and Gomorrah, there are abiding truths that are vital and life-giving.

1. God reveals himself and enters into the closest friendship with men. "And Jehovah appeared unto him (Abram) by the oaks of Mamre, as he sat in the tent door in the heat of the day. And he lifted up his eyes and looked, and lo, three men stood over against him." In these words the writer of this story gave expression to a conviction that is still ungrasped by many professing Christians, the conviction that God is not far away, that He reveals himself, and that He enters into close fellowship with men. Back of the simple story is this fact. This man of the long ago had gone far beyond the experience of many modern men—he had found God and had had intimate fellowship and friendship with Him. Our modern church life needs to emphasize this truth. We need to remind men again and again that the heart of religion is not in creeds or in churches, but in intimate friendship and communion with God. God does reveal himself to His children. They can have fellowship and friendship with Him.

2. The supreme place and importance of the home. "For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which He hath spoken of him." Let us keep in mind that God was building a nation. He had in mind to bless the world through the nation which He should call. And in looking out for a man who would be the head or father of this great people, He picked out a man from an obscure and small tribe, because *"He may command his children and his household after him, that they may keep the way of Jehovah to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which He hath spoken of him."* The home is not only the unit of the nation; it is the most important one. The family is the key to every situation. Nothing can take its place in God's program. When we remember that the home has the child first and has it in its most impressionable years, that there is such intimacy of contact between parents and children, that the home offers such unparalled opportunities for training, that forces both direct and indirect, conscious and unconscious are always at work upon the child's life, that the child spends so much time in the home, and that example is as powerful and perhaps more powerful than precept, we begin to see the strategic place and the supreme importance of the home. When one thinks of the character of the average parental control, or the lack of it, when he thinks of the tendency to transfer the responsibility of religious training in the average home, he begins to see that this lesson has a message for our own day and time. Abraham was chosen because he was a man who would command his children— that does not mean that he was a tyrant and a czar,— and because he was a man who would teach his children the way of Jehovah and do justice and righteousness. A noted educator recently said in an address that what we need most in our modern life is a new set of parents. However true that may be, it is not too much to say that we do need parents with a new sense of responsibility, and with a new measure of devotion to the cause of real home life.

3. The immense significance of a few righteous men in a community. The story goes on to tell how Abram, with a deep concern for a community, which alas too few people have in our modern times, asked Jehovah to spare the wicked cities if fifty, forty-five, forty, thirty, twenty, even ten, righteous men could be found therein. Ten righteous men might have saved Sodom! Ten righteous men may save any community. Thank God that it is so. This old world would have gone to distruction long ago, had it not been for the few men here and there who with a sense of civic pride and with a high devotion to high ideals, have been a saving element in society. God does not depend upon majorities. "There is no restraint to the Lord to save by many or by few." Let us not become weary in well-doing, but let us give ourselves with devotion and consecration to the things of the Kingdom, for in doing this, we shall save both ourselves and others.

Teaching Points.

1. He who entertains strangers often entertains angels unaware.
2. The man or the thing which inspires a man to higher living or nobler service is an "angel of Jehovah."
3. Hospitality is not the exclusive possession of Christianity, but it is a characteristic of a genuine Christian life.
4. The secret of the Lord is with them that fear Him.
5. Life has no higher gift than that a man should so live that he shall be a blessing to others.
6. God fulfills His purposes through men when men allow Him to use them.
7. "When a man takes thought for the life of a community and begins to intercede on its behalf, his faith in the divine mercy grows by leaps and bounds."
8. God is a God of justice.
9. God is a God of mercy.

THE ELON CHAUTAUQUA.

Sunday, May 16, 1926.

"HOW TO USE THE BIBLE."

Topic: *"How to Use the Bible."*—Acts 8: 26-35; Psa. 1: 1-6.

Daily Readings.

Monday, May 10. The Bible in Worship. Ps. 119: 97-104.
Tuesday. The Bible for Food. I Pet. 2: 1-8.
Wednesday. The Bible for Light. II Pet. 1:16-21.
Thursday. Memorize the Bible. Col. 3: 16-17.
Friday. Bible-Study. I Cor. 10:1-11.
Saturday. Teach the Bible. Acts 20:25-32.

Some Bible Hints.

Read the Bible, even parts that are hard to understand; light will be sent sometime.

Read the Bible with others, for instance, with a teacher. Others may understand what is dark to you.

Bible reading should not be a duty but a joy. It may begin in duty, but it will end in joy.

Read thoughtfully; meditate; do not rush ahead. Look for treasures.

Suggestive Thoughts.

Use the Bible first of all to learn God's will as revealed in Jesus. Then conform to that will.

Make the Bible a companion. Carry it with you and read in leisure moments. It whispers only to those that love it.

Use the Bible with discrimination. We do not expect to find a full revelation of God in Genesis. God revealed Himself gradually. Jesus is the high point of God's revelation of Himself.

Use the Bible to win others to Christ. Scripture, not argument, is the determining factor. Therefore absorb scripture.

Some Illustrations.

If it is difficult to master a science, how much more difficult it must be to understand God, the author of all sciences! Hence we must give time and study to our Bible.

Voltaire, the sceptic, read the Bible to find flaws in it. Moody read it to find God. Which method is best?

To Think About.

What system have we for reading the Bible?
What help have we gotten from the Bible?
What truths have we learned from the Bible?

"No seeker after God can turn to the Bible and be disappointed. He may be puzzled; he may be given tough material to deal with; but if he is in earnest, he will find at last th light."—*J. L. Marshall.*

FAMILY ALTAR.

(Continued from page 11.)

SUNDAY.

Mother's Counsel.

Lesson, II Timothy 1: 3-14.

"That good thing which was committed unto thee, keep."

"Whenever I wanted real sound counsel, I used to go to my mother." Such were the words of Dwight L. Moody in an address which he delivered at his mo'her's funeral. Wise man! Yet this is an experience which many have shared.

"Mother, watch me, I'm going to run." Hearing those words, Elijah P. Brown turned and saw a little crippled boy, whose frail limbs were supported with steel braces. Hobbling along, he presented a pitiful spectacle, but his mother encouraged him at every step.

"Very well, darling. Let me see you run," was her cheerful reply. The little lad took a few steps and then caught one foot against the braces of the other limb. Headlong over the curb he would have fallen had not his mother caught him.

"That was fine! That was splendid! You can do better next time!" Such were her words of counsel and comfort.

Rev. Wm. J. Hart.

Prayer.—Help us today, O Lord, to grow in wisdom and in favor with God and man, even as the Master Grew. Amen.

LUKE.

(Continued from last week.)

Here is a stumbling-block to Arians—that they should honor the Son, even as they honor the Father, which they refuse to do.

God did the Testament enjoin,
And then He seal'd it with His blood;
The man who did His life resign,
Was perfect man, and perfect God.

But man, vain man, must thou conclude,
That all is false beyond his skill?
How low his thoughts, how rash and rude,
To contradict the Master's will!

If Jesus be divided from the Father, so are all believers in Christ. The only way that fallen man coul dever be in union with God, was effected by the divinity and humanity becoming one. If Christ be not God, then being grafted into Christ availeth nothing. Facts are stubborn things. If God and Christ be not the same, how can believers who are grafted in the Vine, partake of the root and fatness? Read D. Jarret's first volume.

From Luke 6 to the end, I discover no great difficulty in understanding his writings. He bears witness to those who wrote before. I advise my reader to pay close attention to the nineteenth chapter and twenty-seventh verse. Christ being King as well as Redeemer, all men are bound to obey Him, in order, as subjects of His visible kingdom. He hath established His Church, or kingdom, in this civilized world. All those who, from corrupt principle, refuse to live under His written government, are deemed His enemies, and at the last day will be treated as such, saying, "Bring those mine enemies, who would not that I should reign over them, and slay them before me." O reader, be reconciled to the Lord. (See chaps. 22, 24, 25.) There note that episcopacy is expressly forbidden; therefore, why will men contend with God.

JOHN.

CHAPTER I.

The gospel by John comes next, of course. This holy apostle strikes at the deepest mystery in the sacred book, saying, in the beginning (of time) was the Word, and the Word was with God, eternally, and the Word was God. Furthermore, all things were made by Him and for Him. In Him (the Word) was divine life and divine light, which are the *esse* and *essence* of Deity. Read on, all who received Him then, as their Lord God, He gave them power to become the sons of God. What manner of man is this, that can give condemned sinners, children of wrath and hell, power to be adopted sons of God? Reader, He holds that power still on earth, and if you will receive Him as your teacher, Saviour, Lord and Master, He will give you that power. Christ's humanity and His divinity was the glorious Emanuel, or God with us. The wisdom of this world, with all its philosophical notions, have found themselves lost in a crowd of difficulties, from thence have drawn false conclusions, and cannot comprehend truth. Reader, O reader! if your mind still wavers, I would advise you just now implicitly to believe the word, and pry no further into the divine mystery without a light, lest your intellects should be impaired, and you may wade out of your depth. Think no less of Christ than Himself hath declared, that the Father and Son were one. What God hath joined together, let no man put asunder.

You may read on now and understand, until you enter the third chapter, where it insists on the new birth. Not only gross sinners need the new birth, but many a blind teacher, as Nicodemus was. When children arrive to the knowledge of moral good and evil, by a divine light, they are tempted by fleshly lusts, inticed and drawn, until the soul is prevailed on, and yields, and the soul is condemned; then the seed is sown and soon takes deep root in the heart, from whence issues out all wickedness that is committed on earth by men. Therefore, all the outward forms and reformations in the world can never change that evil, wicked and deceitful heart, and root out the evil seed; but this heavenly birth can effect it. So let sinners try to understand the mystery in a speculative point of view, and strive, hope and pray until they understand it by a happy experience. Notice the thirteenth verse, how our divine Saviour was in heaven and on earth at the same time! He is now personally in heaven, and yet upon earth, moving amidst the Churches. Yea, he was, and is always in the world, for lo, He filleth immensity, and every point of duration. He is the same yesterday, today, and forever! Amen.

CHAPTER V.

There appears no great difficulty in understanding this chapter, in its literal sense. Sinners are considered spiritually dead in sin, being dead by the law, and strangers to quickening grace.

Reader, thou art solicited to look well into the twenty-fifth verse. Here stands divine orders, that you, as a professor of the Christian religion, must honor Jesus, equal with the Father. Thus you must suppose two Gods of equal glory, and have no supreme; else acknowledge the divinity and humanity to constitute one incarnate "Lord God." Amen.

CHAPTER VI.

In this blessed section, there is a gracious, glorious and interesting mystery that needs an experienced and a gifted interpreter; that is, respecting the body and blood of the Lord Jesus to be the spiritual meat, drink, and life of the soul. Moreover, that this bread came down from heaven. He sayeth in the positive, yea, in the strongest terms, "My flesh is meat indeed, and my blood is drink indeed." A question arises, viz: how could His flesh come down from heaven when made of a virgin here on earth? First, this was decreed in the eternal mind, as "a lamb slain from the foundation of the world" (Rev. 13:8). The divine Word in its divine essence was eternal with God, and was God, and is God; for the Father, the Word, and Spirit, are three grand essentials of the one adorable Lord God, who holds the records in safety. Thus it came to pass that this divine Word descended in emanation from the center of the eternal mind, or bosom of Deity, or Divino; but not considered in the abstract, no more than the beams of the sun are abstracted from the body. The Word was made flesh. This is incarnation; the flesh begotten by and became of the very same nature—thus the union is reciprocal. Just like the seamless coat, there is no division. And thus it appears the soul ingrafted into Christ by faith, partakes of the root and fatness, feeding by faith on the virtue of Christ's blessed body and blood! Thus it appears that the humanity of Christ is and was a divine humanity. When a soul feeds on the Word, he feeds on Christ.

CHAPTERS VII AND VIII.

Let us carefully look into these sacred sections, and look up to the Fountain of light for a right understanding. Notice the twenty-fourth verse, and know that people make capital mistakes respecting religion, truth and error by judging according to the appearance of things; but our Lord teaches us to judge righteous judgment, by the law and testimony.

In the seventh section, we are told that the Holy Spirit was not then given in the fullness of the new dispensation, by reason that humanity was not then glorified. How say some of you that John's baptism was the Christian baptism, when Christ had not ascended, and the great spirit was not given.

My reader may see clearly in the eighth chapter that he who lives in the practice of sin is not only a servant of sin, but a child of the devil! Nevertheless, if a sinner believes that Jesus is the only and true Saviour, and consequently will abide in His word as a learner or disciple, the Lord will surely have mercy on him; by the law of the spirit of life in Christ Jesus will free him from the law of sin and death by the saving knowledge of the truth. Then, why will you die a sinner?

CHAPTER IX.

This section abounds with notable miracles, and among the rest, Jesus displayed His almighty creating power in

giving sight to one who was born blind. This one blind man became a disciple and worshiper of Jesus Christ.

CHAPTER X.

First. Jesus compares his faithful followers to a flock of sheep, Himself their good Shepherd. He calls, they follow; He leads, but never drives. He feeds, guards and protects all those who obey His voice and follow His holy footsteps. Such He will feed who are called, chosen and faithful. Whoever desires to be one of His sheep and feed in His pastures must come in by the one door. "I am the door of the sheep," sayeth the Lord. If any one enters in by this door, he will find pasture in every apartment of duty. How say some that baptism by immersion is the door into fellowship and Church communion? It is not so. It is spiritual baptism that unites believers. Water baptism is but an outward sign, or figure, of the uniting baptism. Simon was baptized, but remained in the gall of bitterness.

In verse sixteen, our Lord spake of other sheep He had who were not of the Jews—them He should bring in and make one fold. This may allude to what is called the vocation of the Gentiles. There were several among the Gentiles who, like Cornelius, feared God and wrought righteousness; who when the gospel was sent among them, gladly came in. After the Jews rejected the gospel, the apostle turned to the Gentiles, and as many as were thus prepared, appointed, or ordained, quickly believed and embraced the gospel. They also were baptized in the name of the Father, Son and Holy Ghost. This baptism made them nominal Christians. If Christ's flock will obey His voice and follow Him, He will protect, defend, feed and save them forever. Reader, mind the terms—obey His voice and follow Him, and He will give unto thee eternal life. Jesus said (verses 27, 28), "If I do not the works of my Father, believe me not."

CHAPTER XI.

In this chapter we have the history of Mary, Martha, and Lazarus. They were godly, poor people, living in a little village, where the humble Redeemer often resorted and partook of thir plain homefare. Jesus loved Mary, who once washed His feet with Her tears; He also loved Martha, and her brother. Notice a few observations in this chapter. First, how the blessed Lord loves His true disciples, let them be ever so poor, and visits such now in spirit. Again, notice how He was possessed of sympathy, mutually feeling the ditsress of the human creature, for as He saw Mary weeping, and the friendly Jews also weeping, Jesus groaned—yea, Jesus wept! Although the great Redeemer is now in His glory and cannot feel trouble, He can feel pity and divine compassion. Let this excite us to love Him and trust in His goodness and power.

Hear with attention the Redeemer's proclamation, saying, "I am the resurrection of the life. He that believeth in me, though he were dead (in sin) yet shall he live (be quickened); and he that liveth a life of holy faith shall never die." Reader, believest thou this? Notice the contents of the proclamation, saying, "I am the resurrection and the life." The interpretation is this: I am the eternal life—that is, the esse, or existence of Deity; that is my life and my divine soul, for I am God, and there is none else, as being one with the Father—not two, but one; and I am the almighty power which raiseth the dead. The general resurrection at the last day is a solemn and awful certainty. The rest of this chapter seems easy to understand.

CHAPTER XII.

There are a few particulars in this sacred chapter that calls our attention. Our dear Redeemer rode into the great city on a colt, to fulfill the saying of one of His prophets, calling on the daughters of Zion to behold their King coming, meek and lowly, riding upon an ass. O what amazing condescension—a lesson to humble the pride of His creatures! His despised followers, in their simple manner, gave every mark of honor to their divine Prince, making use of the natural beauty of the boughs of trees, with the loud acclamations of Hosanna, which word abounds with the designation of the highest encomiums. The children joined the loud Hosannas, according to what was long foretold, that out of the mouths of babes and sucklings (comparatively) the great Redeemer should receive perfect praise. The impulses of His spirit raised such united shouts that the city echoed and vibrated in return to their exalted strains until the hypocritical men of order, who were not able to quell the triumph, called upon the Lord Jesus to rebuke His disciples and teach them order. The Lord said unto them, as the divine impulses by which they were influenced were such, that if they were irresistibly silenced, it would so frustrate the grand design that it might cause the very stones in the street and in the walls to cry out; that such a phenomena might appear as would terminate in the destruction of the city.

Reader, you need the interpretation of the twenty-fifth verse. Thus sayeth the Lord, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. These sayings respecting love and hatred in diverse places are not to be understood according to the general idea we take up relative to love and hatred; but it is to be considered comparatively, like that of a man hating his father, mother, wife and children, and God hating Esau, an innocent babe. But God prefers one before the other for certain purposes, according to foreknowledge, and we must love the Lord above all in heaven and earth. Let him that readeth try to understand. Thus sayeth the Lord, walk while ye have the light, lest darkness come upon you.

There were several of the ruling men in Jerusalem who believed on the blessed Redeemer, but through fear of the people they would not confess Him, nor be baptized in His name. Such believers will have their lot with infidels. Sinners may stop their ears, and shut their eyes, until they appear spiritually dead, deaf and blind. It is a dangerous thing to resist the light. Those who choose darkness, and die in that channel, may expect to sink into the blackness of darkness forever.

CHAPTER XIII.

Jesus loved His own, even to the end—that is, to His death. If my reader will inquire, saying, but who are His own? the answer is ready, viz: those who are not of this world, but are chosen out of the world, and led by His spirit; those who follow the Lamb wherever He goeth.

About this time, one of the apostles, by the name of Judas, gave place to the devil, who entered into him after receiving the sop. Judas had a weak place, which was covetousness—Satan entered there. If Judas did feel malice in his heart, as well as light in his head, I must suppose his sin was unpardonable. But if he was influenced by the love of money, the sin was not unpardonable. By way of strong supposition, we may take up the following idea, which is my impression, he had seen the myracles wrought by his Lord, that His wisdom and power were superior to all the world, and believed that himself would get the money, and the Lord would make His escape. This appears like a correct impression from the writings of Matthew 27:3. When Judas saw that his Lord was condemned, he repented.

In the thirty-fifth verse, we have the sure mark of our Lord's true disciples—that is, love to each other. This is most convincing to men of the world. O how destructive are divisions to precious souls, and how it weakens our spiritual armies and cools our brotherly love. This seems to be the general lamentation among all spiritual Christians. But who can show the original cause, and how the evil may be removed? Perhaps we read of near, if not quite, two hundred separate and distinct bodies of people professing the Christian religion, all exclaiming: lo, here is Christ! If one minister attempts to show what he judges to be errors in such a Church, even should his judgment be correct, he is counted an enemy to that people for telling it. Here we are chained and fettered by each other. People in general seem to dislike that any preacher, however moderate, should speak in any way against what they consider corrupt doctrine or discipline. Just like a law that once existed in pagan Rome, that no one should speak against the idols of another.

—From "Divine Oracles Consulted," by James O'Kelly.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dears:

How do you like the contest? Or have you tried yet to tell a story with a picture, that you will draw your very own self?

Let us explain again, dears, in case you have forgotten: Find a story that you like very, very much—a Bible story—and paint a beautiful little picture of that story. Then send it to your editor, with the story written about the picture. Do it all your own self. Let it ve your very own work. Of course, Mother may help you dears. That's always the best anyway—and Mother just loves to help us, doesn't she?

The contest will last till the first of June—so between now and then, try and try and *try!* Oh, wont we all have lots of fun trying to decide which one is the very best, and the next best,, and the next, next best, too. I want to see those precious pictures and read those lovely stories *now*—but I'll try to wait dears.

Hurry now, and get yours in first.

YOUR EDITOR.

A QUEER CALL.

Ethel ran down the front steps and peeped under the piazza. She was looking for the thimble that her mother had dropped. There it lay in plain sight. She stooped to get it, but she jumped up again with a little scream; she had nearly put her round nose into the middle of a great cobweb.

"Mother," she called, "I can't get it! There's a big spider in the way."

Her mother laughed. "How long has my daughter been afraid of a cobweb?"

Well," explained Ethel, "I do believe there's a big spider right near it somewhere."

Mrs. Spencer put her sewing aside and came down the steps.

"Good!" she said. "Let's call on him."

"Call on him!" echoed Ethel, who was much puzzled. "How can we? I don't even see him. And, besides, if he sees us, he'll run away."

She had never called on a spider, and she could not imagine how she should act.

The web was one of the wonderful great wheels that certain kinds of spiders spin new almost every morning. They are always alike, yet no one has ever found out how their owners learn to build them. The owner of this particular wheel was nowhere to be seen.

"He isn't very polite," said Ethel, thinking of the rhyme that begins:

" 'Won't you step into my parlor?' said the spider to the fly.
'It's the prettiest little parlor that you ever did spy,."

"He ought to come right down and ask us in."

"Perhaps he's in his own room," answered her mother. "Do you see that little thread that starts from the very middle of the web and runs up and backward to the under side of the piazza?"

Ethel had not seen it before, because, like other little girls and boys, she did not observe carefully. But there it was, and as she followed i tup she saw at the very end right under the piazza floor, Mr. Spider himself.

"Why, he's upside down, mother!" she cried. "Don't you suppose it makes his head ache? And he has kept his feet on the line that runs to the web as if he were coming down."

"No," said Mrs. Spencer, "he's waiting for his doorbell to ring," and she picked up a tiny piece of grass and gently touched the edge of the web; she took care not to break it. The spider became alert at once. He felt of his telegraph line two or three times with his foot as if to make sure of the message, then down he rushed to the middle of his web and out to the edge where the tip of grass was. He felt of it for a minute and then decided that it was not good to eat, then hurried back to wait for a fly to come along.

"You see," said Ethel's mother, "when the fly gets caught, it shakes the web and signals to Mr. Spider that his dinner has come. Then he runs down and makes sure of his meal by tying the poor fly all around with his strong, sticky web, until he his his prisoner safe."

And Ethel acknowledged, as she picked up the thimble that it had been a most interesting call.—Adapted from *Youth's Companion.*

Most of the men who enter Southern Railway service make it their life's calling

RAILROADING
a man's job

THERE is no occupation in the world which is more exacting in its demands on the individual than railroading. That is why the world over the term "railroad man" denotes men of character, trustworthiness and useful citizenship.

But if the demands on the individual railroad man are great, so are the opportunities. The men with the responsibilities of leadership on the Southern today have grown up with the railroad.

To handle the greater traffic of the growing South expeditiously, economically and dependably, the Southern needs the best men of the South.

Railroading has always attracted the best type of citizenship. And it always will. It is a man's job.

SOUTHERN
RAILWAY SYSTEM

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Auditorium
ELON COLLEGE
Alamance Hall—Administration Building
Religious Activities
Science Hall

OBITUARIES.

SCOTT.

After a lingering illness of two months, Mrs. Emma Ann Scott, relict of the late Rev. J. A. Scott, passed from earth's labors to her heavenly reward, on April 9, 1926, at her home near Linville, Va. She was 71 years, one month and 29 days old. She is survived by five daughters and one son, seventeen grand children, one great grand child, and one brother, Mr. James G. Holt of Burlington, N. C. Besides her relatives, Sister Scott leaves a host of friends in this section. She was one of the kindest, most sympathetic and unselfish persons this writer has ever been acquainted with. She was, furthermore, an affectionate Christian mother, and succeeded well in training her children and bringing them up in the nurture and admonition of the Lord.

She was a member of Shiloh Christian Church of the Western North Carolina Conference—having united with that church at the age of thirteen. She was a devout, Christian, far more interested in the things pertaining to the Kingdom of God than in self or earthly things. During her two months' illness, she made plans whereby, should she have recovered, she hoped by the labor of her hands to have raised some money for the cause of foreign missions this summer. That seems to have been her chief desire for living longer.

Sister Scott was not only the wife of a Christian minister, who preceded her to the glory land by ten years, but she was also the daughter of a minister of the Christian Church, the Rev. John R. Holt.

The funeral services were conducted by the writer, assisted by Rev. G. W. Clegg of the United Brethren Church, in the Linville Christian Church; and the interment was made in Woodbine cemetery, Harrisonburg, Va., Monday, April 12, 1926.

R. PERRY CRUMPLER.

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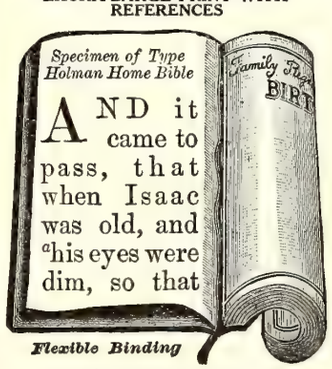
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ALLISON.

Mrs. Lou Dora Allison, wife of William Allison, Haw River, died April 12, 1926, in her 52d year. She was united in marriage to William Allison on March 13, 1895, and to them were born six children. Her husband and five children survive her. In early life she confessed Christ and united with the church. She died in the faith that she had lived. A good wife, mother and friend has fallen asleep. Sweet be her rest till Jesus bids her awake. The funeral services were from Long's Chapel Christian Church, conducted by the writer; and her remains were laid to rest in the church cemetery.

P. H. FLEMING.

RESOLUTIONS OF RESPECT.

God has called our young sister, Hallie Selma Underwood, daughter of Rev. and Mrs. I. T. Underwood, from this life. She was much loved in this community, and her death was a great shock to her many friends and relatives. She will be missed much in the church and Sunday School, for she was faithful to attend both. We especially miss hearing her voice in the choir, as she was an alto singer and she always sang that part in the special songs at the home church, and had sung in special songs at other churches, as she was a member of the singers convention of this township. It was hard for her parents and friends to give her up, as she was so young and sweet and was just budding into young womanhood. She was almost sixteen years of age. But God never makes a mistake. We wish to express our sympathy to the bereaved ones and to express our loss. Therefore,

Be it resolved:

First, that we bow in humble submission to the will of God, realizing that He has a purpose in all His doing, and we rejoice that Hallie had the hope of eternal life abiding in her.

Second, that we feel that the church has lost one of its most promising young members but her influence is still with us and is leading our young people to a higher plane. And we thank God that He lent her to us for a while.

Third, that we offer our love and sympathy to the family, realizing that they have faith in God who is able to sustain them and to bring them to where she is; where there will be no more parting in that home.

Fourth, that a copy of these resolutions be entered on the records of Concord Christian Church, a copy be sent to the bereaved family, and a copy sent to the Christian Sun for publication.

Miss IDA ANDERSON,
Miss BARBARA TATE,
Miss MAGGIE ALLRED,
Committee.

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5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, MAY 13, 1926. NUMBER 19.

THE SUN'S OBSERVATORY

Mrs N T Farmer 1-1

By Rev. S. M. Lynam.

Dr. Coffin Made President.—

Dr. Henry Sloan Coffin has been elected to and has accepted the presidency of Union Theological Seminary, New York City. He has been for twenty-two years professor of homiletics in that institution, and for twenty-one years pastor of the Madison Avenue Presbyterian Church. He has been forced by his new duties to resign the pastorate.

Historic Seminary Moves.—

The Southern Baptist Seminary at Louisville, Ky., has completed its transfer to the new home on the outskirts of the city. The new plant includes an administration building now housing the library and the chapel, and a dormitory for single students. To this is to be added soon, apartment houses for married students, a library building and a chapel.

The Late Epidemic.—

The United States Bureau of Health estimates that during the late grippe epidemic more than two million people, or two per cent of our total population were at one time confined to their homes and unable to attend to their duties. This means that the epidemic must have been a very expensive one for the nation as a whole. Every precaution should be taken to keep well. To be sick is costly in more ways than doctors' bills.

A Meat Eating Nation.—

The people of the United States ate seven billion pounds of beef and nine billion pounds of pork during 1925. This is an average of 63 and one-tenth pounds of beef and 77 and one-tenth pounds of pork for every man, woman and child in the United States. These figures show that Americans are a meat eating people, and physicians believe that could the amount of meat consumed be cut down that the life span would be lengthened.

A Good Plan.—

North Carolina believes in letting the users of the excellent roads in that State pay for their maintenance. That State will receive between thirteen and fifteen million dollars this year from its automobile licenses and a four cent gasoline tax. By imposing such taxes, the users pay for the roads. Practically all of this amount will go to the upkeep and improvement of roads. It is a most excellent idea, and the users of the roads ought not to object to paying for them.

A Changed Purpose.—

Very frequently of late years, things which were made for military purposes have been changed and used in peaceful pursuits for the benefit of the race. One of the latest of these is artificial fogs discovered by a Scandinavian scientist. These fogs are being used in Norway now to protect plants from being killed by frost. The vapor serves as a blanket over trees, vines, and other growing things, and freezing cannot occur. The thing intended for the destruction of men is now made to serve them in a most helpful way.

A Charge Against War.—

Many arguments against war are being offered now, and there are many to be offered. The Congress added eighteen million dollars to its pension appropriation. This money is to go to the veterans, widows and helpless children of the Spanish War. This never ending pensioning is one of the aftermaths of war. If the thing were done when 'twere done, it would be bad, but it is worse when the tax payers of the country must be burdened always with great pension appropriations. It is one great charge more against war.

What Will It Mean.—

Recent statistics show that twenty-six per cent of the female population of the city of Brooklyn, N. Y., or nearly three women out of every ten, are engaged in some occupation out side of their homes. This is a little more than a fourth of the women, and viewed through a pessimist's eyes, it may mean something serious. Certainly it brings up the question of whether or not a woman can have a home and a career. New freedom for women was certainly needed, but whether it is being used wisely may sometimes be questioned.

Unusual Insurance.—

John S. Stevenson, a young lawyer and war veteran, died at Vineland, N. J., April 4th. He left a note for his five year old son telling him that he was leaving a package of letters for him. One of these would be delivered to him on each birthday until he was grown, and still another on the day he was married. He believed that this advice would profoundly affect his son's life, coming as it would after his death. This is a very real kind of insurance, and an unusual kind. It may mean much more than a steady income could have meant to the son.

Wives Go on Strike.—

Many new things have been coming out of Russia during these last years. One of the latest is the news of a strike by the wives of a village near Orel, Russia. The women of the village struck because of the ill treatment of their husbands. They met and marched to the village school where they issued an ultimatum to their husbands. It took the form of a contract that no husband should abuse his wife by word or act, nor should he demand too much work from her. The [illegible] seeing that the case was against them came one by one to the front and signed the agreement.

Will Attempt Election of Caliph.—

The Moslem World will hold a convention in Cairo, Egypt, during the present month for the purpose of electing a Caliph. This office carries with it the leadership of the Moslem world. The position has been vacant since the preesent republican government of Turkey brought about the deposition of the Sultan and abolished the office. Under present conditions the Moslems of Syria will not be able to participate in the convention, and are not likely to recognize anything done there. The last attempt to choose a Caliph failed. King Fuad of Egypt was then the principal candidate. His election is not favored by Islam, however because of his supposed subserviance to Great Britain. It is felt that the actions of this gathering will be nothing more than a nominal election if it is that.

A Radio Discovery.—

Now that so many people own radios, everyone is interested in every discovery made about them. Much money is being spent in experiments for improving radio service. A number of tests carried on by the General Electric Company has convinced the experimenters that radio signals are heard best at a distance of six hundred miles. After a distance of three hundred miles the signals seem to increase in strength. A message by radio was recently sent from this country to the Argentine during the day and with a very short wave length. This had never been done before, and radio authorities believed that the longer the distance was to be covered, the longer must the wave length be. The sending of the message to the Argentine convinced radio experts that it could be made of great commercial value.

A New Cause for Dispute.—

The Presbyterians now have a new cause for dispute. Sometime ago the Presbyterian Board of National Missions voted to discontinue their country life work and so dispense with the services of Dr. Warren H. Wilson and his assistants. At a later meeting held recently the board reconsidered its action and voted to retain the work. The fundamentalist branch of the church charges that the board took advantage of the absence of some of its evangelical members and continued to spend the church's money on cattle raising and farming, instead of preaching the gospel. It is a fight between the rationalist liberal branch of the church and the fundamentalists. The latter charge that the liberals are seeking to split the church by driving a wedge of infallible human wisdom into it. The country life work has meant much to the Presbyterians, but some cannot see how it harmonizes with the task of the church.

NOTES-PERSONALS

Rev. H. W. Elder, financial agent of Bethlehem College, has an earnest appeal for the college in this issue of THE SUN. Read underneath and down back of the lines. It has soul and life behind it. Success to his efforts.

THE SUN'S Editor extends sympathy to our dear brother, Rev. E. A. Watkins, D. D., Urbana, Illinois, whose wife after an illness of many months passed away recently. We assure our brother of our sympathy in his sorrow.

Mr. L. T. Cates of Burlington, N. C., offers his services as Evangelistic Singer to pastors and churches that may need his services. He has open dates for a part of June and the last two weeks in July. Write him at Burlington, N. C.

Rev. I. W. Johnson, Secretary of the Southern Christian Convention, has placed the copy of the proceedings of the Convention in the hands of the printer. The manuscript will make a considerable booklet. It is now being put into type.

"I am writing to say that we are moving south in August, locating at Elon College. We will make Elon our home, and I shall be very glad to serve churches within reach of the College. Please state these facts in THE CHRISTIAN SUN." Churches that desire to change pastors will write Rev. R. F. Brown, Pleasant Hill, Ohio.

"The purpose for which the church exists is Missions. Take out of the church the Missionary Idea and you have a ship without a port . . . a soldier without an order, a life with no objective. You have a barren vine that cumbers the ground, an empty house over whose door is written, 'The Glory of the Lord hath departed from it.' "

—*Geo. W. McDaniel.*

The 1926 Christian Annuals have been mailed out according to the directions of the Conference Secretaries. If there should be some one who does not get a copy, we should be glad to send him a copy. It contains the proceedings of the conferences of the Southern Christian Convention, also the Women's Missionary Societies of the various conferences. The price is 50 cents, 152 pages.

We acknowledge with gratitude an announcement of an invitation to the commencement exercises of Christian College, Franklinton, N. C., May 20th to 26th. Mr. W. A. Robinson, supervisor of High Schools, State Department of Education, Raleigh, N. C., will deliver the annual address on Wednesday, May 26th. We congratulate President Henderson and his faithful co-workers for their successful year's work.

Rev. H. M. Gray, pastor reporting the collection for the Emergency Mission Fund from his church at Lanette, Ala., says, "I only wish our offering could have been more, but I have done the best I could under the circumstances. Our church here is laboring under indebtedness of about $1,000.00, to finish paying for our pews and our people seem to be doing all they are able to do." This is a proper spirit to manifest for even though our church may have its indebtedness and its burdens to bear, it is a glorious privilege to try to share with those who have it not, the Gospel which has been given us and which the Church is trying to send to the uttermost parts. Always in helping to send the Gospel to others, we at the same time enjoy it the more and do the more for it in our own church and community.

The following is from 3259 Encinal Ave., Almeda, Calif., and is signed, "Your beloved brother 'Little Davy Jones.' ": "Strange after leaving the City of Brotherly Love (following that revival of 1876 in which Moody and Sankey were the instruments God used) fifty years ago, some of us met in homes, churches and were co-workers and Dr. Daniel Long said, 'Brother Jones, you need us and we need you.' And you nor I have forgotten yet the showers of blessings we got, even some dropping before we ceased talking, and who can say what new churches, converts, more used workers, deeper interest in their fellow creatures, salvation at home and abroad, have been the outcome of that blessed work of the Holy Spirit. Thank God, not only in Home Missions, but we are co-workers with God in the glorious work in foreign countries also. Can you or I tell how many in Japan have lived and died in Christ, and even in China how many men are with the Lord! I would love not only to see you but to join your prayers and help in the good work to the end. Hew to the line, let the chips fall where they may, and press on in the glorious work of helping win men and women to Christ in all the world."

FACTS ABOUT BETHLEHEM COLLEGE.

We are now nearing the close of the third year. We haven't done what we would like to have done. Two reasons are the causes that have hindered us.

First. The lack of equipment. Second. The lack of money.

We are hoping to make the next year the best yet. The school has meant much already to our people. Quite a number of boys and girls have obtained a two year's college course that possibly would never have seen inside a college building.

The foundation for the new Administration Building has been laid, and material is being purchased and placed on the ground. We are hoping to have the building ready to enter by the first of September. The building will contain thirteen large class rooms, two offices, laboratories and auditorium. It will be, when completed, a beautiful and well arranged building.

We have in Georgia and Alabama about forty-five churches. I have asked ten churches to pay for the windows and frames, eight churches to pay for the doors, eight churches to pay for the flooring, eight churches to pay for the ceiling, and eleven churches to pay for the roofing. I have written to all the pastors and asked if they would try and get their churches to do this, and all except three have already agreed to do it or try.

Now the material has been purchased, and some of it will be on hand in fifteen days, and we want the money to pay for it when it comes. Come on pastors, and let's do it. One man says he will pay for one-third of a car of cement if two others will do the same. The car will cost $225. It's on the ground, who will be the other two men? Write me or wire me. Be quick, it is urgent.

Friends, far and near, we want your prayers, your sympathy and your money to help us. Do not put it off, but make haste to help us. We cannot do it without the co-operation of the people.

I love the Kingdom of our Christ and I believe in the Christian Church. I have confidence in our people. I am looking for every mail to bring a letter of good cheer and a check to assist us from those who read this letter. Who will start the ball? I have full church work, and my health is not good. Please don't let this load rest too heavy upon me. Won't you help lighten it? Say "Yes." Bricks cost us laid down at the college lot about $12.00 a thousand, and it will cost us $10.00 a thousand to put them in the walls. Would you like to pay for so many brick or have so many brick laid in the walls in your name. Just say how many.

More anon. Yours for Bethlehem College.

H. W. ELDER,
Financial Secretary.

Richland, Ga.

SPECIAL CONFERENCE SESSION.

Eastern North Carolina Conference, Eastern North Carolina Conference, May 29 and 30, 1926.

A special session of the Eastern North Carolina Conference is called to meet with Liberty Church (Vance County), Saturday, May 29th, at 2:00 P. M., and continue until Sunday evening, May 30th.

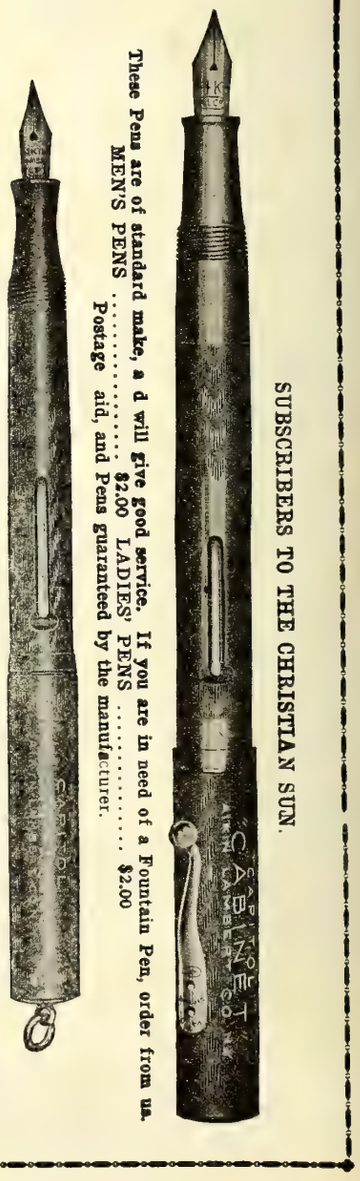
Each church should send the delegates elected to the annual conference and as many visitors as wish to attend.

Entertainment will be provided for all who attend.

Addresses, sermons, music and business will constitute the program.

By order of the Executive Committee.

W. C. WICKER,
Secretary.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INDOCTRINATING OUR PEOPLE.

The Southern Christian Convention assembled recently in Durham, authorized its Board of Publication to take steps thoroughly to indoctrinate our people in the principles, history, and programs of our Church. The process by which this is to be achieved is three-fold, as follows:

1. A Catechism giving our principles and history is to be prepared for the children's division of the Sunday School, and all church institutions having children from birth to eleven years inclusive are to be required to have the children taught this catechism as a part of their religious education. Our parents are likewise urged to teach this catechetical course to their children in their homes. Sunday School classes also are to be given opportunity to use this material.

2. For young people from 12 to 24, a course is to be prepared covering a quarter's work or thirteen lessons. The same ground will be covered as in the catechism course of the children, though in a more extensive way, and the programs of the church will be added. This course will substitute for a quarter's work in Sunday School and will be especially valuable for those just joining the church.

3. For adults, the study of our Principles and Government, and the Life of James O'Kelly, by MacClenny is especially recommended. Our colleges are urged to offer these subjects, and no doubt they will. Elon has for some years been requiring this and much more of all ministerial students, and opening the course up to other students also.

There can be no doubt that such knowledge of our Church, its principles, history, and programs, as the Convention had in mind when it provided these courses of study, will go far to increase the love and devotion of our people for their Church. W. A. H.

ALABAMA WOMEN'S RALLIES.

The Missionary Societies of the Alabama Conference will hold Missionary Rally Days as follows:

District I.

Rock Stand, Noon Day, Carver's Grove, Mt. Zion, Rock Spring.

Meeting to be held with Rock Stand, May 31st.

President, Miss Iva Hughes, Wedowee.

Secretary, Miss Annie Huey, Wedowee.

District II.

Cragford, New Harmony, Shady Grove, Dingler's Chapel, Spring Hill.

Will meet with New Harmony, June 1st.

President, Mrs. O. H. Orr, Lineville.

Secretary, Miss Alma Mitchell, Lineville, R. 3.

District III.

Wadley, Beulah, Corinth, McGuire's Chapel, Christiana, Pleasant Grove.

Will meet at Beulah, June 2d.

President, Mrs. T. H. Denny, Wadley.

Secretary, Miss Iola Hunt, Wadley.

District IV.

Antioch, Roanoke, Lowell, New Hope, Bethany, Forest Home.

Meet at Antioch, June 3d.

President, Mrs. V. E. Kitchen, Roanoke.

Secretary, Mrs. L. H. Liles, Roanoke.

These being our first Missionary Rallies in this conference, we are very anxious indeed that every church be represented in one or more of these meetings, whether they have a Missionary Society or not. We especially invite the pastors and young people.

Dr. J. O. Atkinson of Elon College, N. C., our Mission Secretary, will be with us. Let us all work together to make these meetings a glorious success. MRS. W. M. MELTON, *Secretary.*

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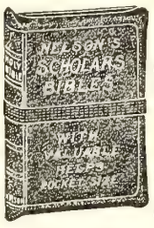

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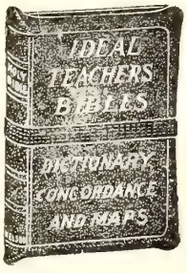

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THE CHRISTIAN SUN

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E-D-I-T-O-R-I-A-L

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Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

AFTER THE CONVENTION.

The Twenty-seventh Regular Session of the Southern Christian Convention held its biennial meeting in the Durham Christian Church, Durham, N. C., April 27-30, 1926, with *one hundred delegates* present. By the courtesy of the Duke Memorial Methodist Church, the Woman's Missionary Convention met at the same time; they had one hundred and one present. The two meetings totaled two hundred and one delegates, besides visitors and local people.

Pastor Stanley C. Harrell and his good congregation entertained their guests hospitably in their homes, with dinner and supper in the dining room at the church.

The weather was ideal, the interest was unabated, the reports were constructive, the discussions tense at times, with the Christian spirit balancing the entire session. No previous Convention had questions so large and difficult of solution; and no previous session worked as hard to care for all the departments without preference to any one department. One thing was plain, that members had the most interest where they placed the most thought, had done the most work, carried the heaviest responsibility, and given the most money. If all the pastors and members of the church could do as much for the church as the heads of departments, all financial questions would solve themselves in the course of regular service; but as this is not the case, the great task is *"After the Convention."* There are three agents that must co-operate in the execution of the plans formulated by the Convention; and all of them must be loyal to the expressed will of the Convention.

The official heads of departments, in harmony with heads of the Convention, must endeavor to carry out what the Convention has done. This means that the conferences must have presented to their sessions this summer and fall, in the clearest possible way, just what the Convention expects them to do; and this must be done as a whole, for it was the mind of the Convention to put all departments on an equitable basis. This is the task of the president and heads of departments.

Here is work for pastors that will require study, to find out what the Convention passed; and that will appear soon in the printed minutes. Then the pastor will have an obligation to the local church membership to make the whole matter plain to the thousands who did not read the Minutes. That is no easy task; but pastors will fail, as pastors, unless they undertake to inform their members of what the Convention did, and what the members should do. It is money, money, money, just what it is at home and in the nation. The money question among the nations after the world war is harder to settle than the war itself. The money war takes longer than the fighting war. It is the hard question with the Church, and pastors must help to engrave this money obligation upon the minds and hearts of all the members.

Active laymen, who were delegates to the Convention, and willing men and women who were not, must co-operate in loyal and liberal fashion to make the financial program a success. Adverse criticism and indifference can kill any good cause; and indifference is the worst enemy the church has to meet. The membership should attend, listen, heed, and then say: "It can be done, and we will help do it." W. W. S.

SINKING SIMONS.

There is a very unique and appealing story related in the fourteenth chapter of Matthew. The story is as follows: But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was gone down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boistrous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

There is much in this incident that is symbolic of the experience of the Church in all ages. The Church has always sailed a stormy sea. Like the little craft of the disciples, it has been many times tossed with waves. And the wind has been contrary. Perhaps it is divinely ordained that it should be so. What would be the need of able seamen if the water were always smooth, and the waves were always favorable? We might go a step further, and enquire, Would there be any able seamen if there were no storms to be encountered, and no dangers to be overcome? Is it not the glory of the Church that she sails so stormy a sea, and yet manages to move on when the winds are so contrary?

When the storm was at its worst, and when the strength and courage of the company were all but gone, then came Jesus unto them, walking upon the water. Their first reaction was that of fear. Men are always fearful when they become aware of the super-natural, until what they have called the super-natural has been shown to be but the power of God operating in and for humanity. And herein is another truth that we should always remember. When God's children are in the midst of the stormiest seas of life, Jesus is sure to come. He may or may not be recognized, but he is sure to be there.

When Simon Peter recognized the voice of Jesus, he said, Lord, if it be thou, bid me come unto thee on the water, and he said, Come. And when Peter was come down out of the ship, he walked on the water to Jesus. Now surely all is well. Jesus has come over the stormy waves. He has quickened the faith of the discouraged, and in response to the Master's Come, Peter is actually walking on the storm-tossed waves. We are about to see the glorious triumph of faith-quickened humanity. When Lo, he began to sink. The sinking Simon cried out, saying, Lord, save me. And the out-stretched hand of Jesus bore him up.

Too many of us who read the story, remember only the fact, that he began to sink. But there are two facts that are a thousand fold more significant. They are; he actually did walk on the water; and when he cried, Lord save me, Jesus stretched forth his hand and caught him.

In this brief story, the entire record of Church History is epitomized. There is the bold launching forth, in response to the command of Jesus; the sinking, when faith begins to waver; and the out-stretched hand of Jesus that saves. There are those who read Church history and see only the sinkings. You will find the counterpart of this picture in the third chapter of Acts. There you will see another picture of the Simon, who beginning to sink, cried, Lord, save me. This time he is standing at the Beautiful Gate of the Temple, by the side of a man who was born a cripple, and who had never walked a step in his life. Again Peter cries out. But this time he says, In the name of Jesus Christ of Nazareth, rise up and walk. And stretching forth *his* hand he lifted him up. And the man entered the temple, walking, leaping, and praising God.

If Simon had not begun to sink that day when he walked on the water, who knows but that he might have decided that he could walk anywhere in his own name and in his own strength. And he might never have come to say, In the name of Jesus Christ of Nazareth, rise up and walk. If the Church could perfect an organization, or launch a movement, that would work perfectly and function efficiently, who knows but that the Church might believe it could walk in its own name. If there is any criticism that can in justice be brought against the Church today, it is, that too much is being done and said in the name of the Church, and too little in the name of Jesus Christ of Nazareth.

Within the last quarter of a century, three notable church undertakings have been launched. The Laymen's Missionary Movement, the Inter-Church World Movement, and the Forward Movements of the various denominations, have all been launched, as I believe, in response to the command of Jesus. They have all actually walked upon the storm-tossed seas of human passion, human weakness, and human sin. They have wrought untold good, which a skeptical world is little inclined to credit to them. And seeing the wind boisterous, they have begun to sink. But their very sinking has driven Christian men and women nearer to Jesus. The very failures of the Church are teaching her how to walk, hand in hand with the Christ. There are many things that try the heart of the Christian world today. Apathy and indifference, debts and deficits, half-hearted and meager support from many of those who have pledged their loyalty to the Lord, have caused the failure of most cherished plans and undertakings. But the day is not lost. The Christ is standing by. The Christ who walked the way of sacrifice and self-denial, who knew the depth and power of intercession and agony, has not forsaken his own. Perhaps he is still saying,

O thou of little faith, wherefore didst thou doubt? When we learn to walk with him, hand in hand; when we learn to see with him, eye to eye and heart to heart; then shall the Church be able to say to a halt and sin cursed world, In the name of Jesus Christ of Nazareth rise up and walk. The out-stretched hand shall lift them up, and they shall enter into the Temple, walking and leaping and praising God. S. C. H.

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Old Testament History:
Bailey and Kent's Hebrew Commonwealth.

New Testament History:
Rall's New Testament History, or
Matthew's and Barton's Life of Christ, or
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Church History:
Walker's Great Men of the Christian Church, or
Newman's Church History.

Missions:
Brown's The Why and How of Foreign Missions.

Sunday School:
Wiegle and Tweedy's Training the Devotional Life.

Second Year.

Theology:
Clark's Theology (Outlines of), or
Brown's Theology in Outline.

Biblical Introduction:
Beardslee's Old Testament, or
Willett and Campbell's Teachings of the Book, or
Farrar's Messages of the Book.

Homiletics:
Broadus' Preparation and Delivery of Sermons.

Stewardship:
Wilson's the Christian and His Money Problem.

Sunday School:
Cope's the School in the Modern Church.

Third Year.

Biblical Literature:
Moulton's Literary Study of the Bible, or
Moulton's Readers' Bible.

Biblical Sociology:
Soares' Social Institutions and Ideals of the Bible, or
Robinson's Old Testament Idea.

Biblical Interpretation:
Rice's Old Testament in the Light of Today, or
Kent's Sermons, Epistles, and Apocalypses of the Prophets.

Parenthood:
Cope's The Parent and the Child.

Sunday School:
Weigle's The Pupil and the Teacher.

W. A. H.

*These books may be had of THE CHRISTIAN SUN, 1536 E. Broad Street, Richmond, Va., or of The Christian Publishing Association, Dayton, Ohio.

"Fear not to build thine eyrie in the heights
Where golden splendors lay;
And trust thyself unto thine inmost soul,
In simple faith alway;
And God will make divinely real,
The highest forms of thine ideal."

THE SOUTHERN CHRISTIAN CONVENTION.

By C. M. CANNON, *Convention Reporter.*

Thursday and Friday.

The subject of education held full sway on the Convention program on Thursday night, in the three principal addresses under the titles, "Christian Education in the Home," by Prof. S. A. Bennett, Elon College, N. C.; "Christian Education in the Church," by Dr. W. A. Harper, Elon College, N. C., and "Christian Education in the College," by Rev. F. C. Lester, Franklin, Va. Following a brief devotional period by Dr. W. S. Alexander, these subjects were taken up in order, President Harper opening his address with an explanation of what was included in the term, Christian Education. He said:

"Christian Education includes every experience which qualifies us to live with and for each other and unto God through Jesus Christ. This is the comprehensive conception of it. Specifically speaking, to most people it means the Sunday School. In these latter days and among those of prophetic insight it means such additional educational and training agencies as Week-Day Schools of Religion, Campfire, Daily Vacation Bible Schools, Christian Endeavor, Boy and Girl Scouts, the home, all that is briefly connoted by the recent term, The Church School. The Church School means the educational and training work of the Church and parish taken as a whole.

"Our interest at this time lies not so much in the inclusiveness of the term, Christian Education, important as that is, but rather in the method by which we are to make it efficient through organization and administration, and evaluate it as to its results by certain tests.

"The first step in the direction of organization in the local church is a committee on education. This committee should, of course, elect the Director of Religious Education, and he should be responsible to them. This committee should select the course and provide methods by which the school shall give its support to the benevolence and current expenses of the denomination and of the local church.

"In the last analysis, any program for the church must be judged by the results it produces. Our Master said, 'By their fruits ye shall know them,' and to this general principle the program of Christian Education in the local church is no exception. It will stand or fall by the results it produces, and it ought to be willing thus to be tested. What are the tests by which we are to judge the efficiency of our Christian educational work?" Dr. Harper suggested that they are: universal response; right attitudes toward moral and spiritual issues; unified impression of life; character; and historical.

In closing he said by way of summary, "That we are not teaching the Bible or ethics or play or any other subjects of the curriculum. We are teaching boys and girls, men and women. With that fact consciously directing our efforts we shall be able so to motivate and attitudinize them that Christian character shall ultimately crown the world with a redeemed and consecrated humanity, redeemed from sin, and consecrated to God and brotherman."

Preceding the speech by President Harper, Prof. S. A. Bennett, head of the Department of Religious Education of Elon College, spoke on the relationship of Christian Education to the home. His general theme was that the home is the basic institution, not only as the earliest in origin but as one that lays the foundation attitudes in the child's life. He stated that in the modern day emphasis on better churches and better schools, with their great building program and their extensive work, that the resultant emphasis on the home has been less. This will necessitate the going back to the original emphasis on the home as the elementary unit.

He suggested several ways in which a program of this nature could be efficiently brought home to the people generally, the chief of which were the teaching by church and Sunday School and the realization that each parent is a teacher, and by courses in college with specific emphasis along this line.

Christian colleges, which in a particular sense means denominational colleges, should produce above all else Christian character, said Rev. F. C. Lester, in his address on "Christian Education in the College." He stated that the college of the Christian Church, Elon College, was producing men and women of Christian character and trained leadership, but that they could not continue to do this unless every agency in the church should give their full support, which included especially the personal influence and support of every individual of the church.

On Thursday morning, after the usual devotional services, the Convention went into the election of officers.

Dr. L. E. Smith, who has for four years been president of the Convention, was elected to head the body for the next two years.

Dr. W. C. Wicker, who had previously signified his intention of giving up the work as treasurer re-accepted this position after his nomination and election by the convention.

The other officers were reelected to succeed themselves for the next term, as follows:, Dr. N. G. Newman, Holland, Va., vice president; Dr. I. W. Johnson, Suffolk, Va., secretary, Mrs. Mary Andrews Rollings, Suffolk, Va., assistant secretary.

The report of the Finance Committee was adopted calling for a budget of $150,000.00 per year for the Convention, and taking away the administration of collections from each individual department and placing the whole finance problem of the Convention in the hands of one committee, who will distribute this in percentages to each of the departments, thus carrying an equalization clause that will make it impossible for one department to succeed or to be impoverished to any undue extent over any other department. In other words, the new arrangement makes it so that all departments will succeed on an equal and stabilized basis.

Education was the general theme of the afternoon period, in which was included the reports on the educational departments of the Convention and social service, and the address of Rev. J. H. Lightbourne of Holland, Va., on the subject, "Our Denominational Progress in Christian Education."

"Education is a continuous process," said Dr. W. A. Harper in his report on Education. "The years spent in school and college are most valuable in developing habits of thought and attitudes of life. In Christian colleges, these years should prepare us to live with and for each other and unto God as revealed in Jesus Christ."

In the training of leadership of students for Christian work in the denomination Dr. Harper described the Mooney Christian Education building which gives Elon College a unique opportunity of service to the Church, stating that this building provided for the very finest advantages in religious training and served as a practical experience laboratory for the college students.

This report brought out the fact that $787,121.10 had been used in the reconstruction program for new buildings, equipments, and improvements. The total value of the plant and grounds is now set at $1,699,712.36. The full quota of 400 students, as allowed by the Board of Trustees, was enrolled this year, and the re-

(Continued on page 7.)

CONTRIBUTIONS

ELON LETTER.

The Elon Commencement this year begins on Saturday evening, May 22d, with an ensemble piano concert. Eight pianos with sixteen players will be used in unison.

Sunday morning at eleven thirty, Rev. Raymond G. Clark, B. D., pastor of our church in Huntington, Ind., is to preach the baccalaureate sermon. Brother Clark is in the prime of life and is achieving notable success in the pastorate. He is chairman of the Commission on Christian Education which is to report at the General Convention, Urbana, Ill., October, 1926.

Dean Shailer Matthews will give the Literary Address on Tuesday morning. Dean Matthews has served as president of the Federal Council, is author of many books, including a life of Christ, and stands out as one of the constructive religious leaders of America and the world.

The Juniors will represent the literary societies on Monday afternoon. The Seniors will conduct their Class Day exercises on Monday morning and six of them will speak as class representatives on Tuesday morning, preceding Dean Matthews' address. The president's final message to the Seniors will come as usual on Sunday evening. There will be exhibits on Monday of the Art and Domestic Science Departments.

The Alumni are to be greatly in evidence on Monday. At 6:00 P. M. their banquet and business session will be held together, with Rev. H. S. Hardcahtle, president of the Association presiding and acting as toastmaster. Immediately following Prof. Havilah Babcock, one of Elon's most brilliant Alumni, is to give the Alumni Oration. He is professor of Journalism in William and Mary College, editor of the *Virginia Gazette*, and a public speaker and lecturer much in demand. The Alumni and everybody else who can should hear him.

And I must not neglect to mention two items entirely unique. On Saturday afternoon Guilford and Elon will play baseball and on Tuesday Elon and Carolina. These features will add zest for the Commencement visitors and Alumni.

W. A. HARPER.

BETHLEHEM LETTER.

One of the subjects that is attracting much attention at the present time is the teaching of religion in the public schools. Most American students do not regard with favor this action, and to know the reason for this one needs but to study the theory of our government. The founders did not intend that they should in anywise be united, for if they should, one would surely dominate the other; one of them must of necessity have the precedence.

Church and State propagandists have tried to force their dogmas on our legislatures, but more often than otherwise they have met defeat. It is devoutly hoped that any effort to secure ecclesiastical domination in our government will fail utterly. The teaching of religion is a duty belonging to the home and the church. It is neither the duty nor the responsibiilty of the State; and if it were, the political State is not qualified to teach religion.

We deplore the widespread irreligion of our times. Good people shudder over the situation; but this condition is not to be overcome by turning the teaching of religion over to the State. This conclusion is not a mere theory; for the plan has been tried and found wanting—it has ever bred disaster. Of all the evils that can befall a nation, none is worse than a union of church and State. A legal religious domination has always worked havoc.

The claim is false that the public school denies the child a moral and religious training. The State does not give food and clothing to public school pupils, but it does not deny these things to them. It is not the prerogative of the State to provide these things; it is the office of the parents. The State does not concern itself with matters of religion and the public school does well to confine itself to its proper sphere. Churches are ordained of God to give instruction in religious faith. Let the ten commandments and the golden rule be observed and taught in the homes and churches, and religion will not die out of the lives of the children; but on the contrary, it will flourish and will be seen in their acts, and the nation will be influenced for good.

The political church has substituted legal religion for the masses for a personal evangelism for the individual, and is sending her petitions for aid to legislative halls instead of to the throne of God. A human law should deal only with human affairs. God made all people free moral agents, and endowed each individual with the right of choice in matters of religious concern, and this sacred right should never be abridged.

The supremacy of conscience is mightier than monarch. England endeavored to fight one popedom with another. To the tyranny of the Roman Pontiff, she opposed the force of legal supremacy. Scotland, on the other hand, confronted the supremacy of popedom with the yet weightier principle of the supremacy of conscience. This is the only principle that can sustain the weight of civil and political, as well as of religious freedom. The strongest kingdoms of the world have had to step aside and give to conscience the right of way.

The enemies of conscience may plan against it. Its votaries may be murdered or driven into exile, but conscience triumphs. William of Orange seemed to be fighting a losing battle in his struggle with the Duke of Alva and his Jesuit troops, but William was fighting for liberty of conscience, and in the end he triumphed. Alva went home to die, and today is remembered only for his cruelty, but the cause of conscience lives.

I believe in the separation of Church and State; that the religion of Jesus Christ is founded in the law of love of God, and needs no human power to support or enforce it.

S. L. BEOUGHER.

MEMORIAL SERVICES.

Dear Brother Editor:

Will you permit me to make the following announcement, to wit:

The annual Memorial Service will be held at Antioch Christian Church on the second Saturday in May. All friends and others interested in the church or the cemetery are invited to come and bring flowers.

Our annual Memorial Services will be held at New Hope Christian Church on Saturday before the fourth Sunday in May. We hope to make this a Home Coming occasion, at which time we mean to take our offering for the Orphanage. We kindly invite all interested friends and people who have an interest in the church or cemetery to meet us that day. Bring friends and flowers.

Rev. H. W. Elder will preach the sermon.

I have been asked to preach the Memorial Sermon at Concord on the third Sunday, and at New Harmony Church on the fourth Sunday. I am planning to accept the invitation.

Our Memorial Services will be held at home on the first Saturday in June. We will meet at 10 A. M. at the cemetery and decorate the graves; then repair to the church for the program. We shall expect to meet a number of our old friends and neighbors at this service. Let every body come and help us honor our departed loved ones.

We had a great service at Zion Grove cemetery on the first Saturday. Bro. Barrett of the M. E. Church South, preached the sermon and the community rendered a fine program.

I have been called away from my church here at home three times recently to attend funerals. I am indebted to Rev. G. H. Veasey and Rev. S. M. Lynam for preaching for me in my absence.

Rev. H. W. Elder and myself are very much indebted to Bros. J. W. Lane and V. E. Kitchens for a trip to the Southern Christian Convention, at Durham, N. C. We made the trip of 550 miles in Bro. Lane's Ford sedan. The weather was ideal, the roads were fine, and the Convention was a joy to us. All of our crowd claimed to have had the best home, and I guess we did, for the hospitality which we received could not have been excelled. We did not have any car trouble, not even a puncture in all our journey.

Certainly our dear old Church has committed herself to a great task, and I pray the Lord to open the hearts of our people to their Christian duty. If we are to carry our different enterprises to success, we will need to bestir ourselves and trust God. If we show our faith by our works, our work will succeed. May we be faithful to the trust. May the Lord's blessings be upon our Zion everywhere.

G. D. HUNT.

Competition for the Southern Railway System's corn cup this year will be offered by a greatly increased number of growers, according to advices received at the office of the general agricultural agent for the Southern.

Letters of inquiry have been received from a large number of individual growers, faid officials, boys' club workers, and county agents, asking how to enter the contest.

As was done in 1925, the cup will be offered to the grower of the best ten ears of corn from Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Tennessee or Kentucky, exhibited at any one of a list of leading State and district fairs to be designated.

The cup which is a handsome silver trophy, was won last year by Willie Pat Boland, a corn club boy of Newberry County, South Carolina, and will remain in his possession until this year's winner is announced.

One of the strangest things about the widespread distribution of the Bible is the fact that it penetrates into Mecca, the most sacred city of the Mohammedan world. Christian missionaries are not allowed to enter her gates but the Gospel they preach is carried in by many people.

The Bible has been translated into seventy-five languages spoken by more than 200,000,000 of the Moslem faith. Arabic is the language most widely used by the Moslems.

THE SOUTHERN CHRISTIAN CONVENTION.

(Concluded from page 5.)

port from the college showed a good year in all respects. The principal need of Elon College, as called for in this report, is the raising of sufficient funds to bring the total endowment up to $1,000,000.00.

Bethlehem College was also considered in this report, showing an enrollment of 116 students for this Junior College at Wadley, Ala., and their need is an endowment of $250,000.00, and a new building to cost $50,000.00 for administrative purposes.

Rev. J. H. Lightbourne, in his address on "The Denominational Progress of Christian Education," said that it was a large subject that had fallen to his lot to present, but that it was an especially vital one: "One though not the vitals of Christianity, yet certainly the vitals of that corporate organization of Christianity, the Church. So vital, friends, that its neglect has stiffled the progress of the Church and raised difficulty upon difficulty, problem upon problem before the enterprises that seek to carry on the great work of that Church."

In outlining this program which had already been adopted by the denomination, Mr. Lightbourne brought out especially the emphasis on the correlation and co-operation of all the agencies of Christian Education. He spoke of the many influences entering into the work of Christian Education and implored the ministers and laymen to arouse themselves and take hold of a great program like this. "I am quite convinced," he said in closing, "that when we have rightly sensed the importance of Christian Education and have made it a factor in our church life, we have taken a real step forward toward the accomplishment of these things."

The chairman, Dr. W. T. Walters, of the Board of Religious Education, gave the report of that board. This report showed a summary of the work done in this department for the last two years. Two field workers have been active in the Sunday School, Christian Endeavor, and Daily Vacation Bible Schools, who have promoted teacher training work, the organization of new societies, conducted Chautauquas and schools of method, as well as gathering and furnishing statistical data on the educational agencies.

The Woman's Convention, meeting in separate session at the Duke Memorial M. E. Church, cleaned up all reports and business on hand and adjourned their session. Plans were brought up to change this meeting to an annual affair, but upon discussion it was decided to meet just preceding the Southern Christian Convention and ask the General Convention to give the Woman's Board one night session of their program. Dr. Minton was the speaker of this session. His subject was, "The Place and Power of the Woman's Missionary Society."

Mrs. J. A. Williams, of Franklin, Va., was elected to succeed Mrs. W. H. Carroll of Burlington, N. C., as president of the Women's Convention. Mrs. Williams presided over the meetings of the present session, since she was vice-president, because of the illness of Mrs. Carroll, which made it impossible for her to serve.

Other officers were elected, as follows: Vice-president, Mrs. J. L. Foster, Elon College, N. C.; corresponding secretary, Miss Margaret Allston, Henderson, N. C.; recording secretary, Mrs. Ernest Beale, Franklin, Va.; treasurer, Mrs. H. S. Hardcastle, Suffolk, Va.; superintendent of literature and mite boxes, Miss Gertrude Browne, Elon College, N. C.; superintendent of young people's work, Mrs. R. T. Bradford, Suffolk, Va.; superintendent of cradle roll, Mrs. I. W. Johnson, Suffolk, Va.

The Woman's Board voted a new department to their Convention, designating it as the Department of Spiritual Life and Prayer. Mrs. W. H. Carroll of Burlington, N. C., was elected superintendent of this. It was further decided that the women would center their missionary summer school interest in the Blue Ridge School this summer.

The Friday morning session of the Convention closed one of the most successful of our biennial meetings. Two items coming before the Convention provoked lengthy and intensive discussion on the floor, the items of adopting the budget plan for the Convention finances and the creating of a board of Policy and Finance to administer all affairs of the Convention, as was presented in resolution the preceding day, as follows: "That the Southern Christian Convention at each session shall appoint a board of nine members to be known as the Board of Policy and Finance; said board to be composed of the three members of the Executive Committ of the Convention and six members elected from the body of the Convention. This Board shall execute the policies of the Southern Christian Convention in its various relationships."

Both items were finally adopted with a few modifications of phraseology as originally reported by special commissions.

The Board of Policy and Finance was elected as follows: Dr. L. E. Smith, Col. E. E. Holland, Dr. I. W. Johnson, Dr. G. O. Lankford, K. B. Johnson, H. C. Simpson, R. A. Larrick, Mrs. H. S. Hardcastle, and H. W. Elder. This board represents all sections of the country composing the bounds of the Convention, and each conference has representation upon it.

Reports were heard concerning the publication interests of the Convention through the Publication Board, P. J. Kernodle and J. O. Atkinson of THE CHRISTIAN SUN. Dr. J. O. Atkinson, who had been previously reelected as mission secretary, was also reelected editor of THE CHRISTIAN SUN, P. J. Kernodle, managing editor, and Dr. I. W. Johnson, editor of the *Christian Annual,* and all publication contracts for the Convention were awarded to the Central Publishing Company of Richmond, Va.

A vote of appreciation was taken by the whole Convention in expression of gratitude for the music furnished by the choir of the local church, for the entertainment of the delegates by the local congregation, and to the news papers for the very liberal space accorded the Convention proceedings, especially the two papers of the city of Durham.

Greetings were brought to the Convention from several members who could not be present, among which were special greetings from Dr. J. W. (Uncle) Wellons, whose feeble condition made it impossible for him to attend the sessions as has been his regular custom.

The report of the Temperance Committee called upon the constituency of the Southern Christian Convention to give all possible aid to every agency that is seeking to carry into effect the 18th amendment, and deplored the fact that in certain centers and sections the press is giving aid to the wet propaganda, and called upon the great agency of the public press to use its mighty power to assist the righteous forces of the nation in upholding the laws of the land.

Before closing, committees were announced by the president for the departments of the Convention, the chairmen of which are as follows: Evangelism, Dr. R. C. Helfenstein, Dover, Delaware; Social Service, Rev. H. S. Hardcastle, Suffolk, Va.; Temperance, Dr. G. O. Lankford, Burlington, N. C., and Education, President W. A. Harper, Elon College, N. C.

THE "HEARINGS."

The "hearings" were rather unnecessary to begin with, but since the "wets" would have them they were granted, and the outcome was precisely that expected. The total result was an exhibition of gross-mindedness against public-spirited decency, and the more observant "wets" must have become aware, long before the hearings were done, that their psychology was as wrong as that of the German General Staff. Even General Lincoln C. Andrews' much heralded "cry for beer" failed utterly. It merely led to the comment: "What can be expected from a man who talks so much about what he is *going to do?*" That was the occasion of the first public misgiving with reference to General Andrews. Too much promise. Too much palaver acceptable to impressionable "drys." And then, biff! the medicinal beer permit which very few of the States will permit regardless of what General Andrews says. That was a dud. Duly the "wet" press reverberated with the great news that medicinal beer had been permitted. We were invited to behold this first significant crack in the hull of the Constitution. And then the blank silence of public indifference. It was so much of a dud that even the "drys" did not protest. And the "wets" were unable to keep up their cry beyond the second day. Then at the hearings came General Andrews' great word of comfort to the "wets," his "cry for beer," as the "wet" press described it. But again it fell on silence. Why? The people instinctively know that it is not important. It doesn't mean anything. The hearings, with all their attendant circumstances, have simply certified to the American people that the anti-Constitution hue and cry had nothing behind it. The expected revolt did not materialize. The forces of "personal liberty" did not rise. An oppressed people did not seize the opportunity for deliverance.

It looks as if there is nothing left except for General Andrews to enforce the law, or get out.—*Editorial in Dearborn Independent.*

PLANT BY THE MOON.

Grandad refused to plant potatoes until the moon was just right. Said they wouldn't "do well." Refused to listen to the modern view that it was all superstition.

Now science comes to the fore with the announcement that grandad was right. It seems that scientists now understand the nature of moonlight in connection with plant growth and are able to duplicate in the laboratory the effects of moonlight. Moonlight is reflected sunlight, but differs from sunlight in that it is polarized light, that is, light waves which vibrate in one direction, whereas ordinary light waves vibrate in all directions. It has been found that certain plant growth is increased by polarized light.

So grandad was justified in merely getting the ground ready for planting and then going fishing until the moon came his way in the proper quarter. In ancient times, when human life depended largely on the success or failure of crops, much attention was given to the time it was planted and comparisons made. The originators of the moon-phase idea knew by experience that in certain quarters of the moon they were sure of a bumper crop. They knew the effect but not the cause. Even the early Scripture speaks of "the precious things brought forth by the sun, and the precious things put forth by the moon." Biblical commentators have not known how to deal with the passage. Along comes science, and both Scripture and grandad can say, "I told you so."—*Exchange.*

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

Warren H. Denison, *Secretary.*

A HEART TO HEART TALK.

All Forward Movement and Men and Millions subscriptions were amounts in addition to our regular gifts for the various denominational benevolences. Each annual gift supplemented the work by that much. Our Church is trying to do a worthy part in Christian reconstruction. Each board under such pressing needs planned and undertook reasonable work accordingly.

It can be easily seen that when we completed our five annual payments, that there were but two ways to keep even the present work of the Church on the same basis as it now is; either each and all of us would need to continue our annual gifts as during the five years in addition to our regular giving in the regular channels; or, we would need to give at least the same amount through our local church channels in addition to our usual amounts and for the same purposes for our denominational enterprises for which we are responsible. If one of these two methods is not adopted by all subscribers, the work must be retrenched or the boards go in debt. Some of our people have continued their subscriptions right on understanding the dire results to the work if they did not do so. They have been the solid stays in many cases. Some have increased their giving to the local benevolences in their own church, but the increase is not nearly so much as they gave through our special movements. So the work suffers accordingly. Others give more than they did formerly, but for different purposes, such as local enterprises. Thus again, the regular denominational work suffers. Others have dropped down to their former level of giving and the work suffers still more. Some have not yet paid their first subscriptions. Every Christian needs to face most earnestly the responsibility to the general enterprises of the Church. Our Mission work, our Education work, Evangelism, Convention, and others are vital to our cause. All of us need to study personally the objects for which we give. We are stewards. That means that we are not alone responsible for giving, or for giving generously, but we must study what we should give.

Our work is suffering, our boards are in debt, because our people have not given sufficient thought to the support of our general work. Our entire giving is less than one-fourth of the tithe. Our giving to local current expenses is about four times as much as our giving to the whole work of the denomination.

It is reassuring to know that some of our splendid pastors are putting these things before their people in a most helpful way. It is good to realize that more of our people are studying the matter and feeling the responsibility of their giving. Many are rightfully demanding that benevolences be more than one item in their church budget, and that it be regarded as another part of their budget, to be itemized definitely and with as much concern as they do local expenses, and that its ratio be something of a proper one. Some churches are beginning to feel that they must give as much at least for others as for themselves.

The stewardship message is helping them to study their personal and their church finances from a Christian viewpoint. Canvassers in the Every-member Canvass are being trained to explain the benevolences as clearly and with as much faithfulness as they do local items. Our people are studying church finance as never before.

Tithing a Real Joy.

Mr. Marlowe R. Kersey, superintendent of the Walnut Hills, Dayton, Ohio, Sunday School, says: "It is a pleasure to be in partnership with my God and to really know what I have been putting into his business in a material way. To do this I have established a bank account for my tithe. The tithe is the plan which God has given us. It is a real joy to watch the tithe account as the weeks come and go. It has been my personal experience that after starting to tithe my income has always been increased more than the amount of the tithe. This has been God's approval, as far as I am concerned." How a superintendent who does that can urge it upon his school!

VIRGINIA VALLEY MISSION BOARD.

Report of the Treasurer of the Woman's Mission Board of the Virginia Valley Central Christian Conference for the quarter ending April 15, 1926.

Women's Missionary Societies.		
Leaksville, dues		$ 6.60
Young People's Societies.		
Timber Ridge, dues	$ 7.51	
Antioch, dues	.45	
Mt. Olivet (R), dues	4.10	
Mt. Olivet (R), extras	1.75	
Mt. Olivet (R), thank offering	6.15	
Winchester, dues	3.05	
		23.01
For Special Emergency Fund.		
Winchester Young Peoples Society.	$ 40.00	
Antioch Young Peoples Society	2.00	
Winchester Woman's Society	14.20	
Leaksville Woman's Society	21.50	
		77.70
		$ 107.31
Check to Mrs. W. T. Walters for dues, extras and thank offering		$ 29.61
Check to J. O. Atkinson for special Emergency Fund		77.70
		$ 107.31

Respectfully submitted,
Mrs. R. A. Larrick,
Treasurer.

THE BIRMINGHAM CONVENTION.

By R. C. Helfenstein, D. D.,
Pastor of People's Christian Church, Dover, Delaware.

The recent Convention of the International Council of Religious Education held at Birmingham, Alabama, will no doubt go down in history as one of the greatest religious gatherings to date in this country. It was a unique occasion because of the fact that the nation's leaders in every department of church thought and activities were on the various Convention and Conference programs. Many great Conventions have been held which considered certain phases of Christianity. But the Birmingham Convention, dealing with the inclusive subject of Religious Education, dealt with every major objective of the Church—Worship, Evangelism, Missions, Social Service, Stewardship, etc.

The entire Convention was an emphasis of the fact that the purpose of every church should be to help people live the largest life possible here on earth, and that the teaching ministry of the church should be the supreme concern of every pastor and every member of the church.

The Convention was a forceful emphasis of the fact that if the church is to challenge the present generation, it must seek to raise the standard of its teaching work in the Sunday School, in the program of week day religious instruction, and in the Daily Vacation Bible School up to the same level as that of the Public Schools. Though this ideal cannot be realized at once, it should be the goal of every church.

The Convention was a most impressive emphasis on the obligation of the Church to the Youth of our day. If the world is to be nearer God fifty years from now, it will be so only because this generation shall give to the boys and girls of today a proper conception of God and duty through Christian training. Properly equipped Church School buildings, efficiently trained Sunday School teachers, systematically prepared teaching materials, graded lessons, etc., and the atmosphere of a sympathetic church, are all esential to the church that would meet its responsibility to the youth of today in the work of Religious Education.

The Convention Motto should be the motto of every church and of every Sunday School: "Building a Christian Citizenship Together."

THE LORD KNOWS HIS OWN.

It has been said that the Lord has two distinct marks by which He knows His own. He knows them by their feet, for they follow. They follow wherever He leadeth, and they do not go where He will not go. Feet that be swift in running to mischief, is one of the things God hates. So you see, our feet are being watched by Him who one day will judge our works, and it makes a difference how we use them, and where we let them take us.

Then He knows His own by their ears, for they hear. Three times came the voice from heaven proclaiming Christ as the Son of God. That same voice said, "Hear ye Him." Would we know our duty to God? The Son pointed to what He said was the first and great commandment: "Thou shalt love the Lord they God with all thy heart and with all thy soul, and with all thy mind." Would we know our duty to our fellowmen? The Son said, "Thou shalt love thy neighbor as thy self." Would we know our duty to our brethren in Christ? He said, "Love one another as I have loved you."

As we study the sayings of the Son of God, we find He has pointed out the duty of believers under all circumstances. He has just as faithfully warned of the dangers and temptations which they will encounter. Yes, He has just as faithfullv warned of the terrible doom which awaits those who reject Him and His teachings.

Hear what the Good Shepherd has said: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." What a promise from the One to whom all power has been given! Believe on the Son, hear what He saith, follow where He leadeth, and be kept safely in His hand now and forever.

May our feet follow Him wherever He chooses to lead us, and may our ears ever be open to hear what He saith, and all He saith. Above all, may we not be "hearers only, but doers of the word."

Minnie Lohr.

Mt. Vernon, Ohio.

Christian Orphanage

Dear Friends:

The Superintendent of the Christian Orphanage is glad to be back at his desk and working as hard as usual. We are very grateful to our friends for their interest in us, not only in our home town but throughout our Church, both in deeds of kindness and prayers for our restoration to health again.

We love our work. We love our large family of children. We want to see all of them have an opportunity in life and make good. We appreciate the loyalty of our people in their support of this work. It is a pleasure to work with a people who appreciate your work. May God bless each and every one who takes a part in helping us to feed, clothe and care for our large family of fatherless children. We are happy this week to pass another rung in the ladder. We have passed the seventh and are reaching up for the eighth. We wonder if we will reach it next week. It would be fine, wouldn't it?

Our new building is nearly completed. The floor to lay and just a few more touches here and there and the contractor will turn over the keys It's a beauty, too. We want you to see it. We know you will like it. If you have not invested anything in it, when you see it you will want a part too.

Our Rocky Ford Sunday School voted sometime ago to send the Orphanage one Sunday's offering each month to help us in our work here, and mailed us a check for $1.03, which was reported last month. Now isn't this a fine spirit in our mountain people, a mission church too. We want to visit this church sometime and tell them in person how much we appreciate this offering. Now, if this little Sunday School up in the mountains, where money is hard to make, can give a monthly offering, don't you think all of our churches ought to join in with them and lend a helping hand? If your Sunday School is not on our list of monthly contributors, dear reader, won't you act as a committee in your church and see if you cannot persuade it to join the list right away. I will be very grateful to you.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 13, 1926.

Amount brought forward		$ 6,844.50
North Carolina and Virginia Conference:		
Greensboro First	$ 18.85	
Pleasant Grove	3.65	
Durham, Main Street	5.00	
Salem Chapel	1.00	
		28.50
Eastern North Carolina Conference:		
Turner's Chapel	$ 1.56	
Henderson	4.04	
Plymouth	2.48	
Pleasant Hill (J)	4.49	
		12.57
Western North Carolina Conference:		
High Point	$ 3.72	
Zion	3.00	
Liberty	2.34	
Pleasant Hill	4.50	
Ramseur	8.95	
		22.51
Eastern Virginia Conference:		
Rosemont	$ 5.00	
Mt. Carmel, Class No. 6	.85	
Mt. Carmel Sunday School	4.56	
Windsor (Jan. to April)	13.67	
Richmond First	2.05	
Oakland	5.00	
Hobson (April and May)	1.69	
Union (Southampton)	3.15	
Berea (Norfolk)	8.48	
		44.45
Georgia and Alabama Conference:		
Rose Hill		1.20
Alabama Conference:		
Mt. Zion		1.20
Valley Virginia Conference:		
Timber Ridge	$ 2.95	
Dry Run	4.39	
		7.34
Special Offerings:		
Portsmouth Birthday Offering	$ 30.00	
W. A. Rascoe, support of Lois	15.00	
E. M. Davenport, support children.	37.50	
W. W. Brown	15.00	
Mrs. Bessie Jordan, for rent	24.50	
		122.00
New Building Fund:		
Class No. 4, Holland, Va.	$ 10.00	
Mrs. L. E. Carlton, Richmond, Va..	50.00	
Mrs. J. D. Strader's Class, B'lington	5.00	
Mrs. J. E. Franks, Raleigh	5.00	
Miss Bettie Franks, Raleigh	1.50	
		71.50
Special Easter Offerings:		
Union (Surry)	$ 17.86	
Timber Ridge, Va.	21.76	
Windsor, Va.	25.00	
Mrs. Blanche Hardie	2.00	
Pope's Chapel, N. C.	6.70	
Henderson, N. C.	30.00	
Salem Chapel, N. C.	8.60	
Belew Creek	5.00	
Plymouth	8.80	
Kite, Ga.	5.00	
Spring Hill	4.00	
Oakland, Va.	10.00	
New Hope	7.75	
Hobson, Va.	3.53	
E. F. Duncan & family, Edith, Va.	2.75	
Catawba Springs, N. C.	21.00	
Lebanon, N. C.	9.75	
		188.30
Total for week	$	510.57
Grand total	$	7,355.07

DR. KERR AS AN AUTHOR.

Dr. Alva Martin Kerr, Editor of *The Herald of Gospel Liberty,* has just written a book that should do much to Clarify the controversial thinking in the Church today. The title of this book is "Thinking Through," and it is a constructive volume for the reconstruction period.

Dr. Kerr has in mind the peace and unity of the Church. He believes that the time is ripe to separate the genuine from the confusion and conflict of the present day. Science, he knows, has its limitations. Liberalism is not without its danger. All of the things which fundamentalists fight for are not to his mind fundamental. But from the diverse opinions, he does see emerging the gospel of life.

A well known interdenominational lay reader has written of the articles which make up this volume: "My son, a young medical student in Rockefeller Institute, New York, was greatly impressed by this series. His faith has cost him dearly and he feels that such things as you have written will be of great help to young men who are having such struggles as he has endured with difficulty."

Those, especially of our own Church, familiar with religious papers, need no further introduction to Alva Martin Kerr. *The Herald* has been so distinguished by his straight thinking, hard thinking editorials that his reputation has extended far beyond our own denomination. While this volume, published by George H. Doran Company, is his first, his name and editorial influence have preceded him wherever men think on religious topics.

The volume is nicely printed and contains 125 pages. The price is $1.25.

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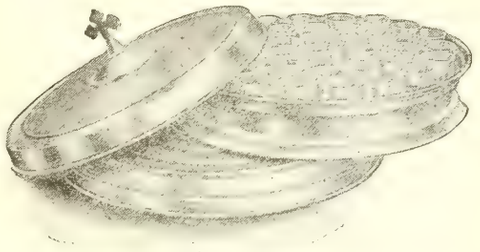

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Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
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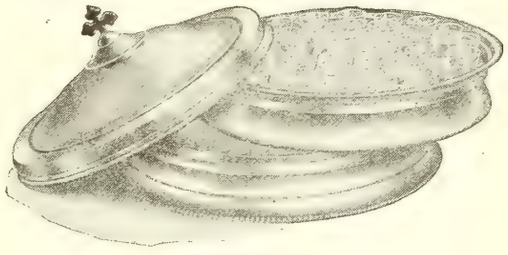
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**

SILVER-PLATE.

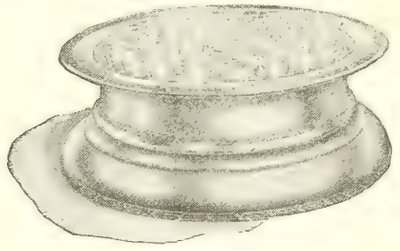
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
Cover No. 5—Silver-plate; fits Tray No. 85	**16.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
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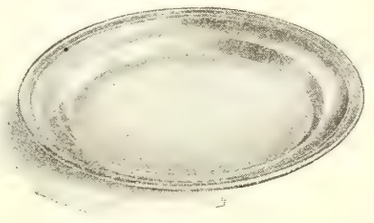
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**



Bread Plate No. 3—Narrow rim	**9.00**
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Filler—Silver lined	**6.00**

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1536 E. Broad St. - - Richmond Va.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

THE MEANING OF JOB.

"Godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret; but the sorrow of the world worketh death."—II Cor. 7: 10.

The Book of Job is a divine portrayal of the deepest wisdom lying at the bottom of innocent suffering Job is a type of our Redeemer, a dim foreshadowing of our Saviour who was to endure terrible agony for others in order to wipe out sin and destroy the power of hell.

The Book teaches us that there are two causes of suffering. First, God's power and wisdom are supreme over mankind and govern their destinies, and that He may allow suffering that He may test us, purify us and reward us for our faith and trust in Him always. For God turns sorrow to our advantage when so borne.

Second, The other cause of suffering is Satan and his influence on mankind. He is draging us down wherever he can and to the lowest pit possible. When sin is removed by redemption through Christ, the power of hell, and with it suffering, will vanish and be no more.

Prayer.—Our Father. Whatever suffering we may be called upon to bear, let it not overflow or swallow us up, but deliver us from the mire of it that we may see and know Thy lovingkindness and praise The lover of all and vanquisher of sin. To Thee we this day pledge our faith and loyalty. In the name of Christ we pray. Amen.

TUESDAY.

NEGLECTING SALVATION.

"How shall we escape, if we neglect so great salvation."—Heb. 2: 3.

Salvation is one of the greatest words in our spiritual vocabulary. Its history goes back to the very beginning, when the Lamb was slain from the foundation of the world; and in the distant future, in Heaven, it will still be a glorious theme. There is nothing that has cost so much, and what can mean more? Yet we are liable to limit it to ourselves alone, when in the thought of God it was intended for all people and all time. If God loved all the world, if salvation is for all the world, how shall we escape if we neglect it? Is not our own salvation endangered if we neglect to do our part in the salvation of others? Too much and too long has God's great salvation been neglected! And because of this, there is weakness and sin abounding. Are you neglecting your own salvation, or your children's, or your neighbor's, or those in far distant lands? Not to be interested in the salvation of this world is to be unmindful of God's greatest plan and to be unappreciative of His great love. Our business is the salvation of the world. It is the King's business and requires haste.

Prayer.—Make haste, O Lord, and help Thy people to know Thy great salvation includes all time, all places and all people. Forgive our sins of negligence. Burden us, we pray, for those who are lost; and may we find no rest till we have done our best in doing Thy will. Amen.

T. E. WHITE.

WEDNESDAY.

READING THE SCRIPTURES.

"The commandment is a lamp; and the law is light; and reproof of instruction are the way of life."—Prov. 6: 23.

Practical experience has demonstrated to enough people of the world that to read studiously, carefully and prayerfully the Bible and extol its sacred truths and points is the source of highest inspiration.

For the saving of ourselves, of others and the world there is in this word and its inspiration the very best help. Dictated by the Holy Ghost, it contains things of deepest importance to our right living and the highest welfare of mankind. God has instructed and commanded that we should teach it to our children with all its saving grace. It is this that has always continued on through the centuries the cultivation and development of His Spirit in mankind and will bring mankind to be like Him.

Prayer.—Dear Father, We will magnify and praise Thy name with our lips in praise and song and thanksgiving that Thou hast not cut us off in our neglect of Thy Word. Turn our hearts and thoughts to Thy Word and humble our souls that we may be glad in it, and finally give us a dwelling place with Thee forever. Amen.

THURSDAY.

THE STATE OF THE GODLY.

Lesson, Psalm 91.

"Because thou hast made the Lord thy habitation; there shall no evil befall Thee."—Psalms 91: 9-10.

We do not always harmonize the promise with actual experience when the most devout soul is caused to suffer great evils and distress in this world. If this be thy lot, remember that "the Lord both made everything for His own end; yea, even the wicked for the day of evil" (Prov. 16:4), and that we have been called, "not according to our works, but according to His own purpose and grace" (II Timothy 1: 9); and that our suffering may be a part of our share with Christ's in lifting up Him to the world (Jno. 3: 14-15; 12: 32).

We have to remember also that our ways are not His ways and that our faith is challenged to believe that "to them that love God all things work together for good."

Prayer.—Dear Father, Our souls long to know Thy ways; we crave Thy spirit to endure hardships as a good soldier. Fix our hearts on Thee and Thy ways and be Thou our shield forever. Amen.

FRIDAY.

THE FORGOTTEN WATERPOT.

Lesson, John 4: 25-30.

"The woman then left her waterpot."

It was inexcusable forgetfulness for one who had gone to the well to come away without the waterpot. It was after the sixth hour. One or more persons in the town must endure the night without water. Such a lapse of memory—even of mind itself! But the woman had seen Jesus, and had had the most genuine and uplifting experience she had ever known. She had seen and heard the Messiah, and a well of water had sprung up in her heart unto eternal life. It would have been strange indeed if she had *not* forgotten her waterpot!

has found Christ. One must forget a great deal. Old sins and sinful habits, for example; it is dangerous to forget these part way and to remembers them also. It is the peril of half-heartedness, the fault of not forgetting. It must be Jesus only! Else old sins and habits will creep back again.

We thank thee, O Samaritan, for the lesson! That neglected waterpot on the curb of Jacob's well preaches its own sermon. It is a mark of sincerety that is not to be doubted. If we can really forget as the woman forgot, then truly Christ has come in to take his rightful place. Forgetting is a Christian art. Christ must crowd things out of our mind, and fill it with Himself. When a man can say to an old sin, "I have forgotten thee, I know thee not," then Christ has won the victory!

REV. EDGAR WHITAKER WORK.

Prayer.—Our Heavenly Father, Thou who didst speak to men through the lips of Thy Beloved Son, take away our fears and leave in their place that merciful Presence that walked the ways of men beside the Sea of Galilee, and even after the wonder of resurrection, prepared a meal with hands that loved to help. For Jesus' sake. Amen.

SATURDAY.

WALKING IN THE LIGHT.

Lesson, I John 1: 5-9.

"If we walk in the light, as he is in the light, we have fellowship one with another."

One of the conditions which we must meet to enjoy fellowship with God is walking in the light. Walking in the light embraces four things: First, the acknowledgement and confession of sin. Denial that we are sinful by nature and by acts involves self deception, and lack of experimental knowledge of the truth. Acknowledgement of these facts and open particular confession of sin bring fellowship, since guilt is thus canceled and pollution is removed. We are assured of this work of grace because of God's faithfulness and God's justice in view of the provisions wrought for us on Calvary.

Second, keeping His commandments. Obedience to practical requirements is a test of fellowship with God, and an expression of our love for God. The standard of obedience is the life of our Lord. The auu-inclusive commandment is love.

Third, avoiding love of the world. For all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life, are not of the Father.

Fourth, avoiding yielding to false teachers. A teaching is true that confesses that Christ is the Son of God. This confession evidences the possession of the Father. Our true Teacher is the Holy Spirit whom we receive ,who abides in us, and who teaches us concerning all things.

REV. CHARLES CURTIS MCINTIRE.

Prayer.—Blessed Companion of all who walk along the way, Hope of those who have been bereaved, we come to Thee, for Thou alone art sufficient for every need of ours. If during this day we need any thing, may we be assured that Thou wilt supply it. In Jesus' name. Amen.

SUNDAY.

THE GOSPEL ACCORDING TO YOU.

"Ye are our epistle written in our hearts, known and read of all men; For as much as ye are manifestly declared to be the epistle of Christ minis-

(Continued on page 11.)

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson VIII.—May 23, 1926.

"ISAAC AND HIS WELLS."

Golden Text: *"A soft answer turneth away wrath; but grievous words stir up anger."*—Proverbs 15: 1.

Lesson: Genesis 26: 12-25.

Devotional Reading: Matt. 5 1-12.

Isaac had prospered. His crops had yielded an hundred fold and his flocks had multiplied until he was very rich. Jehovah had blessed him. It does not always happen that Jehovah blesses with material prosperity those who follow Him. As a matter of fact, it often happens that many of God's saints are poor in this world's goods. And it just as often happens that those who have most of this world's goods are far from loyal to the things of the kingdom and are unspiritual. But "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Isaac was one of those whose material prosperity had not cooled his devotion to Jehovah and His way of life as Isaac understood it.

"And the Philistines envied him." Isaac had become very great; his possessions made him a man of wealth. And the Philistines envied him. How human, and hence how modern it all is. Envy, envy, envy—how it creeps into human life. A man becomes wealthy and a hundred men envy him. A minister achieves success in a pastorate and his fellow-ministers envy him. A girl has pretty clothes and her associates envy her. A young man is popular and his fellows envy him. Wealth, social position, achievement, talents, cause envy, and envy is deadly to the spiritual life. It would be as startling as it would be tragic to know how much envy there is in the hearts of many who are professing Christians and leaders in the church. Happy is that man who can see others surpass him, or who can look upon the superior advantages which others enjoy and still keep envy out of his heart. Keep thy heart with all diligence and do not allow envy to enter therein.

"And Isaac departed thence, and encamped in the valley of Gerar." An old colored man once told a judge that the only way he could get along with his wife was to be "where she ain't." There are a great many people in life of that stripe. The only way one can get along with them is to be "where they ain't." Fortunately for Isaac, there were other places to go, and he lost no time in going. It is a different matter when one, by virtue of circumstances, is obliged to remain where such an one lives, but the old saying that it takes two to make a fuss is true. The man who is determined to get along with folks can usually find a way out. Isaac never did any great thing, as did some of his predecessors and his successors, but he left us an example that we should do as he did in dealing with people who are bent on making trouble. It must be remembered, too, that Isaac was not a coward. He had a great household and he could have stood for his rights, but he preferred peace and he was willing to pay the price of peace. When the Philistines filled up the well which his servants had dug, Isaac moved on and had them dig another. Eventually he found a place where there was "room." "Blessed are the peace-makers for they shall be called the children of God."

"And Jehovah appeared unto him the same night, and he said unto him, I am the God of Abraham thy father; fear not for I am with thee and will bless thee, and multiply thy seed for my servant Abraham's sake." God offered identification—He was the God of Abraham, Isaac's father. He is the same yesterday, today, and forever. He was a God who knew his children personally. And His message was one of comfort and courage. It might be added that it was no coincidence that Jehovah appeared to Isaac in the light of his action heretofore. The angel of the Lord ministers unto those who would do his will.

"And he builded an altar there, and called upon the name of Jehovah, and pitched his tent there; and Isaac's servants digged a well." Isaac put God first. He builded an altar and called upon Jehovah. He was going to establish his home there and he was going to establish it right. It might be a fine thing if this verse could be burned into the hearts of the parents of our country. There are not wanting signs that would indicate that the family altar is sorely needed in our modern homes. It might make a tremendous difference in a number of homes if, like Isaac, the man of the house should establish an altar. Happy is the nation whose God is the Lord, but the nation can never have God as its Lord until He is the Lord of the home.

Teaching Points.

1. Material blessings come from the hand of Jehovah.
2. Material things are only one test of a man's real greatness.
3. Envy hurts the one envying more than the one envied.
4. Envy usually foments trouble.
5. Blessed are the peacemakers.
6. One of man's chiefest rights is the right to give up his right.
7. To suffer personal inconvenience is far better than to sacrifice one's ideals.
8. A good test of a man's character is the way he treats those whom he regards as his enemies.
9. The meek will God guide in judgment and the meek will He teach His way.
10. The God of our fathers will be the God of their sons.
11. The best foundation for a home is a family altar.
12. An altar has no value unless one uses it.

CHRISTIAN ENDEAVOR.

May 23, 1926.

"CHRIST CHANGING CHINA."

(Missionary Meeting.)

Topic: *"How is Christ Changing China?"*

Scripture Lesson: Isa. 61: 1-3.

Daily Readings.

Monday, 17th. Christ brings light. Jno. 1:1-13.
Tuesday. Transforms life. I Tim. 1:12-17.
Wednesday. Offers higher ideals. Matt 5:1-12.
Thursday. Honors womanhood. Jno. 4:1-26.
Friday. Saves childhood. Mark 10:13-16.
Saturday. Sanctifies business. Matt. 25:14-30.

Some Bible Hints.

The Spirit of God is at work in the minds of the Chinese, slowly breaking down opposition.

Preaching will never become obsolete. It is a divine method of moving men.

The healer, the physician, is God's messenger, whose work makes a deep impression and wins many hearts.

The time of sowing may be long, the reaping time comes at last. Joy follows long struggle in China as elsewhere.

Suggestive Thoughts.

God uses all human agencies to change China and open the heart to the word. Commerce and politics, which mean contact with the outside world, are working change.

The influence of Christ steals into the minds of a people long before they publicly confess Him. This is happening in China, as witness the improved condition of women.

Christ works through His people. His best contact with China is through consecrated missionaries.

Even world events may help to change China. The return of the Boxer indemnity by America, and the use of the money to educate Chinese, has already worked great changes.

To Think About.

How is the church trying to change China?

What is there in China that needs to be changed?

What effect has the revolution had in changing China?

FAMILY ALTAR.

(Continued from page 10.)

tered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."—II Cor. 3: 2-3.

We can take Bibles to the heathen lands, we can offer the Scriptures by the wholesale at home and abroad, we can plead for more prayer, more Bible reading and more church attendance, but all of these things are vain if men fail to see in us the living Word of the Father. A Christian is an open book. A confessed disciple of the Master bears a great responsibility. He is an epistle of Christ for others to read.

Paul, in his missionary work, early recognized that the best kind of Christian propaganda he could get, was not a parchment of the Scriptures written in ink, but a Barnabas, and Apollos, a Timothy, in whom was transformed life. He wanted to see it, not graven in cold stone, but written in love-warmed lives and sweetened characters and kindlier dispositions.

Christianity is at its best when it is exemplified in a life! Preaching is necessary for inspiration, for devotion, for leadership; but the best kind of evangelism is that which has its source in a Christ-controlled life. Our characters may be compared to Gospels or epistles. We started the first chapter when we came to Him. Did the Gospel stop there?

Folk can read that living epistle if they be of any land or nation on earth. They can tell a right heart and a loving soul. When the Spirit of the living God moves over our little lives, it writes messages far more potent than those of ink or graven on stone.

We are writing now the messages which others must read. Let us write a Gospel which will have Christ in it:

"We are writing the gospels, a chapter a day,
In the deeds that we do and the words that we say;
Pray, what is the Gospel according to *you?*"

Rev. Vincent G. Burns.

JOHN.

(Continued from last week.)

All cry out peace, where there is no peace. Paul was accounted an enemy for opposing the false doctrine in Gallacia, but he observed that they should do nothing against, but for the truth. If the good Spirit should whisper in the ear, must it not be proclaimed on the housetop? Let the people grant that liberty to watchmen.

CHAPTER XIV.

Let us carefully, in the fear of God, look over this section. The first part that calls our attention, are comfortable words from the great Redeemer, concerning the mansions of glory prepared in heaven for all the Lord's friends. The direct way to those bright, celestial mansions is the Lord Jesus, by trusting in Him at all times, by obeying the Word, and walking in His footsteps—this is the direct way to heaven.

Philip besought the Lord to show them the Father, and that would satisfy them. Pay attention to the answer. "Have I been so long with you, and yet hast thou not known me?" Philip thought he knew Jesus, and believed Him to be the Son of the Father; but it was the Father Philip desired to see. Thus sayeth the Lord, in plain words, "He that hath seen me, hath seen the Father, for I am in the Father, and the Father is in me."

Notice the seventeenth verse. The spirit of Jesus was always in the world, in light and operation; but under the gospel dispensation, the spirit is in the saint. The spirit of Jesus in the soul shows us plainly of the Father, when His divine love in Christ is shed abroad upon the heart; for God is love in His divine nature, and this is the love of Christ and the love of God n Christ Jesus.

In the twenty-sixth verse, the Comforter issuing from the divinity of Christ comes in the name of Jesus. Reader, I expect you consider things respecting the Lord God, as the Reformed Churches do—that is, you confess and adore three distinct persons in the Godhead, and that each person is truly very God; yet they are not to be considered as three Gods (although you thus speak), but one God. I praise you for honoring the Son, even as you honor the Father; but how would you support your theology against an argumental deist who might advance the following interrogatives, viz: If you call God the Father a person, the Son being in the Father, He must be included in the first person. Then to hold up the Son distinct as the second person, you must draw Him from the first person, and this must mutilate the first glorious person. And holding up the Holy Ghost as the third divine person in the abstract, you rob the Son, who has received the Holy Ghost without measure. And, moreover, the most high God is a spirit, and there being but one Holy Ghost, and that is the adorable Father, and the adorable Son possesses the fullness of the Godhead bodily. It appears that the pure light must be found in the following interpretation, viz: The word *trinity* is not found in the Scripture, but we read of *three* that bear record, and we need some word to convey our meaning, as we use many proper words not found in holy writ. Then to prevent the inaccurate manner of confounding one thing with another, perhaps the truth lies here: The glorified person, Jesus Christ, is the everlasting Father, and the Prince of peace; therefore, the glorious three divine essentials that we call trinity reside in the one divine person Jesus Christ. "Great is the mystery," etc.

Our Redeemer bears three significant appellations to the one divine person, viz: Christ, the divine light; Jesus, the divine life, for he that hath the Son, whose name is Jesus, hath life; He is the Lord God, that is divine love (John 15:9). Continue ye in my love. Thus it appears that light, life and love count three, but not to be separated. Say Father, Word and Spirit are one God. Rain, hail and snow are one water.

CHAPTER XV.

The contents of this chapter may be illustrated under the similitude of a vine, the invisible root, and the branches, which the root nourishes through the vine.

As touching the parable, note. The invisible root issues forth a tender sprout; it advances to a branch, and progresses to a substantial vine, forcing an ample shade. One exclaims, saying: "I sat down under his shadow, with great delight." The interpretation appears to be thus: This root is the eternal Father; the vine that proceeded and came forth from the root, represents Jesus the Son, as produced by Him; and the outside covering may represent the visible human substance. Observe that vine was eternally in God the root, and therefore was God, and should never be considered in the abstract (John 8:42).

Thus it was, and so it is—the vine was in the root, and the root was and is in the vine; and so it will be forever. Amen.

Again, when a believer—one who believes with the heart unto righteousness, receives a measure of the Holy Spirit; yea, partakes of the divine nature, his spirit is grafted in the vine, and of course partakes of the root and fatness, and bears the fruit of the Spirit.

For a further illustration of this blessed subject, let it be observed, that those believers who improve what God gives are changed more into the divine likeness, whereby they are purged and more refined to bear much fruit; but those who, by negligence, are led away by the errors of people who are accounted men of taste and fashion, they fall from their love. This may be done gradually, almost insensibly, by reason that the spiritual communication seems to cease. Although they hold on their form and name to live, yea they pray daily, yet receive no answer by refreshings from divine presence, so they cease to bear the fruit of love, joy and true peace; the divinity removes them from his precious ones, who are led by the spirit. Such may abide in the visible body of Christians to the last day, as the foolish virgins did, who, by losing the life of religion, the light must decline with the life; then at the trying hour of death or judgment, their faith will fail, the last spark of hope will perish, and those dry branches be cast into the fire.

Let us hear the conclusion of this mysterious chapter. The way to abide in Christ is to live by faith, in a line of holy obedience, whereby your faith is justified before God and men. Let the dviine word dwell richly in you; so will you abide in His love: His joy will remain in you, and your joy will be full. The following axioms call our attention: First, if Christ be divided from the Father, so are all His members; secondly, the only way that fallen men could ever be in union with their Maker was effected by divinity and humanity becoming one; thirdly, if Christ be not God, how do believers in the vine partake of the root and fatness?

CHAPTER XVI.

HERE is shown that the Holy Spirit, in that degree as was promised to the gospel age, was not then come, but still promised. The Lord told His little family that unless He went away, the Holy Spirit would not come; but if I depart, "I will send Him unto you." He will reprove the world of sin, etc. The Blessed Spirit glorified Jesus by taking of His, and showing the same to the people. Should any one ask, what are His? the answer is: all that the Father hath ar his (verse 15). How are they to be divided into two persons, and each person to be considered very God? The chapter is not very occult or mysterious, for he that runneth may read and understand. The last verse is loaded with consolation for the truly pious. In the world they will meet with tribulations, but in the Redeemer they will enjoy peace. O what are earthly troubles when compared to heavenly joys?

CHAPTER XVII.

To know the Father and the Son, is life eternal. Jesus spake with lips of flesh and man-like voice, saying to His own divinity, the Father, I (in person) have glorified Thee on earth, in my state of humiliation; have finished the work Thou gavest me to do, as is sure to be completed quickly: and now, O Father, glorify Thou me with Thine own self, with the glory which I had with Thee before the world was. If Jesus existed in, and with, the Father before the world

was, He existed before time, which was, and is, and will forever be, eternity. Thus it is written, the Word was with God (before time) and the Word was God, in essence and ease. Therefore, Jesus cannot be inferior, only as He condescended to act in the capacity of a servant, and became thus in the world poor, that through His poverty we might be made rich! In consequence of which, He was not popular among the great, but by such grace and condescension He merited the highest encomiums, viz: that He should be highly exalted, and His name be above every name; and at that name, creation must bow.

Jesus, the highest name that's given,
Filled with the Deity;
No other God in earth or heaven,
To Him all glory be!

To proceed in the illustration of this divine mystery, the author could produce a number of sacred texts to show that the Redeemer is called Jehovah in the Old Testament, and Lord in the New Testament. As for our Redeemer, the Lord of Hosts is His name (Isa. 47:4). It was the spirit of Jesus that spake by the mouth of the prophets, as Peter writes. When Jesus was drawing the business to a close, he appears to make no distinction between his mother Mary and other holy women. He said unto her, while bleeding on the cross, "Woman, behold Thy son." Then addressed His disciples, saying, "Behold thy mother." Whosoever shall do the will of God, the same is my brother, my sister and mother. The morning He arose, he saw Mary Magdalene, and said: "Touch me not, for I am not yet ascended to my Father." There is surely a mysterious sense in this expression. Matthew observes how the holy women held Him by the feet and worshiped Him. Those were suffered to touch His feet. Perhaps the words are to let us understand that when He ascended to the full glorification of the flesh, He put off all that was of Mary the mother, and put on all that was of God the Father. Thus the human substance became all divine, the same as the immaterial spiritual substance. This is substantiated by the person of Christ being glorified with all the Father's infinite glory. The prayer of the holy Redeemer loudly calls our attention. He first prays that the apostles might be kept pure, for the grand purpose of establishing His last will, and erecting the Christian Church. His second request was, for all who should believe on Him through their word (verse 20). Let us labor to believe the apostles, as also to obey, and through that intercession we shall surely be saved.

CHAPTER XVIII.

THIS chapter reports the sufferings of the just one, in order to save the unjust from the executive wrath of the law. No pen can write, no tongue can speak, nor heart conceive what the Redeemer endured. Let a Christian who hath passed from death to life recollect the misery his soul underwent, and the burden he bore when wrath was revealed from heaven against him, when snares surrounded him, and pains like hell took hold on him; then by faith, view the Lord on the cross, bearing the sins of the whole human family, not only by revelation, but in the execution; then let him realize the human family, which was, is, and is to come to the last generation, and all their sins in thought, word, deed, and what those crimes against the Most High justly deserved; then think of the suffering of the great Redeemer, to make our salvation possible. O candid reader, will you still sin on, grieve His spirit and die? Some of our learned authors attempt to lighten the burden, or load, that I suppose the Lord bore; for they assert that He suffered only for a few elected ones. Believe it who can; I cannot.

In verse 36, our Lord informs us that His kingdom, or Church, though in the world, is not of the world; therefore, human work, in constituting, or building up His temple, is nothing but the perishable stuff that the pure fire will consume, yet the word abideth forever.

Here we read of Peter's fall. Let it be observed that Peter denied his Master entirely through fear, and not enmity. The dread of the Jews, and the power of the Roman empire sent terror to his soul, which extorted a lie, and an oath to confirm it But the Jews did not swear in a common way, as the vulgar men swear in Christendom, viz: by the great and awful God! Nor did they curse, as our miserable men do, who try to sink each other's soul to hell. Any binding word to yes, or no, was swearing; and any bad wish to themselves or others was then, and is now, deemed cursing. Moreover, this happened before Peter was inspired; therefore, he obtained pardon Then when converted to the Christian faith, knowledge and understanding, he was able to strengthen his brethren.

CHAPTER XIX.

THE crown of thorns, intended to mock and punish the Lord, yet it was allusive to His crown of glory; and His mock-priest's robe, had its signature in conformity to His priesthood.

In verse 24, the soldiers cast lots for his upper garment—coat or vest; as having no seam, the soldiers agreed not to lacerate it, but cast lots. David foretold this very thing (see Psa. 22:8). "For my vesture they cast lots." This seamless coat had a divine significant meaning; even the union subsisting between the divinity and humanity of the Redeemer: this is more than conjunction. The collected wisdom of Jerusalem asserted, the Son of God must be equal to God; and therein they charged our Lord of being guilty of blasphemy! But some have and do acknowledge Jesus the Son of God, yet hold Him inferior to His Father. This impression came at first from anti-Christ, and innocent men may embrace the doctrine, for lack of deeper understanding. In Christ was life, even eternal life, which is the *esse,* or eternal existence of Jehovah. That life He yielded up on the cross, for He had power to lay it down and take it up again! He is "Jehovah, our righteousness."

CHAPTERS XX, XXI.

NOTE the 20th and 23d verses. Thus the Lord spake to the apostles, that whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained. As the writers of the gospel wrote as the spirit of Jesus directed, we may judge by the Word as touching our present state of soul; as to our faith, experience and practice.

In verse 28, we read what Thomas expressed respecting his faith in Jesus the Son of the Father, "My Lord, and my God." Christ received the encomium. Attend to a proper examination for a gospel minister to pass through. Lovest thou Jesus more than all your earthly friends? If so, show your love to Him by your zealous regard to his Church, whether in prosperity or adversity. In the close of the apostle John's gospel, we are told that all is not written that Jesus said and did; but infinite wisdom gave us full enough, and no more; therefore, the gospel contains a complete system for the faith and good economy of the Christian Church. If so, then, every addition is human corruption; that is not only defective, but presumptive, and dangerous to society, both civil and religious.

THE ACTS.

CHAPTERS I-V.

REMARKS ON CERTAIN TEXTS.

LUKE wrote this narrative, and dedicated it to a certain significant name, viz: Theophilus, which, being interpreted, is *A Friend,* a lover of God. He writes as an eye and ear-witness of things said and done by his Master, from the first to His ascension.

In the 6th verse, the apostle publishes their ignorance before Penticost, in hoping that their Lord would restore the kingdom or government to Israel, who were subjected to the Roman pagan empire. Judas is here numbered with the other apostles. Jesus continued with His people after His resurrection, just forty days, according to order; He then led them a distance, blessed them, and ascended upward beyond sight!

—From "Divine Oracles Consulted," by James O'Kelly.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dears:

We all went over to Durham to the Convention. Yes, and your editor saw some of your mothers—Yes, and it would be great if we could all see each other some time, together. Wouldn't that be great? And while we are talking about your Korner, a good friend of yours said, "Put the picture in the Korner when it is done—the one that wins the Big Prize, and I will pay for it." Yes sir, really and truly. Now, dears, when you have painted the picture in this contest and its all beautiful, and you have written the story that goes along with it. Wait, look out there! Into the Kiddie Korner it will go—as sure as sure can be, and there will be Your Name, if you are the one who draws the best picture.

Now! Listen again! Here's the Contest. You listen to a good story—a good Bible story—mother will tell you one or your Sunday School teacher—then sit down and draw the picture of that story on drawing paper. Then write that same story in your own words, dears. Sign your name to it and send it to your editor (Miss Madge Moffitt, Burlington, N. C.). The three best ones will be chosen, Kiddies, and the pictures put in our Kiddie Korner. Besides, there will be three prizes—three pretty gifts, to be given away. You understand now, boys and girls?

Away we go now to ask Mother.

YOUR EDITOR.

"The little children in Japan
Are fearfully polite;
They always thank their bread and milk
Before they take a bite,
And say, 'You make us most content,
O honorable nourishment!'
"The little children in Japan
Don't think of being rude.
'O noble, dear mamma,' they say,
'We trust we don't intrude.'
Instead of rushing in to where
All day their mother combs her hair."

MARY'S LITTLE LAMB.

Every one of the children of the Kiddie Korner have heard of "Mary's Little Lamb." Well here is the story of the lamb by one who knows:

I am sitting tonight in the Baptist parsonage in the town of Sterling, Mass., about forty miles from Boston. Through about a foot of snow I went down to the barn and wood shed, which in part is made of the old school-house to which Mary's lamb followed her one day. The poem, "Mary Had a Little Lamb," is as familiar to many children as the letters of the alphabet; and I wish to say here that there was a real Mary Sawyer, who owned a lamb which went with her to school in the house which originally stood about two miles from here, but was later sold, removed, and built into the barn above mentioned.

Mary E. Sawyer was born March 22, 1806, more than one hundred and twenty years ago, and seven years later twin lambs were born to an ewe of her father's flock, but the sheep mother would only own one of the lambs; so Mary took the other and mothered it. Seven months later, the lamb followed her to school one day, and before the teacher came, some of the boys suggested that Mary put the lamb upon her desk, which she did, and the lamb went to sleep. But later it waked up and kicked and scrambled out of the desk. This made all the children laugh, and of course the teacher had to put the lamb out; but she did not scold Mary. She only laughed with her and the other children. The lamb stayed all day and went home that night, never to come back to school again. But fame awaited this little sheep. Several days later a young Harvard student, John Roulstone, who was a friend of the teacher, visiting in the neighborhood and hearing of the incident, wrote:

"Mary had a little lamb,
Its fleece was white as snow;
And everywhere that Mary went
That lamb was sure to go.

"It followed her to school one day,
Which was against the rule;
It made the children laugh and play
To see a lamb at school.

"So the teacher turned it out,
But still it lingered near
And waited patiently about
Till Mary did appear."

Fortunate youth

THE educational opportunities for the boys and girls of the South are keeping pace with the leadership of the South in the economic progress of the Nation. This is seen in the following facts:

In the last twelve years more than $125,000,000 has been spent for the construction of new school buildings in the states of the South served by the Southern.

In 1900 there were less than 73,000 school teachers in the states of the South served by the Southern, and the appropriation for education amounted to only 90 cents per person living in these states. In 1922 the appropriation was $6.85 per person, and the number of trained teachers had increased to 139,309.

In 1900 only 64.8 per cent of the children of school age in these states attended school, while the average for the nation as a whole was 72.4 per cent. But in 1922, the latest year for which complete figures are available, 81.4 per cent of the children in the states of the South served by the Southern attended school, while the average for the nation as a whole was 81.2 per cent.

The growth in the educational facilities of the South, as well as the number of children that can take advantage of them, is one of the fortunate and direct results of the prosperity that has come to the South.

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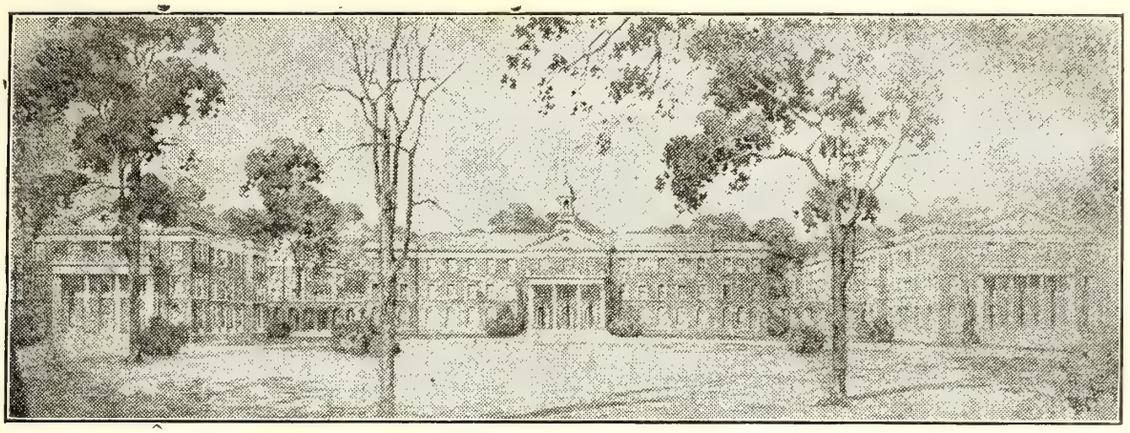

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OBITUARIES.

BARBER.

On April 11, 1926, Mrs. Sarah Addie Barber departed this life, being 61 years, 8 months and 14 days of age.

She was the daughter of Benjamin U. and Eliza Thomas, and neice of the "White Pilgrim. She married David R. Barber, December 20, 1893,

She is survived by one daughter, Odessa, and two sons, Dewitt and Dan; one step-daughter, Mrs. T. U. Adams of Raleigh, N. C., and six step-sons, L. T. Barber of Palmetto, Fla., P. F. Barber, Helena, Miss., Fred H., Arley E. and William C. Barber of Owaka, S. Dakota, and B. A. Barber of Elon College, N. C.

She also leaves one sister, Mrs. J. P. King, and four brothers, Geo. L., Dan H. and Charlie B. Thomas of Burlington, N. C. and J. Lee Thomas of Spencer, N. C.

She was preceded to the grave by her husband about sixteen months. Truly a good woman has gone. God knows best.

Her health had been failing since the death of her husband. She suffered from bronchial pneumonia in January, from which she never regained her health. She bore her afflictions with Christian fortitude and humble submission.

She was a member of the Presbyterian Church of Burlington, N. C., until her marriage, when she joined Shallow Ford Christian Church with her husband, of which she remained a faithful and devoted member until her death. Her family, the church and the community will greatly miss her.

Though the day was inclement, yet the church was filled with friends and neighbors while the last rites to her memory were being conducted by her former pastor, the writer, assisted by Rev. T. J. Green of Elon College, her present pastor, and Rev. C. E. Gerringer of Ether, N. C.

The grave was covered with wreaths of various design made by skilled hands of beautiful flowers.

"She is not dead, but sleepeth, and shall in the beautiful spring time of the sweet bye and bye, come forth and live forever in the Eternal City of our God."

J. W. PATTON.

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WILLIAM SMITH.

Brother William Smith fell asleep in Jesus Saturday night before the first Sunday in this month. Brother Smith was 69 years old. He was a generous Christian man, a faithful member of the Christian Church at Pleasant Ridge. On April 3d, in the evening, he ate his supper early, and said to his family that he would step over and see their new neighbors who had just moved in and see if he could help them in any way. He was always wanting to help somebody.

His family retired at their usual time and slept soundly, and on rising next morning, found that he had not returned. They immediately went in search of him and found him lying in the path dead.

So far as the family knew, he was in his usual health.

Brother Smith was a worthy man and the neighborhood sustained a great loss in his death. There was a beautiful account and history of his life read at the funeral by one of his friends.

God bless the memory of this dear brother who was loved by those who knew him.

He leaves to mourn their loss a beloved wife, three sons and two daughters, several brothers and a sister, and a host of friends. God bless the bereaved.

Monday morning the funeral services were held in Colfax Tabernacle, and about twelve hundred people were present to testify by their presence the esteem in which he was held. At noon, his body was laid away in the Colfax cemetery. The floral offering was beautiful and abundant.

The writer was assisted in the ceremony by Rev. T. L. Hill of Colfax and Rev. H. L. Powell of Greensboro.

P. T. KLAPP.

WILEY.

Mrs. Mary E. Wiley, widow of J. C. Wiley, was born October 9, 1844, and died April 16, 1926, at Charlotte, N. C. She was united in marriage to J. C. Wiley, December 21, 1869. Rev. W. S. Long performing the marriage rite.

To Mr. and Mrs. Wiley were born eight children, four of whom are living. Her husband has been dead about fifteen years.

She was a member of New Providence Christian Church and had been for a number of years. For some years she had not been able to attend services.

A good wife, mother and friend has fallen asleep. Funeral services were conducted by the writer, assisted by Rev. T. E. White. The interment was in the church cemetery.

P. H. FLEMING.

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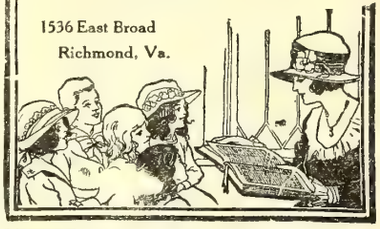

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, MAY 20, 1926. NUMBER 20.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Dr. Cadman Gets Gold Medal.—

On May 6th, the National Institute of Social Science presented Dr. S. Parkes Cadman with a gold medal in token of the great services he has rendered as a religious leader. At the same time the institute honored three other Americans—Miss Mary Schenck Woolman for her work in vocational and industrial training; Mr. Stephen Tyng Mather for his services in the national park administration, and Clarence H. Mackay for his contributions to music.

Southern Baptists Believe Genesis.—

The Southern Baptist Convention, meeting at Houston, Texas, went on record recently as favoring the creation theory of Genesis and holding that man is a special creation of God and rejecting all other theories that he evolved from a lower form of life. The resolution was made as a statement by the newly re-elected president of the Convention, Dr. George W. McDaniel, of Richmond, Va., and was passed without a dissenting vote.

Government Gets Art Collection.—

Mrs. Elizabeth Robins Pennell, widow of the artist Joseph Pennell, called at the White House to tender to President Coolidge the art collection of her husband, which under his will goes to the Library of Congress. The collection contains a number of Whistler's paintings and other rare pictures, together with manuscripts and copyrights. At Mrs. Pennell's death the entire Pennell fortune will go to the government for their upkeep.

George R. Stuart Dies.—

Dr. George R. Stuart, one of the most outstanding ministers of the Southern Methodist Church and of the South, died May 11th at his home. He died almost suddenly from a heart attack following a long illness. He had been for the last eleven years pastor of the first Methodist Church of Birmingham, Ala. Dr. Stuart was born in 1857 at Talbot Station, Tenn., and his early life was spent on the farm. He was licensed to preach in 1879. Later he was admitted to the Holston Conference. For sixteen years he was an evangelist, and in that capacity became one of the best-known figures in the American pulpit. Dr. Stuart has served his Church as pastor, evangelist, and college professor. He has stood firmly for the great moral issues throughout the forty-four years of his ministry. He was a leader of the multitude, and beloved by those he led.

Dedicate Tablet for Chaplains.—

A tablet was dedicated in Arlington National Cemetery to the memory of the twenty-three chaplains who lost their lives in the great war. Only chaplains who themselves had participated in the conflict had parts in the dedicatory service. Father Francis P. Duffy, chaplain of the 169th Infantry, of the Rainbow Division, delivered the address; Dr. Jason Noble Pierce, senior chaplain of the second division, read the roll of honor; Bishop John N. McCormick, senior chaplain of the American Red Cross in France, delivered the invocation; Rabbi Morris S. Lazaron pronounced the benediction, and the chief of chaplains, Col. John T. Axton, presided at the service. Varied faiths joined in this service commemorating the heroes of the chaplaincy, and made common cause as all men should, stepping across the man-made barriers which, after all, alone stand between us.

Alton B. Parker Dies.—

Alton B. Parker died suddenly in Washington while riding in his automobile on May 10th. Mr. Parker was apparently in good health until death took him suddenly. It is believed that death resulted from heart failure. Alton B. Parker was the former chief judge of the Court of Appeals and the democratic standardbearer in the presidential campaign of 1904. Alton Brooks Parker rose from the drudgery of an obscure farm boy to the highest judicial position in the State of New York and to the Democratic nomination for the presidency in 1904. He was born at Cortland, N. Y., on May 14, 1852, and was educated at the Cortland Academy and the normal school of his town. He studied law at the Albany law school and was graduated from that institution in 1872. Since 1904 the former chief justice of the New York Court of Appeals has practiced law as the senior partner of Parker, Hatch and Sheehan. He had served as president of the American Bar Association, and held many other places of trust and honor.

Calls for Mass Production in Religion.—

Mr. Edward W. Filene, a prominent Boston merchant and former president of the United States Chamber of Commerce, speaking before the central department of the Y. M. C. A., in Chicago, called for mass production in religion to keep pace with the mass production of wealth. He declared that we can not get back what was lost in the war in three generations unless there is a mass production in religion. We do not know just what Mr. Filene had in mind as mass production, but we are prepared to agree with him in so far as to say that never before have we needed a more thoughtful attacking of the problems confronting Christianity. It does not mean getting Church members so much as it means a bringing of men and women to a profounder and more tolerant thinking about the great fundamental issues of religion. We must have an education in great things rather than in doctrinal points which can never do other than divide. We must lay aside our mad fighting of each other and turn our strength into the channels of constructive religious work. We can not win until we make the 60 per cent now not Church folk or Christians respect us who profess His name and the Church which we represent.

Polar Explorers Succeed.—

Three days after the first successful flight to the north pole in the history of the world had been completed by Richard E. Byrd, brother of the Governor of Virginia, on his three-engine airplane, the "Josephine Ford," Raold Amundsen, with the great Norge dirigible balloon, duplicated Lieutenant Byrd's feat. The *New York Times* and the *St. Louis Globe-Democrat* received the first radio message ever sent from the north pole. The Norge, in which Amundsen and his sixteen companions made the flight, continued its trip to Nome, Alaska, crossing in the flight an unexplored area of more than a million square miles. Most of the journey lay in the land of the midnight sun, and so the trip was a daylight trip throughout. Twenty-five men have now seen the north pole. These are the six men in the Peary expedition, who discovered the pole in an eight months' dog-sled trip, Richard E. Byrd and his pilot, and the seventeen men on the Norge. Raold Amundsen is a national hero. It was he who first saw the south pole on May 14, 1911, beating four other expeditions from as many other countries to the southern pole.

British Strike Ends.—

The British labor strike which had tied up the entire industry of England since midnight of May 3rd, came to a close on Wednesday, May 12th. The officials of thee Trade Union Congress visited Premier Baldwin, at the Downing Street residence, and immediately announced that the strike was called off. The government had previously declared that no negotiations could go forward for the settlement of the miners' grievances which originally brought about the trouble and caused the calling of the sympathetic strike by the Trade Union Congress, until the strike was called off. The officials of the Congress surrendered so far as coming to the terms of the government. The wheels of British industry ceased turning dramatically at midnight of the 3rd, and as dramtically started again. Wires were busy carrying telegrams to the various headquarters of the strikers all Wednesday afternoon, and it is believed that all unions will promptly obey the orders of the congress. Negotiations for the final settlement are to be resumed.

The right to stop work is every man's privilege, but to stand in the way of another's working is a questionable right. The strike is a dangerous weapon, and in using it both sides are sure to lose in the long run. If capital would give justice and labor be content with justice, things could move smoothly along.

NOTES-PERSONALS

Programs and announcements should be sent in at least two weeks before the event is to take place, to insure proper insertion in THE SUN. Recently we have had to omit some things that would have been of interest to many.

His many friends will rejoice to learn that Rev. V. T. Crawford, now R. F. D., Roanoke, Va., is very much improved in health and is ready and willing to take work in the active pastorate again. Here is hoping that some of our Churches will secure his services.

If any SUN readers have unpaid pledges to Men and Millions they should make a sacrificial effort to pay off a part or all now due before July 1st. The Durham Convention ordered the Mission Board to close these accounts then, so far as the Mission Board's management is concerned.

This issue of THE CHRISTIAN SUN is worth a whole year's subscription to any young person who desires to be something. It contains one article every young person seeking an education should read—not once, but again. Get the spirit of it. Read the "Suffolk Letter," then ponder over it.

Miss Pattie Coghill, Field Secretary of Religious Education of the Southern Christian Convention, is at the Lakeview Hospital, Suffolk, Va., where she underwent a successful operation for appendicitis on Friday, May 14th. Miss Coghill is doing very well and hopes to be out of the hospital soon, although she will not be able to take up active work for a few weeks.

The following is received with gratitude and will be of interest to many SUN readers who are acquainted with the contracting parties: "Mrs. David Samuel Farmer, Sr., requests the honor of your presence at the marriage of her daughter, Esther, to Mr. William LeGette Blythe, on Wednesday, May 26th, 8:30 P. M., 206 Tate Street, Greensboro, N. C." Miss Esther Farmer, who is an esteemed graduate of Elon College, has our best wishes, and Mr. Blythe our congratulations.

THE SUN'S editor, after attending the Virginia Valley Sunday School and Christian Endeavor Convention at Leaksville, was privileged to ride through the Shenandoah Valley from Tenth Legion to Staunton last Saturday and then by rail over and under the mountains to Charlottesville. This Valley is now one grand, good, glorious sight to behold. The wide-spreading wheat fields, with their deep, dark green, are just ready to burst into head, the light-blushing green of the graceful, bending rye waves a welcome to the passes-by, the barley already in full head is putting on a mantle of pink before bursting into full blossom, the dogwood in its full blossom of white interwoven with a score of hues of green, make the mountains that skirt the Valley a mad revelry of glorious coloring. Beautiful farm houses, great old fat horses, herds of lazy cattle, flock of grazing sheep suffice for a picture to gladden the heart and cheer the soul of man. The great, good God certainly dealt with this Valley out of a generous and a lavish hand. Beautiful at all times of the year, in the springtime it is a paradise for beauty, symmetry and restfulness of scenery and of coloring.

David Jones to Whom it Concerns.

I, David F. Jones, was baptized in the Church of England. Because of convenience went to Sunday School connected with Independance, or Congregational, Church before six years old. Continued till I was eighteen years old. About fourteen years of age on going to a young minister's Bible class and hearing that men of God were praying us to accept salvation in and through the Lord Jesus Christ, I was surprised and yielded to God's gracious entreaty and was a happy believer. Joined the Congregational Church, and with other Sunday School Scholars became a student of God's Holy Word. One has various experiences in learning the Bible and its wonderful teaching and truths, but it is worth all the study one can give it. Various doctors sometimes teach differently. But as time passed on, I was more determined to follow on and to know all I could of the Word. I found a little company whose determination was to follow on and look to the Holy Spirit to teach us. Thus, following on, I learned more and more of God's Word. Staying with them, or some like them, I continued till I came to U. S. A. and found myself at Mt. Auburn Christian Church in North Carolina, and a good friend in Rev. Daniel Long.

3259 Encical Avenue, D. F. JONES.
Alameda, Calif.

NOTICE.

All delegates who expect to attend the special session of the Eastern North Carolina Conference which meets with Liberty (Vance) Church May 29th and 30th, and desire entertainment, please notify W. G. Winn, Chairman of Entertainment Committee, R. F. D. No. 1, Henderson, N. C.

BIBLE'S RANGE OF PRICES.

The Bible is not only the greatest seller in all literature, but it has the greatest range of prices. A complete copy of the Bible is published by the American Bible Society and sold for forty-five cents, and yet one of the original copies of the Gutenberg Bible was sold at public auction in New York recently for $106,000.

According to the *New York Times* of April 16th, this copy was resold at the new high-record price of $120,000, it is said. During 1925 the American Bible Society issued nearly 3,000,000 Scripture portions that sold for 1 cent each.

PENNIES, DIMES, AND REMARKS.

The Mission Secretary, under date of May 17th, received a letter that did him so much good and carries such a truth for all SUN readers, that it would be unjust not to print the letter, withholding the name, as the letter was entirely personal and never intended for print. The Mission Secretary does not have the privilege of a personal acquaintance with the writer of the letter, but realizes that here indeed is a brother with whom he is in full fellowship and wishes to extend the right hand of fellowship to him here and now:

Dear Dr. Atkinson:

I have been a member of ——— Christian Church, Franklin County, N. C., for about twelve years, but as I have been away from there for several years and located most of the time where there were no Christian Churches, I have attended Churches of other denominations. Noticing in THE SUN that our Mission Board, like all other mission boards, is deeply in debt, I am sending my check for $50.00 to be added to that fund, and will try to send more later.

I thing one reason the Church is so poorly financed today is because there are so many people who were taught when children to drop a few pennies in the collection plate and have never gotten farther away from that than dimes. The Church needs dollars instead of dimes.

Yours truly,

P. S.: You may give ——— Church credit for this.

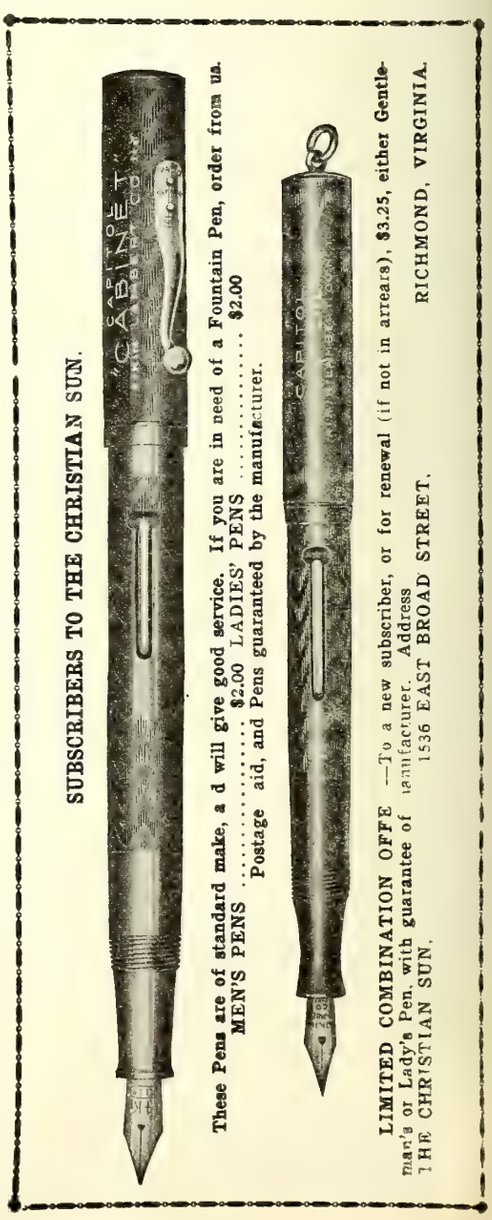
How we wish there were several thousand others of like mind as this brother in our Christian Church! Yes, the Church needs dollars, but is driven so often to get along with dimes.

J. O. A.

Character must be kept bright, as well as clean. —*Lord Chesterfield.*

SUCCESS.

He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty, or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration, whose memory a benediction.—*Stanley.*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SPECIAL CONFERENCE SESSION.

Eastern North Carolina Conference, Eastern North Carolina Conference, May 29 and 30, 1926.

A special session of the Eastern North Carolina Conference is called to meet with Liberty Church (Vance County), Saturday, May 29th, at 2:00 P. M., and continue until Sunday evening, May 30th.

Each church should send the delegates elected to the annual conference and as many visitors as wish to attend.

Entertainment will be provided for all who attend.

Addresses, sermons, music and business will constitute the program.

By order of the Executive Committee.

W. C. WICKER,
Secretary.

ALABAMA WOMEN'S RALLIES.

The Missionary Societies of the Alabama Conference will hold Missionary Rally Days as follows:

District I.

Rock Stand, Noon Day, Carver's Grove, Mt. Zion, Rock Spring.

Meeting to be held with Rock Stand, May 31st.

President, Miss Iva Hughes, Wedowee.

Secretary, Miss Annie Huey, Wedowee.

District II.

Cragford, New Harmony, Shady Grove, Dingler's Chapel, Spring Hill.

Will meet with New Harmony, June 1st.

President, Mrs. O. H. Orr, Lineville.

Secretary, Miss Alma Mitchell, Lineville, R. 3.

District III.

Wadley, Beulah, Corinth, McGuire's Chapel, Christiana, Pleasant Grove.

Will meet at Beulah, June 2d.

President, Mrs. T. H. Denny, Wadley.

Secretary, Miss Iola Hunt, Wadley.

District IV.

Antioch, Roanoke, Lowell, New Hope, Bethany, Forest Home.

Meet at Antioch, June 3d.

President, Mrs. V. E. Kitchen, Roanoke.

Secretary, Mrs. L. H. Liles, Roanoke.

These being our first Missionary Rallies in this conference, we are very anxious indeed that every church be represented in one or more of these meetings, whether they have a Missionary Society or not. We especially invite the pastors and young people.

Dr. J. O. Atkinson of Elon College, N. C., our Mission Secretary, will be with us. Let us all work together to make these meetings a glorious success.

MRS. W. M. MELTON,
Secretary.

SOUTHERN BUYS NEW RAIL.

Contracts have just been awarded by the Southern Railway System for the purchase of 45,200 tons of new steel rail for delivery during the latter part of the year. This is in addition to 46,200 tons ordered for delivery during the first half of 1926, and makes a total of 91,400 tons of new rail for the year.

The largest share of the new order (38,600 tons), was given to the Tennessee Coal, Iron and Railroad Company, and the steel will be fabricated at its Ensley, Ala., plant; 4,600 tons were ordered from the Bethlehem Steel Company, and 2,000 tons from the Illinois Steel Company.

The new rail will be in the standard thirty-nine-foot length, most of which will be of the 100-pound to the yard weight. It is estimated the rail purchased by the Southern for 1926 is sufficient to relay approximately 650 miles of track.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

1. Bible Lesson Picture Roll, 21x32 inches, per quarter $1.25
2. Sunday School Superintendent (to accompany the Picture Roll), per quarter..... .15
3. Pupils' Lesson Stories, per quarter..... .06

Improved Uniform Series International Lessons.

4. Little Bible Lesson Pictures, per quarter... .05

Group Uniform Series, Primary Course.

1. Group Bible Lesson Picture Roll, 16x20 in., per quarter 1.00
2. Group Pupils' Lesson Stories, Primary, per quarter ..... .07
3. Group Lesson Pictures, per quarter..... .04

In making order, be explicit and name the quarter for which supplies are wanted; thus: First quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

SEND ORDERS TO THE CHRISTIAN SUN.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The Illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the Number and prices.

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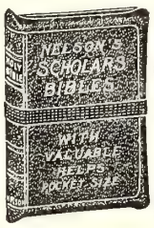

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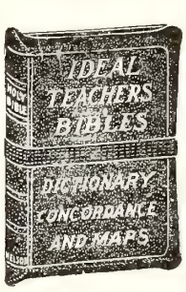

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THE CHRISTIAN SUN

1536 East Broad Street, - - - Richmond, Va.

E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

S. S. AND C. E. CONVENTION, VIRGINIA VALLEY CONFERENCE.

This Convention met in annual session at Leaksville Church, Page County, Va., May 12th to 14th. Rev. A. W. Andes is the beloved pastor of this Church and opened the Convention with appropriate devotional services. Bro. B. F. McDaniel welcomed the body, and Dr. W. T. Walters, of Burlington, N. C., delivered an inspirational address on "God's Little Ones." Thursday A. M. Rev. R. P. Crumpler, Linville, Va., conducted the devotional services, and reports of departmental secretaries were made, Bro. R. O. Rothgeb leading with a report and discussion on "Teacher Training."

Miss Pattie Coghill was expected at the Convention and was named on the program for several addresses, but it was reported to the body by wire that Miss Coghill was in a hospital at Suffolk, Va., for a surgical operation. There was much regret expressed at her enforced absence. Bro. Roy A. Larrick, Winchester, Va., the very capable and progressive president of the Convention, led in the discussion of teaching problems, and with diplomacy brought out a most timely and wholesome discussion. It was found that some of the teachers taught by the lecture method only, and would have none other. Others taught only by the question method and believed in none other. The body decided that since David could not or would not fight in Saul's armor, each would have to use the method best suited to his or her own personality and taste, but that each and all should and must make thorough and adequate preparation. After a lively discussion on methods of teaching, what to teach and what not to teach, the Mission Secretary of the Southern Convention discussed the "Nature and Necessity of the Missionary Passion."

In the afternoon, Mrs. R. C. Myers gave the report of the cradle roll, and Rev. R. P. Crumpler discussed, with analysis and precision, the necessity of "Pulling Together" if the home and Sunday School are to do their divinely appointed and essential task.

Bro. J. E. Foster, vice-president, conducted a very helpful round-table discussion on the varied problems that confront teacher, officer and pupil in the Sunday School.

This was followed by "Reports and Gleanings from the Recent Session of the Southern Convention," by several who were at that Convention. The great problems that this body faced and endeavored to solve at Durham were presented and discussed.

At the evening hour Thursday, Rev. A. W. Andes led a half-hour song service that was much enjoyed by the large audience present. THE SUN'S editor spoke on "The Source and Benefits of Missionary Support."

Friday was a full and busy day, the session opening with reports and discussion of Christian Endeavor. Dr. W. T. Walters, chairman of the Board of Christian Education, delivered a very able and effectual address on "Christian Endeavor Vision." Bro. W. C. Wampler, of the Antioch Church, one of our most consecrated Sunday School teachers, delivered the annual address, having chosen for his subject "Sunday School Problems." Bro. Wampler contends that there are many and varied problems confronting the Sunday School teacher and worker, but all of them can and will be solved well and wisely if only one will be faithful and diligent in pursuit and consecrated to the great task of the Sunday School.

Rev. A. W. Andes delivered a very timely and searching address on "Parental Authority" and showed that the Sunday School could easily accomplish its God-given work if parents in the home would exercise due authority and teach their children the fundamental virtues.

Bro. B. C. Devers, the very faithful treasurer, reported about $150 collected at the session or sent him during the year, and after all expenses were paid the Convention voted to appropriate $100 to the Board of Christian Education. Bro. L. R. Townsend, Washington, D. C., is the efficient recording secretary, and was, with the other officers of the past year, re-elected to serve the Convention the coming year.

The people of Leaksville Church and community entertained the Convention in royal Virginia Valley fashion, and hospitality and good-fellowship abounded.

The Convention voted to meet next year with Bethlehem Church, whose Sunday School won the banner at this session and carried it home with which to welcome and greet the body next year.

J. O. A.

NOT SYSTEM, BUT LIFE.

There are two homes of my acquainance, both Christian, but diverse. Let me picture them for you!

The first is methodical and systematic. Everything moves like clock work. Everything and everybody have a place and occupy it. It never gets perturbed nor disconcerted. As an organization, it is sublime. But you come away from it as if you had been in a giant "frigidaire."

The second is unorganized and unsystematic, topsy-turvy I had almost said. Neither things nor persons have been assigned definite places. Many are the half hours spent searching for articles laid down where they were last used. Meals are not regularly served. There is plenty of time for neighborly visiting. An atmosphere of opportunism pervades everything. Evidently no thought is taken for the things of the morrow. nor even of the next hour; not because of the evil of the present is sufficient for the day, but from sheer interest in things as they succeed each other in kaleidascopic order.

The reader has seen these two homes oftentimes repeated—the home of system and the home of life. Let us use them as a parable of the religious life.

These homes typify religion without a doubt. One man reduces his religion to a system, and it becomes theology. Another man conceives religion as a way of life, or something to be lived, letting beliefs and dogmas take care of themselves.

Which type did Jesus exemplify? Why did He come? Read John 10:10.

W. A. H.

MEN AND MILLIONS.

The Convention at Durham decided that the Mission Board give all those who pledged the privilege, and an urgent request, to make payment on or before July 1, 1926, and on that date that the Mission Board send no further accounts or take no further steps to collect the pledges. In keeping with such a decision, notices are going out to all subscribers who are yet in arrears on their pledges. It is greatly desired that those who pledged will put their houses in order so far as these pledges are concerned. Surely every department of the Church needs every dollar due Men and Millions, and all departments suffer because these pledges have not been paid. If those who made the pledges could realize what it would mean to the Church and to the kingdom to pay them now, there would be a great outpouring of funds to meet these pledges.

The Mission Board feels that it has done its best to keep the matter before the people, and now makes this last effort with the high hope that many will make a real sacrifice to meet these accounts and pay them off. We only wish that every account could be left squared off and that the records would be clear on every page.

True, circumstances have changed, conditions are different from what they were when the pledges were given, and yet we are persuaded that very many have paid their pledges through real sacrifice and many more can pay them by making a similar sacrifice. When the accounts are cast up, here is hoping that very many unpaid subscriptions at the present will be balanced off by July 1st, and that these funds so much needed will be given to the struggling enterprises for which the movement was begun. Let every one who owes a dollar to Men and Millions make a determined effort to pay all or a part, and through a real sacrifice do this good thing for the kingdom of our Lord.

J. O. A.

WHEN CHARACTER IS LOST.

A Talk to Young Men.

By Rev. J. F. Burnett, D. D.

Every human being is a builder of character, and from the time the child builds with blocks until the last addition is made to human character every day adds something to that which had been wrought the day before. The word character literally means to cut, to carve, to engrave, to furrow, so that when we speak of man's character we mean that which has been cut into human life by every passion, thought, deed, work, association, purpose, desire, influence, ambition and every other thing with which his life had to do through all the years through which it had come. Young man, you are today the sum total, the complete aggregate of every thought, feeling, word, book, prayer, song, play, and every other thing with which your life has been touched. You should keep in mind, young man, that you do not inherit character—you build it. It is never bestowed, never given—always built. You may inherit disposition, you may inherit money, or many other things, but never character—that you build. Every

day, every where, by every thing, the silent forces that play upon your life are cutting, carving, shaping, and making permanent that which you call yourself. If these forces be good ones, you will be changed into the likeness and stature of the Man of Galilee, but if they be evil ones, then into the likeness and the form, and the spirit of a demon. As Tupper puts it:

"For character groweth day by day, and all things aid in its unfolding,
And the bent unto good, or evil, may begin in the hour of infancy;
Scratch the green rind of a sapling, or wantonly twist it in the soul,
The scarred and crooked oak will tell of the centuries to come;
Even so mayest thou guide the mind to good or lead it to the moorings of evil,
For disposition is builded upon by the fashioning of first impressions."

The character you build is yourself, and with yourself you must live through time, and through eternity. If you do not want to live with thugs and thieves, with drunkards and libertines, with murderers and outlaws, with prostitute and criminals, then keep thyself pure, for you may become all these in yourself.

And, young man, you should keep in mind that a good character, as valuable as it is, is easily and quickly destroyed. Character is courage; character is dignity; character is the real man, and yet it may be destroyed in the twinkling of an eye. I am now an old man, and have spent all my years in building character. I have built much of it in the memory of the dangers which skirted my boyhood path and hung upon my steps through all my early years, the dangers of which I was at that time wholly unconscious; but it is now well-nigh completed—it is mine; it is all I have; it is my wealth; it is my introduction to society, and my standing in business; I have no worldly possessions, and yet I hold a high head among men, but with the consciousness that by one wicked act, by one vile or vulgar deed I could undermine the work of years, and topple my life into disgrace and ruin. Young man, your character is now in the process of the making, and the material you build into it will determine its strength, its durability, and its value. Now is the time for you to build wisely and well, for one defective piece of material builded into your life now, may, in the end, undermine your whole character. You are now where all the possibilities of manhood center and are at your command; you have a strong body, a clear brain, an untarnished soul, and a name that stands unsullied by any act of yours, and it should be your business to keep them so. Should you at any time be tempted to violate your body, and thus interfere with the formation of secretions, which, if left undisturbed, would build into blood, and your bone, and your muscle, and your sinew, a virile manhood, which would put snap in every movement of the body, and tone of the voice, resist that temptation even unto death. Face it like a man facing a wild, ravenous beast. You must defeat that vile, insinuating, disgusting, loathsome, degrading thing, or it will hopelessly enslave you, and, binding you with thongs, will scourge you with scorpions. Think clean thoughts; think clean things, and of clean things only; listen to, and tell, only clean stories; use only clean language, and select only clean companions. Better to live alone, a pure young man, than to dwell with the multitudes in sin; care for your body, it is the temple of the living God; fight the good fight; keep your body clean; avoid highly seasoned food and poisonous atmosphere.

Fight you must, win you may. There are young men, many of your age, who not only violate their own bodies, but the bodies of young women, and are mean and dirty enough to boast of their foul debauch. Should one of these corrupted souls lay hands on a sister of yours, or even speak an insinuating word to her, you would "knock the stuffing" out of him, and do it quickly, and for this you would be honored. But should not the brother of the girl whom you approach in the same manner, and for the same purpose, take a turn at your head? If you would guard the honor of your sister you must have respect for the sisters of other men. Keep away from impure women; your mother is a woman, and for her sake you should go only with such women as she would be glad to know. Young man, when you are tempted to throw away your life for the song of a siren, remember your mother's vigils which your fretting caused, her tired arms made so by your childish tyranny, her tired back on which you had no mercy, and say for her dear sake: I'll not throw my life away. Your life is the result of a thousand anxieties now forgotten, a thousand prayers that burst out of the mother heart. Your life has been dearly bought and fully paid. No purer love than the mother love, no greater service than hers for you; and if your life is to be disposed of at the price at which it was produced, your days and your strength ought to be disposed by consecrating them to the noblest possible use. It is well known that the man who once meets an impure woman in sexual intercourse, in a vast number of cases repeats the experience, which fact makes a serious and loathsome disease inevitable, and oftentimes as durable as the life of the man.

Some day you will lead to the altar a fine young woman, who is to be your lawful and wedded wife, and of her you will demand as much. You know that for all the gold of Ophir you would not take an impure woman to your heart and make her the mother of your children. And in this you are wholly right, and for it you should be commended. But why should she be expected to take you for her husband and to be the father of her children if you are not in every respect pure in body, clean in life, and upright in conduct?

That relic of barbarism, when men bought their wives, or forcibly took them from their fathers or husbands—the double standard—has led men into grievous error and hateful sins, one of which is that the wife must be above suspicion and belong to her husband, but that the husband need not be above suspicion, and does not belong to his wife. No greater mistake can be made than the setting up of two standards of virtue, one for men and the other for women. The measure which is meted to women should also be meted to men. A moral leper, regardless of sex, should be socially and domestically ostracized, and permanently banished. Young man, never take a "chance"—never pollute your body, never allow yourself to associate with an "easy," but keep yourself clean; honor womanhood, respect your own manhood, and always be ashamed of that cowardly, mean, despicable act that would lead you to treat any woman in any way that you would not have your own sister or mother treated; and, above all, be too much of a man to offer to your wife a life less clean than that which you demand of her. That old lie, which says that a young man must indulge sexually for the sake of his health and the development of his manhood is false and devilish, as science has declared and experience proved. That lie, young man has caught and held and ruined many a life of both man and woman, and you will show yourself a fool to allow it to lead you from the path of virtuous continence to a life of slime and shame.

Studiously avoid everything that would tarnish your mind, obscure your vision, corrupt your heart or stain your character; avoid everything that draws from the spiritual toward the animal; avoid everything in wit, in literature, in conversation which tends to corrupt the purity of your life. It is a sad comment upon the life of this age that it has so many depraved heads and impure hearts that the shoemaker is compelled to cut the leather, the tailor compelled to cut the cloth, and the dressmaker compelled to cut the silk to suit the licentious tastes of corrupted customers. Many books are written, many stories told, many papers published, many dramas produced, for no better purpose than to satisfy the demands of depraved lives, and tickle the perverted tastes of the public. The impurity of human lives has brought disease, unhappiness, and ruin upon thousands of young men in our own country, and in our own day. Young man, if you would escape the ills of life, keep yourself pure.

I suppose you are wondering why I have given you such advice, and spoken in such plain language, and it may be that you feel that you neither need the one nor the other. Young man, you do not know as much now as you will know when you are old, and if I can save you one pain, one regret, one weakness, it is my duty to do it; and, in after years, it will be your delight to thank me for it. I have lived long enough to know that whatsoever a man soweth, that shall he also reap; and though the harvest be long delayed it will finally ripen, and the sower be compelled to reap. Young man, from that law there is no escape. A hunter has told of finding a moose, weakened by hunger, fastened by his horns to the dead body of another moose, which evidently had been killed as they fought. The live moose could not release himself from the dead body. Always it held him down, and forced him slowly, but surely, to his doom. Paul speaks of being chained to a dead body, and cries out in indescribable bitterness, "Who shall deliver me from the body of this death?" Let me tell you that the sins of your life are so linked and fastened to you as to hold you until you die, unless you are released from them by the Strong Man of Galilee.

The things I have mentioned will rot your character, stain your life, ruin your home, and dam your soul, and in the end of your career you will see yourself a horrid form, having traveled over dreary, barren wastes, parched fields, wherein no flower bloomed, and in whose horizon never a star glimmered, and where in all that lonely path you never once found a resting place for your tattered and battered life. Your mouth will be filled with blasphemy, your soul will be rotted with sin, your life gone to destruction, scarred, burned, bruised, polluted, and, as such, you will go forth to reap the thorns and thistles of your early sowing, and that too with the full consciousness that—

When Character is Lost, All is Lost.

Young man, let me put this other fact into your heart. Character is self-revealing. No man can hide himself. What you really are has a thousand tongues, and they all speak at once and tell the same story. Your reputation is the reflection of your real self. Never, I beseech you, lose sight of the opinion others may have of you. When a young man says, "Oh, I do not care what others may say about me, I know what I am," that young man is in danger. Self-deception is common to mankind, and it is altogether likely that others know more about us than we know about ourselves.

Do not make the blunder of thinking you can really live a double life; that you can be one kind of a man and make the people believe you to be another. Such thin veneering is easily rubbed through, and your real self will shine out. If you give your life over to be molded by ugly passions, by the lusts of the flesh, and the corruptions of lasciviousness, you may be sure that that ugly self will make itself known, and that, too, at times when you most desired that it should not. Aesop

(Continued on page 12.)

CONTRIBUTIONS

SUFFOLK LETTER.

One of the fallacies of this age is "training for leadership." Education is the "systematic development and cultivation of the natural powers." The schools propose to "train the young for leaders" in all lines of human activity. It is not the function of schools to train leaders, but to develop what is in young people; and all young people do not possess the qualifications for leadership. A music school can develop musicians, but not teachers. Teachers are born, not educated. Leaders are born, too. Many young people pursue their education with the view of being leaders. Such a course leads often to failure. Leadership should be the remotest idea of education. Education undertakes to develop all the latent powers of the student; but leadership should grow out of promotion in service. The primary process in the development of wheat into flour is the first school of education. The kind of bread or cake to be made out of the flour is the next step. True leadership is the result of merit in the field of service, and not the result of school training. The world is full of bogus leaders who were trained in schools by teachers who possessed no gifts or experience as leaders.

The world is suffering today from too many leaders in name and position only. Leaders in politics, in business, in labor, in education, in social life, in religion, keeping society in a state of excitement and disorder. Men leading in booms in real estate, in speculation in farm products, in stocks, n schemes for making fortunes, leading the unwary into losses from which they never recover. Union labor is honest, wants to do right; but leaders create strikes, hardship and ill will among those who would otherwise be friendly. The position of leadership should not be self-chosen, but the result of proven and tested service. The world needs more really educated men and women who are willing to fight in the ranks of real service, and who possess such judgment and character that they will not be imposed upon by the ambitions and self-seeking. Social leaders are generally ambitious for prominence, and care little for the unfortunate. Leaders who win distinction and position by genuine service for mankind help in the field of progress and help to stabilize society, business, government, and religion.

The great outstanding leaders of the world have been those whose inherent gifts were really developed and proved in the field of hard service without any sign of ambition. The great teachers have been great scholars of great character, self-sacrificing in their labors, and winning distinction by serving others.

The chief thing in leadership is character and personality. It is difficult to define a real leader. He is unconscious of it, and others can't tell why it is so. It is better to be a good follower than a poor leader; and of all the human assumptions, assumed leadership, without proper qualifications, is the most offensive. Schools can develop leadership, but they cannot create it. Leaders, like poets, are born. Music teachers can develop musical talent, but they cannot create the talent. There is too much said about "training leaders." It puts wrong notions in the minds of the undeveloped. Education is as much needed for the common worker as for the leader. The main training for a mother is to be a mother. Service is the key to leadership. The world needs a new type of leaders. Sunday School leaders are discovered and trained by faithful work in the Sunday School; and preachers are made in the pulpit.

W. W. Staley.

ELON LETTER.

Dean Charles R. Brown, of the Divinity School of Yale University, spoke at our chapel service last Tuesday. It was the first visit of the great preacher and trainer of preachers since January 18, 1923.

When he saw the wall surrounding our campus, he said he must take off his hat to the idea. He was equally fulsome in his praise of what he was pleased to call the "marvelous metamorphosis" which three years had wrought in Elon College.

But he was particularly impressed with the Christian Education Building. All who visit the college are loud in their praises of this new idea for the denominational college, a building which brings the religious and social life of students together and which serves at the same time as a laboratory of Christian education for students in the department.

Prof. Bennett explained the building and the organization of its curriculum to Dean Brown in detail. He expressed himself as delighted with the whole scheme and as convinced that denominational colleges owed this sort of ministry to their Churches.

Dean Brown was especially impressed with the arrangement we have with our denominational leadership training department and that of the International Council and whereby students completing freshman Bible and freshman religious education receive the International Standard Teacher Training diploma. There is no reason, he said, why these two studies should not run through the entire college course just as mathematics or English.

But I want especially to quote him on "Christian Union." Dean Brown thinks it a tragady that Christians and Congregationalists should remain separate religious bodies. He felt that each denomination would gain by their union and that the kingdom of Christ would be promoted by it. Do you agree with him? Or is Christian union in our platform merely a platitude?

W. A. Harper.

P. S.: Dean Brown paid the Elon product as exemplified in H. Shelton Smith, H. S. Hardcastle and F. C. Lester, a most glowing compliment.

W. A. H.

OBEDIENCE IS BETTER.

As mission month has past, we wonder if some have not forgot the emergency call? I am sure our Mission Board appreciated every thing that was done, but still we are humiliated as a Church when we see how small the offering has been, compared with what was needed. Perhaps we have failed to catch a real vision of a crucified Saviour and His mission to earth. When we fully realize that Christ died to save the world and we are saved, our desire will be to see others saved. We have failed to obey His great commission, "Go, ye, into all the world and preach my gospel." To obey we must go, and to go we must know. May we study a great missionary book and see why it pays to obey. Take Jonah, "God's runaway," and get a lesson that will help us to obey. God's commission to Jonah was "Go to Ninevah and preach." Christ's commission to the Church is, "Go, ye, into all the world." Jonah failed to obey; typical of our own disobedience, Jonah rose up to flee unto Tarshirk from the presence of the Lord. He went down to Joffa and found a great ship going to Tarshish. So he paid his fare and went down with them. But the Lord sent a great wind into the sea, and there was a mighty tempest so that the ship was like to be broken. All on board became alarmed, and the ship's master came to where Jonah lay asleep and said, "What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us that we perish not."

They that were on board said, "Let's cast lots, that we may know for whose cause this evil is upon us." So they cast lots and the lot fell on Jonah. Then they said unto him, "Tell us, we pray thee, for whose cause is this evil upon us?" After Jonah had told them, they knew he was fleeing from God. Then they said, "What shall we do unto thee that the sea may be calm for us?" He answered, "Take me up and cast me overboard into the sea, so that the sea may be calm unto you, for I know I am the cause of this great tempest."

How many of us are willing to bear the blame when things go wrong? So Jonah was cast into the sea and swallowed by a great fish. From within the fish Jonah prayed unto God, promising obedience, and God caused the fish to vomit up Jonah on dry land. Then the voice of the Lord came to Jonah the second time, saying, "Arise, go unto Nineveh, and preach what I bid thee."

Jonah went into Nineveh and sounded the alarm that the city would be destroyed. These people believed and went into a fast, hoping that God would spare this great city. God looked down in tender compassion and spared Nineveh. Then Jonah was disappointed and angry because he really did not want to see them saved. And is not the Church coming to be almost as indifferent as was Jonah? We perhaps sound the alarm that the wicked shall be destroyed, but by our actions we show to them that we do not believe it. Therefore, our actions speak so loud they can't hear what we say. Jonah wanted them to believe that he had preached the truth, but he did not want them to be forgiven.

Are we not inclined to forget what God's wish is concerning the matter? Let us turn to our Bible and see what God's wish is concerning the matter. This is the passion throbbing in our Father's heart. God willeth that all men should be saved and come to the knowledge of the truth. Let us not forget His heart is with the lost (heathen) because Christ came to seek and to save that which was lost. The world is lost; Christ wants it saved.

What are we doing to bring them to a saving knowledge of the truth as it is in Christ Jesus? Jonah was asleep while destruction hovered over them. We are asleep (spiritually) while the world madly rushes on to destruction. Then Jonah went outside the city and prayed that he might die, but God prepared a gourd to come up and shadow him, that he might be delivered from his grief. After all his disobedience, God still cared for him. Even so today, God forgives us and never brings us to suffer for all our mistakes.

A worm came and devoured the gourd and the sun beat down upon Jonah's head until he fainted; then he again prayed that he might die, for he was angry unto death. Then God said thou did have pity for the gourd, for which thou hast not labored, neither madest it grow, which came up in a night and perished in a night. Should I not spare Nineveh, that great city wherein are more than six-score thousand persons, that cannot discern between their right hand and their left?

Those who can't discern between right and left are not held responsible, but if you know they are

in their sins and fail to warn them their blood shall be required at your hands. We, too, like Jonah, are more concerned about the gourd-vine protection than we are about lost souls. We find great joy in temporal things—pleasure trips, fine clothes, recreation, and everything for worldly gain. If all these were taken from us, we, too, like Jonah, would want to die perhaps.

What shall we do under the circumstances? Courageous soldiers do not give up even when the support from behind is uncertain. Jesus said, "Lo I am with you always," and He is with the Church or individual that goes. What are our Churches for, but to make missionaries? What is education for, but to train them? What is money for, but to send them? What is life itself for, but to fulfill the purpose of missions—the enthroning of Christ in the hearts of all men. Cannot we who are Christians rise to heights so noble that we will say, "I love my money and what it brings"; "I love my pleasure," and also "I love the souls of men, for whom Christ died.

If I cannot have pleasure and still give to missions; if I cannot take trips and also give worthily towards saving the lost, then I will let all go and choose sacrificial giving towards saving the nations of the world. In obedience to His great command, "Go, ye—"

MRS. R. J. NEWTON.

Henderson, N. C., Route 1.

ALABABA S. S. AND C. E. CONVENTION.

The Sunday School and Christian Endeavor Convention of Alabama Conference met at Rock Stand Christian Church, Randolph County, Ala., May 29 and 30, 1926.

Saturday Morning Session.

10:00 Song Service, conducted by A. R. Kirby.
Devotional Services, conducted by Rev. C. C. Dollar.
10:30 Welcome Address, by Rev. J. D. Dollar.
Roll Call of Christian Endeavor Societies and Sunday Schools.
Business Session.
President's Address.
11:30 "Our Duty to Our College," by Dr. S. L. Beougher.
12:00 Dinner.

Saturday Afternoon Session.

1:30 Song Service, by A. R. Kirby.
Devotional Service, by Rev. C. M. Dollar.
Report of Standing Committees.
Address—"Mission in the Sunday School," by Dr. J. O. Atkinson.
Address—"Evangelism and the Sunday School," by Rev. C. M. Carter.
Benediction.

(For Young People.)

Worship, conducted by Miss Siddie Latham.
"What the Church has to Offer Young People," by Miss Myrtle Pinkard.
"Young People's Response to the Church," by Miss Pattie Coghill.
"Evangelism and the Youth," by Miss Teressa Carter.
"Missions and the Young People," by Rev. C. C. Dollar.
"Young People and the Sunday School," by Miss Ruby Orr.
Business Session.
Benediction.

Saturday Evening Session.

Address—"Christian Endeavor Pageant," by Miss Pattie Coghill.

Sunday Session.

9:30 Sunday School.
10:30 Address by Rev. S. M. Lynam, subject to be selected.
11:00 Sermon by Rev. G. S. Hunt.
12:00 Benediction.

J. H. HUGHES,
Chairman of Committee.

Growing Plants.

Cabbage and Collard Plants, 100.....$ .40
Or 500, $1.25; 1,000, $1.75.

Lettuce, Beet, Tomato, 100.....$ .50
Or 200, 75c; 500, $1.50.

Sent postpaid. Plants the year around.
MAPLE GROVE PLANT FARM,
No. 2, COURTLAND, VA.

Growing Plants.

Lettuce, Tomato and Beets, 100.....$ .40
Or 300, $1.00.

Cabbage, Collard, 100 .....$ .30
Or 300, 75c; 500, $1.00; 1,000, $1.50.

Twenty years in business. (Save this ad for future use.)
OLD DOMINION PLANT FARM,
No. 2, COURTLAND, VA.

Fortunate youth

THE educational opportunities for the boys and girls of the South are keeping pace with the leadership of the South in the economic progress of the Nation. This is seen in the following facts:

In the last twelve years more than $125,000,000 has been spent for the construction of new school buildings in the states of the South served by the Southern.

In 1900 there were less than 73,000 school teachers in the states of the South served by the Southern, and the appropriation for education amounted to only 90 cents per person living in these states. In 1922 the appropriation was $6.85 per person, and the number of trained teachers had increased to 139,309.

In 1900 only 64.8 per cent of the children of school age in these states attended school, while the average for the nation as a whole was 72.4 per cent. But in 1922, the latest year for which complete figures are available, 81.4 per cent of the children in the states of the South served by the Southern attended school, while the average for the nation as a whole was 81.2 per cent.

The growth in the educational facilities of the South, as well as the number of children that can take advantage of them, is one of the fortunate and direct results of the prosperity that has come to the South.

The Southern Railway System has contributed to the prosperity of the South, as a tax-payer, as a large employer of men and women—and as the transportation agency which carries Southern commerce to and from world markets, regularly, dependably and economically.

SOUTHERN RAILWAY SYSTEM

THE SOUTHERN SR SERVES THE SOUTH

The Southern serves the South

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

Warren H. Denison, *Secretary.*

THE PARSON AND HIS MONEY—SHALL HE TITHE?

By Walter R. Davenport.

Is the preacher a man? Then the same laws and obligations hold true with regard to him that are in force concerning any other man. Protestantism never gave its ministry any right of sanctuary, or any immunity from the results of wrongdoing above any one else. And, on the other hand, Protestantism has always rightly held that the preacher has the same obligations to his fellow-man as has any one else. Because holy hands of ordination have been laid upon his head, is no reason why he should not give a definite proportion of his income to the work of the kingdom.

As well might one say that, when he does not have to preach, a clergyman has no obligation at all to attend Church as to say that he does not need to be a "steward of the manifold grace of God" simply and solely because he had dedicated his life to the work of winning the world to his risen Lord.

Just the minute that the parson begins to arrogate to himself rights and privileges withheld from others, just that minute he begins to lose his influence with his parishioners in particular, and with the public in general. He is forever a man of like passions with the rest of folks, and no requirements of any kind are lessened in his case. A Prince Albert coat and a white tie are no passport to immunity from the principle of tithing. Not once in the Old Testament is there any indication that the Jewish priests were released from the requirements of tithes and offerings demanded of their brethren without the garb. One law held for any one and for all alike.

Moreover, the glaring inconsistency of proclaiming to the man in the pew the obligation of the stewardship of possessions, while withholding his own proportion, would at once nullify a preacher's influence and destroy his usefulness. And once it was found that the preacher demanded that his people should tithe and then claimed immunity for himself, just that moment the more discriminating among his congregation would begin to distrust his whole moral character and to think that he was in the ministry for what he could get out of it, and not for what he could put into it. Thus inconsistency in one thing that was known would give ground for suspicion that there was inconsistency in a thousand other things that had not yet been brought to light.

The fact that a preacher gets a salary that is pitifully small, as so many do, has no bearing whatever upon the matter. In the first case, if he has but a small income, the amount asked of him in return is small, as with any one else. In the second case, the promise is for him also, as well as for any one else, that "there is that scattereth and yet increaseth," and the man in the pulpit should expect, as well as the man in the pew, that while he should pay at least his tithe because it is expected and is a legitimate claim, and also because a consciousness of the abounding mercies of God impels him so to do, it is also true that for the man behind the altar, as well as for the man before the altar, to him who gives, the great God will give back in kind "good measure, pressed down, shaken together and running over."

All kinds of preachers, including the writer, have tried the experiment of tithing, and have been more than satisfied with it. In the first place, they reasoned that they should be leaders in paying as well as in praying, and that an exhortation to give without the example of giving would be but as sounding brass or tinkling cymbal. In the second place, the demands and the obligations of the Church, and the marvelous opportunities for the expansion of the work at home and abroad have inspired them to give and give until a tenth was left far behind. Moreover, they have learned the joy of sharing, and have reckoned themselves as being in partnership with God as almoners of His abounding mercies, and have only been sorry that they could not offer more. With them, tithing has not been a drastic law, dragging money from unwilling hands, but the rather hilarious pouring forth of funds, large or small, for the conquest of the whole round earth for their risen Lord. They have followed their money with their prayers and their interest. The preacher tithes because he loves to tithe, and because his wife is one with him in believing in systematic payment of money for the Lord's cause, and in the making of that cause a preferred claim over and above everything else.

"Should the preacher tithe?" Might as well ask, Should the preacher pray? or, Should the preacher read the Scriptures? or, Should the preacher love his wife? Of course, he should! He should begin by tithing, and then go on toward perfection, as the increased income and possessions make possible.—*Conservation and Advance.*

OUR SUNDAY SCHOOLS AND MISSIONS.

The hope of making the Church missionary is in the Sunday School. The denominations which today are doing most for missions and are growing most rapidly at home and abroad are those who twenty-five or fifty years ago began teaching missions and taking a missionary offering in their Sunday Schools. The reason why our youth knows so little about missions and so few of them volunteer for the mission field is because we have not been teaching and giving to missions in our Sunday Schools.

So far as this writer knows, not one of our schools contributing to missions has been the poorer for its own expense account. And yet there are quite a few of our schools that refuse to give even one offering a month to missions. They enjoy the benefits and blessings of a Sunday School, but are unwilling to share with others these blessings and benefits.

We want to place every Sunday School in the Southern Convention on the list this year of those making the monthly offering to missions. Read the following and see if your school is on this list. If not, please try to place it there.

During the quarter ending March 31, 1926—that is, June 1st to March 31st—the following amounts have been received for missions from schools named:

Virginia Valley Conference:		
Antioch	$25.23	
Bethlehem (Timberville)	3.15	
Dry Run	5.27	
Leaksville (Va.)	5.76	
Linville	7.86	
Timber Ridge	1.25	
Winchester	15.53	
		$ 64.05
N. C. and Va. Conference:		
Durham	$41.09	
Elon College, N. C.	7.50	
Citizens' Bible Class, Elon College	.60	
Greensboro, First Church	60.21	
Greensboro, Palm Street	9.57	
Happy Home	1.00	
Hopedale	2.30	
Ingram	3.00	
Lebanon	.60	
Liberty (Vance)	12.32	
Mt. Bethel	5.33	
New Lebanon	4.49	
Salem Chapel	1.00	
Shallow Ford	1.83	
United, Lynchburg	14.70	
		165.56
Eastern Virginia Conference:		
Antioch, Zuni, Va.	$ 9.00	
Berea, Norfolk	11.50	
Berea, Nansemond	17.95	
Bethlehem	4.94	
Deudron	15.72	
Franklin	20.00	
First, Portsmouth	28.60	
First, Richmond	7.91	
First, Norfolk	17.12	
Holland	10.00	
Holy Neck	16.00	
Ocean View	8.88	
Liberty Springs	6.00	
Oakland	6.00	
People's (Dover)	23.84	
Rosemont	20.26	
South Norfolk	48.69	
Suffolk	37.50	
Union, Surry	2.03	
Waverly	27.90	
Wakefield	10.21	
Windsor	35.76	
Webster	14.94	
Pleasant Grove, Va.	8.41	
		409.16
Alabama Conference:		
Rock Stand	$ 5.76	
Wadley	2.62	
		8.38
Georgia and Alabama Conference:		
North Highland	$ 1.63	
Rose Hill	2.84	
Richland	2.00	
		6.47
Eastern N. C. Conference:		
Auburn	$ 3.75	
Franklinton	10.00	
Henderson	5.33	
Liberty	3.78	
New Elam	3.52	
Raleigh, First	7.50	
Shallow Well	2.00	
Turner's Chapel	2.50	
Wake Chapel	13.17	
Wentworth	6.30	
Clayton	1.00	
Oak Level	7.19	
		66.04
Western N. C. Conference:		
Burlington	$239.52	
Ether	14.36	
High Point	12.50	
Liberty	1.00	
Mt. Pleasant	6.25	
New Providence	9.86	
Pleasant Hill (A)	1.11	
Ramseur	9.97	
Randleman	5.25	
		299.82
Total		$ 779.94

Thus the schools contributing in January, February, March gave a neat sum and are the better

and richer for their effort. If every school in the Convention were contributing, the amount given would be easily doubled—and it is so much needed.

J. O. Atkinson,
Mission Secretary.

A RARE EXPERIENCE.

On May 8th it was my privilege to go with Rev. C. W. Carter to Rock Springs Church, Alabama Conference, and conduct a memorial service. It was a most enjoyable occasion. The crowd was large and the dinner served under the great trees was bountiful and delicious.

It is none of these things, however, that I shall remember longest. I have seen great congregations before, and I shall probably see them again. I have eaten excellent dinners before, and I trust I may eat many another. But I had on this day a unique experience, so far as I am concerned, and I believe a very rare one, so far as anybody is concerned.

I met there three ministers representing three generations of the same family. Rev. C. M. Dollar was there; his son, Rev. J. D. Dollar, also attended the service; and Rev. Carl Dollar, the son of Rev. J. D. and the grandson of Rev. C. M. Dollar, was also present. Bro. C. M. Dollar has been in the service of the Christian Church for forty-five years. He spoke in the afternoon and delivered a most thoughtful and satisfying message.

The meeting of these brethren, three of them in the same family and representing three generations of the work of the Christian Church, made me hope that this might often occur when the sons of prophets might also be prophets, and so shall the Lord show mercy unto thousands of generations who love Him and keep His commandments.

Bro. C. M. Dollar has another son in the work of the Church, Rev. Jesse H. Dollar, who is now studying at Vanderbilt University. I shall always be grateful for this rare experience.

Sion M. Lynam.

Bethlehem College, Wadley, Ala.

A UNIQUE EXPERIENCE.

In December of last year a concrete house was built about one mile from the mission home. The waste lumber used in the construction was offered for sale, and I bought it at a low figure. With the aid of some students it was carted to the mission premises, and I set it down as a part of my task to break the boards with an axe into the proper length for the stove.

One day as I was working away, a student boy came past the house, saw me, came in to help, and we talked religion among other things. When dinner time came, Mrs. W. put on an extra plate, and he ate his first foreign meal with foreigners. He informed us many times that he did not know foreign ways. Toward the close of the meal, he informed us that his abdomen was full. Of course we could not insist on his eating more after that.

A few days later he came to say that he would go to Church every Sunday. I told him to come to my house at nine in the morning and we would go together. The day when he did come was a day when I was to preach. I had prepared a sermon especially for him. As we took our journey on the street car (fare three and one-half cents), he asked me how a person became a Christian and how he joined the Church. It is not necessary here to repeat what I told him.

Arriving at the Church, we found that a Sunday School picnic was planned. Who doesn't like a picnic? In the woods a service was held for the children, and my sermon had to be made over on the spot to suit the children. After this service the pastor came to me and wanted to know whether on such an occasion it would be proper to have a baptismal service. You may guess I told him it certainly was. Two ladies were baptised. When this service was taking place, my student boy showed great interest. Turning to me, he asked the time-long question which the Eunuch asked Philip on the road leading to Gaza, "What doth hinder me from being baptised?" He had told me before this that he believed on the Lord Jesus Christ. I went forward with him to the front where the pastor had just finished a prayer for the two candidates whom he had just baptised, and explained the desire of the young man. So he, too, received baptism.

He stands in scholarship among the highest ten in a class of one hundred and sixty students. His faith is as simple as that of a child. He always comes to the house at nine on Sunday morning to go with me to Church wherever that might be. His own father is dead and he seems to have adopted me in his stead. What is his future to be? Nearly all the bright students aspire to entering some of the higher schools and universities; seldom one of them thinking of becoming a minister because there is no opportunity for worldly advancement. But while in times past the graduates of the higher schools were eagerly sought after, nearly all the business and professional occupations have become saturated with these students until at the present time even university graduates have a hard time to secure salaried positions, many getting no jobs at all. So I am hoping that this boy, now seventeen, may be brought to see that the greatest calling on earth and the happiest and the one which in the end brings the greatest reward is the Christian ministry. Perhaps the job of getting him to see this is largely mine.

A. D. Woodworth.

Tokyo, Japan, April 21, 1926.

HAW RIVER, LONG'S CHAPEL, UNION.

We had delightful services at Haw River Christian Church on Sunday, April 18th, when the memorial window to Joseph Thomas, "The White Pilgrim," was unvailed. The window is a beautiful work of art; the center design is a likeness of "The White Pilgrim," standing by a pulpit with an open book in hand. The interior of the Church had been redecorated, beautiful new lights installed and the pews retouched. The auditorium was filled to overflowing.

Rev. J. W. Wellons, now past one hundred years, was with us and spoke interestingly of "The White Pilgrim." Rev. J. W. Patton was present and took part in the services. He preached at the evening hour. His message was thoughtful and earnest and well received. There were more reported in Sunday School that day than we had on the roll.

On the first Sunday in May we had Mothers' Day at Long's Chapel. The attendance was excellent. There was good interest throughout the day. Dr. W. C. Wicker was with us for the afternoon service and preached an instructive and forceful sermon on "Open Doors." The work here prospers. Interest in Sunday School and Church work is good.

On the second Sunday in May we were at Union, Alamance. We had the largest Sunday that day in the history of the Church, so far as known. There is a nice group of young people here that are much interested in Church work. One member was received into Church fellowship.

Dr. J. U. Newman preached at the morning hour. His was a thoughtful message of hope and good cheer, with a forward look, as all things are made new by a kind and loving Heavenly Father.

P. H. Fleming.

Burlington, N. C.

Hon. Arthur Capper, of Kansas, introduced Senate Joint Resolution No. 31, proposing an amendment to the Constitution of the United States relative to marriage and divorce laws.

"The Congress shall have power to make laws, which shall be uniform throughout the United States, on marriage and divorce, the legitimation of children, and the care and custody of children affected by annulment of marriage or by divorce."

COMMUNION WARE.
Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

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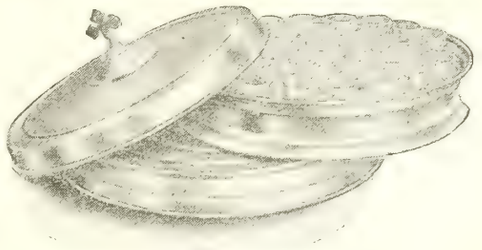
Aluminum is light in weight, durable, and does not tarnish.

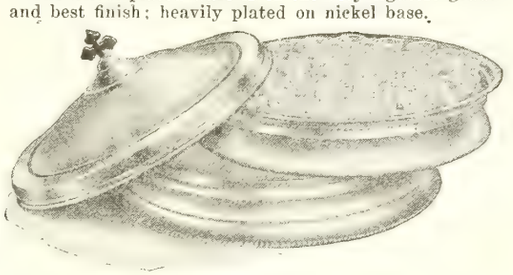


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlockink, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**

SILVER-PLATE.

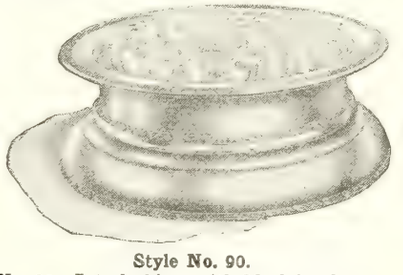
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
Cover No. 5—Silver-plate; fits Tray No. 85	**16.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**

Bread Plate No. 3—Narrow rim	**9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
Our Chaplain in the United States Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

ANGER LIKE A GERM.

"Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools."—Eccl. 7:19.

Genuine malice is a rare thing, and yet one of the commonest things of which people are accused.

The looks of a person who is in anger is proof that his wrath is a pain to him. He looks like a man with a fever. When one has a delirium of a fever he is permitted to say things and he is forgiven. They say he is "out of his head." Rupert Hughes says that anger is a walking typhoid and the worms gnaw at the heart so fiercely that one strikes at the nearest and even the dearest one to him. And he doesn't mean it.

The best way to avoid sin is to kep at a safe distance from temptation. The best way to avoid anger is to keep away from the occasions of it and from those who would occasion it.

Prayer.—Our Father, we wish to be Thine in spirit as well as in word. We offer ourselves to Thee this day, praying for Thy spirit, to keep us in perfect peace and harmony with all and to keep our minds stayed on Thee. We offer unto Thee our heartfelt thanks for all Thy blessings. We implore the forgiveness of sins, and for the blessing of happy living. In Christ's name we ask it. *Amen.*

TUESDAY.

A WARNING AGAINST ANGER.

"The wrath of man worketh not the righteousness of God."—James 1:17-23.

Anger is unfair in judging and sentencing. It riots in punishment and revenge. "Wrath is cruel and anger is overwhelming." It can not work the righteousness of God, for its source is of Satan. It is hate. Throwing away self-control, abandoning ourself to passion is moral and mental insanity. Anger may bring not only injury to the other, but destruction to oneself. Therefore, "Let all bitterness and anger and wrath be put away from you." "Be not overcome of evil, but overcome evil with good."

Impatience is because of our selfishness that demands what is wrong. If we serve others, "in lowliness of mind, each counting other better than himself, not looking each of you to his own things, but each of you also to the things of others"; if we live, not to get but to give, patience and kindness will come easily. Patience is of God, but impatience is of the enemy of souls.

Prayer.—Lord's Prayer, all the circle joining.

WEDNESDAY.

PERFECT FORGIVENESS!

"Blessed is he whose transgression is forgiven, whose sin is covered."—Psa. 32:1-7.

Brilliant minds have planned in utmost detail a "perfect crimee"; that is, one that leaves no clue. When the crime has been carried out, their hearts say, "Blessed is the man whose sin is covered." David said it when Uriah's name was among those "killed in action." Achan said it when the gold and goodly Babylonish garment were concealed in his tent. Joseph's brethren said it when their father said, "An evil beast hath devoured him." And many more have said it, as they steep their sins in deep forgetfulness.

But sin rots its cover. Murder will out! God in His providence uncovers sin, and our sin is discovered by our fellows. The sin we hide in our hearts cries out to be uncovered. It murders sleep. Our bones waste away, for God's hand is heavy on our conscience. But God be praised, when we uncover our sin, He covers them, and what a perfect covering it is! He imputes not sin; He forgives it, pardons it, blots it out, washes it away, casts it behind His back, and remembers it no more!

Prayer.—Lord's Prayer, all the circle joining.

THURSDAY.

THE PATH OF PROSPERITY.

"Then shalt thou prosper . . . be strong, and of good courage; dread not, nor be dismayed."—1 Chron. 22:11-13.

It is a splendid picture that David paints for the eye of Solomon. He was to have the privilege of building God's house; he would have honor and praise of men; his life would be a life of prosperity; but underlying all this is the proviso: "if thou takest heed to fulfill the statutes of the Lord."

The way of prosperity is also a way of testing. Not every man can be safely trusted with prosperity. Even in material things, prosperity does not come without trial and testing. And in the things of God, if we desire the fatness of soul, and the many things that go to make up real prosperity, we must gladly welcome the preparatory work. As an old Christian said: "Think it not strange concerning the trials."

Prayer.—Lord's Prayer, by one of the parents, that we and our children may learn "the way of obedience," and walk in it with assurance that He will keep our feet.

FRIDAY.

JESUS AND THE "COMMON PEOPLE."

"But when He saw the multitudes, He was moved with compassion on them."—Matt. 9:35-38.

All through the gospel records we hear much of Jesus and the multitudes. Wherever He went and wherever He spoke, the multitudes followed Him, curious and admiring. They moved Him to the depths, and His personality and words had for them a remarkable attraction. He spoke "as one having authority and not as the scribes," academically and pedantically, whose words tingled with scorn for the "common people."

The "multitudes" were accustomed to be despised and trodden under foot by the lordly Pharisees, and here they listen to a Rabbi who treats them as men.

This spirit of compassion is the root cause and abiding inspiration for the missionary activities of the Church. It is because we see the need, the pain and the poverty of spirit, in outlying parts of our own continent and in far-away lands that we send out our missionaries to help and bless. "The love of Christ constraineth us."

Prayer.—By one of the parents for the advancement of the kingdom, and that the nations "still in darkness" may be brought into the gospel light and enjoy its blessings.

SATURDAY.

DO IT NOW!

"Because thou knewest not the time."—Luke 19:41-44.

There is a time to serve and a time to rest. Not to know the time is to be remiss in service; it is to lose our spiritual opportunity. The time to do good in the service of Christ is when we can, and that time is spelled "now!"

Some one once criticized David Livingstone because of his readiness to rush into a new work without knowing what the outcome might be. Said Livingstone in reply: "If we always wait until there is no danger, we will never do anything at all."

What a splendid motto for Christian workers is this word! Is not this word of Livingstone's the best rebuke that might be found for the gross selfishness that restrains us from immediate service? And is it not in full harmony with the warning of the Master who bids us beware lest we wait and wait, and thereby miss the golden hour of our spiritual opportunity?

Prayer.—By one of the parents, that we be kept ready to make use of every opportunity to serve God, and to help build up His kingdom.

SUNDAY.

OUR DIVINE CONSOLER.

"And God shall wipe away all tears from their eyes."—Rev. 21:1-4.

There will be no more orphan babies crying for their mothers, no more heartbroken mothers crying over prodigal sons, no more bitter tears raining down on the face of the dead. Tears will be gone; God will wipe them away. And you may be sure if God does it it will be forever done. They will not reappear.

There was a time when mother wiped the tears out of our eyes, and for a while our childish hearts ceased to throb with pain, and the smiles came back; but later on, something else went wrong and the tears came back, and mother wiped them away again. How sweet it was to have mother wipe the tears away! She would gladly have wiped them away for all time if she could, but she could not do that. That is what our Heavenly Father promises to do.

Prayer.—By one of the parents, that we may be privileged to spread the message of divine forgiveness and lovingkindness, that precious souls may be won, and to tell to many the assurance of God's wondrous love.

THE MEANING OF LIFE.

"The fact is, that till we see God, there is no real and intelligible meaning in life. One thing is to be said about the theory of the love of God—even if it be only a theory—it is the only credible and intelligible explanation of the world. But it only becomes convincing when we really find that love working through everything. Life for many people is a thing which is good only in shreds and patches; and for many others a thing of sound and fury, signifying nothing. But when you see God in it, and find Him there, the world becomes the Father's house. It is heaven begun—we have entered, even here on earth, the spiritual country."—*James Reid, in "The Key to the Kingdom,"* published by George H. Doran Company.

That man may last, but never lives
Who much receives, but nothing gives.
—*Thomas Gibbons.*

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

May 30, 1926.

Jacob at Bethel

Golden Text: "I am with thee, and will keep thee whithersoever thou goest."—Gen. 28:15.

Lesson: Gen. 27, 28.

Devotional Reading: Psa. 121.

Two accounts are given as to why Jacob left home. The one says that he fled for his life because Esau had threatened his life because he (Jacob) had by fraud received a blessing from his aged and blind father. The other account says that he was sent away by his father in order to get a wife from among the people of his own race rather than from among the Canaanites. In either case he was away from home, alone in a strange land.

The story implies that it was by chance that he stopped at the place which became the scene of his vision. "He lighted upon a certain place and tarried there all night because the sun was set." Darkness was overtaking him and he was forced to stop for the night, seemingly in an incidental and accidental way. But God moves in mysterious ways His wonders to perform, for it was in this rocky, lonely, out-of-the-way place that Jacob had a vision that was the beginning of a new life, even though that new life did come as a long process and not as an immediate effect.

It is quite probable that the topography of the spot entered into his vision, for the country roundabout is rugged and rough, and marked by stones which might well have suggested stairs. In any event, with a stone for a pillow, the man lay down to sleep far from home and loved ones, and, as he thought, far from God. There is a parable of life here. It is not at all likely that Jacob would have had his dream or vision if he had had a feather bed to sleep on and attendants to wait on him. Luxury and ease are not conducive to the larger manifestations of God. Many a man has found God only as adversity has put him in that mood which made him susceptible to overtures from God. It is a sad commentary on human life that prosperity usually makes a man feel self-sufficient and makes it difficult for God to speak in terms that the man understands.

The dream was rather simple in a way, but it was profound in its suggestiveness. Jacob dreamed that he saw a ladder or stairs set up on earth, and the top reached to heaven, and angels were going up and coming down the stairs. At the top of the stairs stood Jehovah Himself. There was no mistaking that fact, for Jehovah offered personal identification, and repeated to Jacob in an elaborated form the promises which Jehovah Himself had made to Abraham and Isaac, and with which Jacob must have been familiar. When Jacob awoke he was afraid. He felt that Jehovah had been in that place and he had not known it. He felt that the place was none else than the house of God. Two fundamental truths stand out.

In the first place, Jacob learned that Jehovah was not confined to a restricted area. He had thought that Jehovah was a local tribal God. He was surprised to find that Jehovah, so to speak, was away from home. It came to him as a startling revelation that God should be out there in Bethel. He had found God in an unexpected place. Here is the beginning of that long process by which the Hebrews eventually came to realize that the Jehovah whom they worshiped was the God of all the earth. There are still many people who find God in unexpected places. They are continually being surprised when they find evidences of His presence and His power at work in unexpected places of life. Finding God in unexpected places would be a great theme for a sermon.

In the second place, here is the germ truth which is the fundamental principle of Protestantism that asserts that communication between God and man is direct and immediate. Angels were going up and coming down the stairs or ladder that reached from Jacob's resting place to Jehovah Himself. They are still going up and coming down, bearing messages to and from earth and heaven.

One wonders how Jehovah could make such gracious promises to such an unscrupulous schemer as Jacob. Thank God, it is so. If we had to wait until we had come to a standard of perfection we could have but little chance of dealing with the Almighty. But he knoweth our frame; he remembereth that we are dust. He will not break the bruised reed nor quench the smoking flax. Wherever He sees even the beginnings of moral asperation and sincerity of purpose, there He manifests His grace. It is true that there was a scheming, crafty, even unscrupulous Jacob, but there was another Jacob who had in him the possibilities of that fiber of manhood that made him the father of the twelve tribes which gave to the world the Perfect Man, Jesus Christ. There is in every one of us, as in Jacob, two men—the one the lower, the other the higher. A man's destiny is determined by the man who finally gains the ascendency. He who, by the grace of God, persistently subdues the old man after the flesh and persistently enthrones the new man after the spirit, will come to an increasing approximation of the measure of the stature of the fullness of Christ Jesus.

Jacob is still far from being an ideal character. He still tries to drive a bargain with Jehovah. Like many a modern man, he prefaces his petitions and his promises with an "if." There are legion today who will give assent to religion if thereby they could secure some guarantee of material prosperity and security of life and health. It is a far cry from the prayer of Jacob at Bethel, "If God be with me, and keep me, and give me bread, . . . to the cry of Jesus in the garden: "Nevertheless, not my will, but Thine be done," but in that early cry there was the promise of that growing spirit of consecration which trusts God even though He slay one.

Teaching Points.

1. God pity the young man who leaves home without any adequate conception of God.
2. Casual camping places in life may be the stage for a transforming vision.
3. God is everywhere accessible to men.
4. Heaven is not far from earth.
5. God takes the materials of every-day life and uses them in teaching great spiritual truths.
6. Adversity often prepares the way for a new understanding of God.
7. God is a God who knows, and is interested in persons.
8. The providence of God accompanies even those who are not His loyal followers.
9. God is to be found in unexpected places.
10. It is not enough to have a vision; one must act on or be obedient to the vision.
11. The man of the bargaining spirit is not yet wholly within the kingdom.
12. God often finds the material for manhood in very unpromising timber.
13. Giving is a natural fruitage of an experience with God.
14. Material markers are often valuable reminders of spiritual experiences.

CHRISTIAN ENDEAVOR.

May 30, 1926.

Topic: "Lessons from God's Pioneers in All Ages."—Heb. 11:8-10, 17-22.

Some Bible Hints.

The first principle of pioneering is faith. There is no progress without it. (v. 8.)

The next principle in pioneering is obedience to one's vision. We must act as well as believe. (v. 8.)

A third principle in pioneering is patience. Abraham waited long for the promise. Worthwhile things are not always near. (v. 9.)

A fourth principle in pioneering is sacrifice. Great things are not attained without great cost. (v. 17.)

Suggestive Thoughts.

Kepler, the astronomer, had to construct his own instruments for the study of the stars. Nothing can stop the man of determination. He makes his own way.

Bacon's life shows us that intellect is a poor guide and is not enough. He was tremendously learned, but was the meanest man of his time. Character is more than culture.

Augustine suggests what a consecrated intellect can do for men. His thought, devoted to divine things, dominated the Church for centuries.

Moody, a modern pioneer of evangelism, shows us what even a common man may accomplish if he is wholeheartedly consecrated to God. God could use us more if we were more pliable in His hand.

A Few Illustrations.

Newton tells us that in studying nature he is thinking God's thoughts after Him. The great pioneers are humble.

Edison is a splendid illustration of concentration and industry. He pursues facts as a hound pursues a scent. Work must be wedded to genius.

Livingstone will always stand out as a great pioneer of missions. His life kindled enthusiasm and his influence in death was greater than in life.

Rockefeller was a pioneer in the business world, and the lesson we learn from him is organization. If the Church were organized for efficiency, as a real business is, it would work wonders.

To Think About.

What is the value of great men to us?
Who is our favorite pioneer? Why?
What pioneering may be done today?

A Cluster of Quotations.

"The pioneer is a breaker of new trails. His work makes it easier for all that come after him."—*Anon.*

"Don't aim at impossible heroisms. Strive rather to be quiet in your own sphere. Don't live in cloudland. Bring a real heaven down to your fellows."—*William M. Punshon.*

"The man born with what we call genius, which means with better and larger understanding than others, is the perpetual priest of men, ordained to the office by God Himself, whether man can get him ordained to it or not."—*Carlyle.*

"It is folly for an eminent man to think of escaping censure, and a weakness to be affected by it."—*Anon.*

Christian Orphanage

Dear Friends:

Our financial report this week carries us above two rungs in the ladder at one time in the same week. We have now past the ninth rung and reaching for the tenth. Isn't that fine? A check from the Duke endowment gave us a good push and cheered us up. We are happy that our Orphanage is to share in this endowment. Mr. Duke was very kind to make this provision for us, and we are grateful. It will enable us to help quite a number of little children that we would otherwise not be able to help.

The graded school closed May 13th. All of our children have had the joy this year of being in the town graded school for the entire session and have had equal advantages with the other children of the community. Thi ssi much cheaper for the Orphanage than trying to run its own school. We have been happy to note that many of our children have stood at the head of their classes and made splendid grades. One thing I am especially proud of, and that is quite a number of our children made an average of 100 on deportment. Many of them made an average of 90 to 100. We feel proud of this record. The Parent-Teachers' Association offers a medal for the best recitation by a girl and the best declamation by a boy in the seventh grade. This has been offered for the last three years, and the first two years the medal was won by an Orphanage girl.

We feel happy of this record too, and while we did not win this year our children acquitted themselves well, and we feel proud of them. One of our boys won the prize in the tenth grade for making the best progress of any one in the class. One of our girls won the prize for making the best progress in the music class. Our children will work in the home, in the field, in the dairy, and they are on the job in school. They believe in winning.

Let us remember the fatherless and the widows in distress, and help them by giving of our means to help support the Orphanage that we all love, and thereby give a home to the fatherless and relieve the widows in distress.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 20, 1926.

Amount brought forward		$7,355.07
N. C. and Va. Conference:		
Durham, First	$ 19.90	
Union (N. C.)	2.45	
Greensboro, Palm Street	4.23	
Mt. Zion	3.04	
New Lebanon	2.00	
Citizens' Bible Class, Elon College	3.00	
		34.62
Western North Carolina Conference:		
Shiloh	$ 1.00	
Providence Christian Memorial	5.24	
Hanks Chapel	2.00	
		8.24
Eastern N. C. Conference:		
Christian Chapel	$ 2.00	
Mebane	1.25	
Piney Plains	15.20	
		18.45
Eastern Virginia Conference:		
Berea, Nansemond	$ 10.00	
Wakefield	2.57	
Suffolk	25.00	
Holland	10.00	
		47.57
Georgia and Alabama Conference:		
North Highlands	$ 1.93	
Richland	1.00	
		2.93
Alabama Conference:		
New Hope	$ 1.25	
Bethany	1.85	
		3.10
New Building Fund:		
W. K. Holt, Burlington	$200.00	
V. H. Holt, Burlington	10.00	
Mrs. R. L. Baker and Miss Mary Robins' Classes, Newport News, East End Sunday School	25.00	
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J. B. Duke Endowment Fund	$970.00	
Woman's Board of North Carolina	85.00	
Mrs. H. A. Culver, Robinson, Ill.	30.00	
R. B. Wicker, support of Edna	15.00	
		1,100.00
Special Easter Offerings:		
Monticello, N. C.	$ 14.95	
Mt. Auburn, N. C.	17.13	
Union, N. C.	16.00	
Ingram, Va.	10.00	
Wentworth, N. C.	26.25	
Zion, N. C.	17.90	
Franklinton, N. C.	5.60	
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Newport News, Va.	36.34	
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Big Oak, N. C.	5.57	
Franklin, Va.	60.00	
Mt. Olivet (R)	4.50	
		$ 233.24
Grand total		$9,438.22

WHEN CHARACTER IS LOST.

(Continued from page 5.)

tells us of a shepherd who one day threw a stone and broke the leg of a sheep. Alarmed at what he had done, he besought the sheep not to tell the master that its leg was broken. The sheep replied, "There is no need that I should tell it, the broken leg will speak for itself." Peter, at the trial of his Lord, needed not to tell that he was from Galilee; his speech betrayed him or, as the revised version has it, "made him know." Character is self-revealing—what a man is, that is what will be known. A stained finger marks everything it touches. A life of sin tells its own story on every occasion. Young man, if your life is wrong, if there is about you the stench of impurity, the rottenness of vulgarity, the foulness of profanity, the foolishness of infidelity, you need not proclaim it from the housetop; you need not cry aloud in the street—you are known and read of all men, marked for life with an indelible marking; your mask is transparent; your camouflage has been penetrated; your real self is seen; your character has spoken; your broken life speaks for itself; your speech maketh thee known.

Bad men are cowards in the presence of the eternal; they cringe before the throne of righteousness. When they feel their inner selves speaking, they know their doom. Men who could and who would fight a whole army have their hair whitened in a night by the spectral fingers which touch their hearts in the dark; soldiers that never fear foe nor death, tremble when in the presence of the unnamable, invisible guests that attend them in home and in company, coming uninvited into their rooms when most welcome. That is character revealing itself. Young man, listen to one who has indeed seen years and many sad changes; one who speaks from age and experience and says to you, you can not hide yourself, and if yourself be the result of sin, the price of a good character, when that is gone, you will know that—

When Character is Lost, All is Lost.

And now, young man, you have heard my story, and have given kindly attention to my advice, for which I thank you, but before I say good-by I have one other fact to lay upon your heart, which is, that character, be it good or bad, when completed is unchangeable. It is easily destroyed, but it is not subject to change. The life may be renewed in Jesus Christ and every sin forgiven, the purposes and ideals toward which one strives may be lifted to a higher plain and the whole course of human conduct changed for the better; but what has been done has been unchangeably done. The record has been written, and not a word of it can be rubbed out, not a sentence erased, not a fact changed.

It is said that in the sandstone is registered the course of the wind, the drift of the rain, for all the centuries of its existence. Even so does human life record the result of the good and the bad influences which prey upon it through all its years. Solomon tells us that "If a tree fall toward the north or toward the south, in the place where the tree falleth there it shall lie," the plain teaching of which is the eternal fixedness of things. There is in the human heart a strong desire to change things, and because of this, many things have been changed. Man, by his ingenuity and industry, has changed the whole face of the earth, and a wilderness has been transformed into a garden of beauty; the earth has indeed blossomed as the rose. The primitive forest gave way to well-regulated fields; the fields, in turn, gave way to villages and towns, which were soon displaced by cities; the old straw pile and the log cabin of the pioneer have been supplanted by the big red barn and the Queen Anne residence of the farmer; steam and electricity have eliminated distance and seated the whole world around one common hearthstone; the secrets of the air and the mysteries of the sea are no longer hidden from mankind, but, amid all these marvelous changes that have been wrought by man, death and destiny remain the same, and the records of human lives are as they were written.

Do not think that I do not believe in the reformation of human life, for I do. I believe in conversion, as interpreted by our fathers, but the record of human life remains unchanged. Even though one be born from above, it is written into his character, there to remain forever. And for that reason I counsel thee, O young man, to keep thyself pure. When water is frozen into an icicle, be it clear water, or muddy, or be it either one or the other, that water cannot be removed without destroying the icicle. There is no power on earth that can remove the clear, clean water, and leave the muddy, or remove the foul and leave the pure and leave the icicle as it was. Even so is human character, so intertwines itself, and interlocks itself into life, as to make character unchangeable when once it is finished.

Young man, it is not a rich father, nor a soft job, nor a host of friends, nor a strong pull, nor any set of circumstances that you need to help you to success in life and to purity of character. What you need is manhood under your own hat, and purity under your own clothes. The only man who can help you be what you ought to be and do what you ought to do is the man who walks in your shoes and looks at you when you stand before the mirror. To be true in character, pure in heart, and virtuous in life, should be your highest aim. Make a good character the very crown of your life. Make it your honor, your religion, your life, your all. Set it before you as a coronet set with precious gems. Set it before you as celestial beauty, brilliant with the eyes of love. Make it your masterpiece in literature, your choicest poem and your sweetest melody, and remember that—*when character is lost, all is lost!*

THE ACTS.

(Continued from last week.)

Who can conceive what their feelings were at that instant! They returned, and about one hundred and twenty met, and with sweet accord fervently prayed for direction and protection. Peter gave a lecture on past prophecy, by which he introduced the case of Judas who was guide to them that took Jesus. "He was numbered with us," said Peter, "and obtained part of this ministry." Then relates his dreadful end. (See John 6:70.) There the word of the Lord is recorded thus, "Have not I chosen you twelve, and one of you *is* a devil?" That *is*, not *was*, in the past tense. Judas fell from the ministry by transgression (verse 25), that he might go to his own place, *i. e.*, hell, where all apostate ministers go, who betray their trust by turning aside for filthy lucre, drunkenness, pride, etc., but especially when one destroys his own life. This was foretold by a prophet; not absolutely decreed, and must be so (Psa. 59:10).

Among us men, it is said that Judas was a bishop, meaning a superior order over elders; seeing it is written, or translated, bishopric, which alludes to a certain particular province over which he presides. Judas was not thus stationed. Now, to find the just root of the word bishop, observe, we may work by a kind of backward etymology, and the root will be found *overseer*, instead of master or lord—the learned say this is the Greek root; let them say. The author is indebted to the wise for his bold assertions, but will submit it. Yet, for fear my judges on this subject should be interested in episcopacy, I will remove my suit to the judgment of Paul, who was a learned and inspired man, and what he wrote is recorded in the courts above. Let Paul be judge, and the author gains his suit. (See the records, Acts 20:28.)

Jesus kept time to perfection. He tarried forty days with His apostles and disciples, teaching them (only) how to proceed in preaching, teaching, uniting believers in Churches, edifying, and enforcing His authoritative commands on His people. He then blessed them, and went up till their eyes of flesh could see no farther. The tenth day after (the fiftieth from His resurrection) was Pentecost, the feast of weeks, and a great year of liberty among the Hebrews. The apostles were in a room, praying, and at the hour of 9 o'clock—the hour that Jesus was nailed to the cross, the same hour of the day—He came down in the Spirit, and then were the apostles inspired with the mysteries of the new kingdom, and in a few minutes, if not in an instant, the ministers could speak perhaps ten or twelve languages, and spake in every language to the people that day. The men mocked at first, but their laughter was soon turned into mourning, for Peter launched into the deep, there let down his net, and caught a multitude. In conformity to order, this exhibition might continue until the sixth hour, which brought noonday; but instead of darkness till the ninth hour, it was a glorious light with the new kingdom. Perhaps it might take up three hours to baptize the three thousand converts, and plant them in the new Church, or gospel kingdom, and that would bring on the ninth hour, or 3 o'clock past meridian.

They were baptized indeed with water. This was gospel baptism, as to the ceremony; that is to say, in the name of the Father, Son and Holy Ghost. Now, if Christ be inferior to God, there must be imperfection in the believer's baptism. That those three thousand people had to give in their experience, one by one, previous to their baptism, then were marched to a certain water, and then dipped, in their clothes or naked, unless it was by a miracle; I am a Thomas in this.

Peter encouraged the Jews to put on Christ, for the promise was unto them and their children first; then to the Gentiles, who were afar off.

In the fifth chapter, we read of a man and his wife, professors, who kept back part of the price they sold their possessions for; both agreed to tell a lie, and both died! Peter said Satan hath filled thy heart. Let liars and half-hearted Christians take the alarm.

CHAPTERS VI, VII.

The first point that calls our attention is respecting the Scripture order of deacons. They appear to be temporal stewards in the Christian Church, that the spiritual stewards might apply their time to reading, prayer, and preaching. The apostle did not even nominate them, only by character. Paul directed the Church, even the whole Church, to choose out seven; they did so, and the apostles laid their hands on them, not as an inferior class of ministers, for it would not have answered for them to leave the word and serve tables, neither were they called of God to the ministry, but called by the people. Let men blush for thus violating plain truth.

It appears by the words of Stephen that sinners can harden their hearts, resist the spirit, and, like the deaf adder, shut their ears and eyes, stiffen their neck, and refuse the yoke of Christ. Stephen had views of heaven, and Jesus in the vision, at the right hand of glory, devoting his absolute authority to save or destroy. The prayer he made for his murderers showed a measure of the mind of Christ. What an assurance of heaven, saying, Lord, or Jehovah Jesus, receive my soul, or spirit! Reader, here you are taught to believe that departed souls are no longer in time, but in an eternal heaven or hell. Sin, cleaving to the departed soul, sinks it to hell; but the soul prepared by grace flies to heaven with a convoy. The experience of the martyr Stephen is the privilege of every true believer; not only for their privilege, but their safety, and due preparation to be received among the spirits made perfect. If any Christian reader, who looks over my revealed impressions, and thinks perfection not essential, or not attainable, let such humbly pray, and God will reveal this to him, as well as to others. The man Stephen was a perfect man; that is to say, full of faith and of the Holy Ghost. The soul is a recipient, a vessel, or measure, filled with the fullness of God, when perfect. A wicked soul can fill up the measure of iniquity, until it is a vessel fitted for destruction. So a pious soul can be fitted for happiness. When the eye is single, the body is full of light; and as light increaseth, faith increaseth, and as faith increaseth, love increaseth; and perfect love will cast out fear. Thus the soul is changed from glory to glory, by the spirit of the Lord. All who hunger and thirst after this grace, and wisely know that the end is not to be obtained without using the means, all such are persevering saints, and never do fall, but obtain, through faith and patience, eternal life.

We read of great faith. Our Lord said, "I have not found so great faith; no, not in Israel." And again, "O ye of little faith!" The apostles prayed, saying, "Lord, increase our faith." Paul directs the Church, saying, "Him that is weak in faith, receive ye."

In the 8th chapter we read of the bitter soul of a Jew against Jesus Christ and the Christians. Chapter 9:1, the language of the bitter spirit is nervous. Saul breathed out threats against the Christians. Breathing is from the lungs, which directly corresponds with the heart, where the wicked spirit entered. This same disposition, more or less, still rests in an unbelieving Jew against pure Christianity. The situation of the Jews is the fulfillment of prophecy, even what themselves ignorantly and presumptuously predicted when they exclaimed, saying, "His blood be on us and our children!"

CHAPTER VIII.

Philip went down to Samaria, and his labor was blessed to many. Among the rest, Simon the sorcerer was brought to believe, and received baptism. We hear no talk of his telling an experience of grace; but was found in a short time to be in the gall of bitterness, and bonds of iniquity. What remarks shall we make respecting Philip baptizing the eunuch; a subject long occupied with some warmth—that is to say, whether or no the eunuch was immersed? It reads so: the eunuch was sitting in his chariot reading the 53d chapter of Isaiah, about the sufferings of Christ. Philip was taken up in the chariot, and preached Jesus to him. They came to a certain water, on the road, and the gentleman being thus proselyted, said, see here is water; what hinders me from being baptized? Philip told him, if he believed with his heart, he might. The experience he told was, he believed Jesus was the Son of God. They both went down into the water; Philip baptized him.

—From "Divine Oracles Consulted," by James O'Kelly.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dear Kiddie Korner:

I wonder if you are really and truly working on your contest. Now, dears, if you can, just begin today— What! How is the contest? Have you forgotten already? Well, here goes again—and listen well, and keep right on trying as hard as you can. We—you could never guess who it is that's interested; but we are going to put a picture in your Korner—the picture that you yourself draw and paint of any Bible story you have heard. Then, Kiddies, oh! oh! won't you tell the story on paper for your Korner? Why, of course, you will. Now, let's begin at once. I can't wait to hear which story you will paint—and see it too! Who will be first to begin?

I know a wee boy who has two rabbits—one is named Peter, the other Cotton Tail—and how they love their little master! He feeds them on the bestest things—things that are good for rabbits; for you know rabbits must be careful what they eat, same as you and I. At night, mother gives you your nice milk and bread and butter (no, sir-e-e! no pie for supper for little folks); and outside in the rabbits nice pen the wee rabbits are eating their supper too. Ask mother what rabbits should eat for supper to keep them from dreaming bad dreams.

One dear Kiddie was out in the street, and along came a big ol' automobile—whiz!—and knocked the little Kiddie down, and now his head is all bandaged and he is lying in bed reading a wonderful Peter Rabbit book that your editor found one day; and the wee Kiddie is better already too. Good stories and bandages and the good doctor were all that's needed for a little boy who ran out in front of a big car. I hope you will be so careful, dears.

YOUR EDITOR.

HER FIRST LETTER.

Walters, Va., May 1, 1926.

My dear Miss Moffitt:

This is my first letter. I am a little girl ten years old. I go to Mt. Carmel Sunday School. My Sunday School teacher's name is Miss Eunice Gay. She is a very good teacher. I am in the fourth grade at school. I like the Kiddies' Korner page. I should like some of the Kiddies to write to me.

Love to you, from

ALICE BRADSHAW.

THIS LITTLE PIG GOES TO MARKET.

VERSES BY WILBUR D. NESBIT.

This little pig goes to market,
And this one to sail the foam;
And this little pig goes a-marching to war,
And this one the world to roam.

But all little pigs, in the twilight,
Turn back from the paths they roam,
And bring you, my laddie, from lands afar,
To Mother, and Rest, and Home.

RIDDLES.

When has a man four hands? When he doubles his fists.

What trees has fire no effect upon? Ash trees; because when they are burned, they are ashes still.

A man had twenty sick (six) sheep, and one died; how many were left? Nineteen.

Which is the best day for making a pancake? Fri-day.

Which is the smallest bridge in the world? The bridge of your nose.

What is that which everybody has seen, but will never see again? Yesterday.

What four letters would frighten a thief? O I C U.—*Selected.*

Teacher: "Why, Jimmie, is it true that your mother has diphtheria?"

Jimmie: "Yes, ma'am."

"But don't you know you musn't come to school? You might get it from your mother and then give it to the whole class."

"No, ma'am; it's only my stepmother, an' she never gives me nuthin'!"—*Progressive Grocer.*

The stingy farmer was scorning his hired man for carrying a lantern when he went to call on his girl.

"Why, when I went to call on my girl I went in the dark," said the farmer.

"Yes, and just look at what you got," said the hired man.—*University of Nebraska Awgwan.*

IF AND PERHAPS.

If every one were wise and sweet,
And every one were jolly;
If every heart with gladness beat
And none were melancholy;
If none should ever grumble or complain,
And nobody should labor
In evil work, but each were fain
To love and help his neighbor—
O what a happy world 'twould be
For you and me, for you and me!

And if, perhaps, we both should try
That glorious time to hurry;
If you and I—just you and I
Should laugh instead of worry;
If we should grow—just you and I—
Kinder and sweeter-hearted,
Perhaps in some near by and by
That good time might get started.
Then what a happy world 'twould be
For you and me—for you and me!

—*Mrs. Geo. C. Stebbins, in the Comrade.*

THE AWFUL TRUTH.

Mary and Bess were caught one day in a great crowd. Terrified, with their arms tight about each other, at last they managed to push through. Later Mary, in describing it to her mother, exclaimed: "It was awful! If there hadn't been two of us, we just couldn't have kept together."—*Selected.*

EYES THAT SHINE.

"Dear Fairy Godmother," said the Queen; "will the little child you promised me have sunny hair and eyes that shine like stars?"

"Hoity-toity!" exclaimed the Fairy Godmother; "what's all this? Eyes that shine like stars? Let me tell you, Mrs. Queen, they don't come for the asking. We must do our part if the eyes of the little princess are to shine like stars!" With that she reached down into her wonderful pocket, where she kept all her gifts, and drew forth—

Do you want to know the rest of the story? If every little child could hear it, could know what it was that the dear Fairy Godmother drew forth and what was to be done with it, more eyes would shine like stars, and fewer children would have to learn to live in the great darkness.

Do you want to help to send the story broadcast over the land to the girls and boys of today who will be the mothers and fathers of tomorrow? To sympathize with blindness is divinely human; To prevent it is humanly divine!

MARGIE'S CHARM.

What is it that makes every one love Margie Fitch so?" said Jennie Howard. "She isn't pretty nor stylish. Now, what is it, do you suppose?"

"I think I know the charm. Perhaps you would better set yourself the task this week to discover it," answered her mother, busily putting the sitting-room to rights.

The next day at school Jennie followed Margie like a detective. The first thing she noticed was Margie's kindness to Alice Ross, a shy, new scholar, who stood quite alone, looking wistfully at the others at their gay sports. Margie went over and made her acquaintance, and after a little urging, the girl joined the merry group, and was soon laughing with the rest.

When school was called, Margie laid a rose on the teacher's desk as she passed and smiled a cheery, "Good morning," and received an appreciative smile in return.

About an hour later, Jennie saw the new pupil sitting with head bent forward regarding her work with a hopeless expression. Up went Margie's hand for permission to leave her seat; it was granted, as were all her requests, for the teacher knew they were never of a trifling nature. With a little help in the right place from Margie, the troublesome examples were conquered, and the girl lifted a grateful face to Margie's as she thanked her.

On their way home, a troop of girls were working off their spirits in a game of tag. Margie, in whirling suddenly, came in collision with a gentleman, knocking his cane from his hand.

"Oh, I beg your pardon, sir," said Margie, covered with confusion as she returned the cane to him. "I'm afraid I have hurt you, sir," and she looked up with frank solicitude in her eyes.

"Not at all, my dear," he responded heartily, pleased by her courteous manner. "Go on with your play and be happy. I am proud to doff my hat to so polite a young lady." Which he did with a stately bow, and passed on.

"How did you dare? I should have been too frightened to have said a thing," exclaimed one of the girls.

"So should I," chorused the others.

There was a social in the Church parlors that week. Jennie still hovered near Margie, learning a sweet lesson every day from her. As they sat turning the leaves of a hymn book, finding their favorite songs, a lady paused to speak to them. Margie instantly arose and stood while talking to the lady.

The two girls started for another room where the young people were preparing for games. Just then Margie espied a solitary figure sitting in the corner. This was the deacon's wife, who was deaf. After a handshake and a sentence through the ear-trumpet, people usually left her to herself. But Margie crossed the room to her, and taking the trumpet in her hand, being careful to articulate plainly, she sat and chattered half an hour away, amusing the dear old lady by repeating the pleasantries and jokes which were flying from lip to lip of those around them.

"You have been a comfort to me, my bonnie lass," said the old lady, patting the hand that held the trumpet. "Now, go and play with the rest. I thank you, my dear, for your thoughtfulness to an old woman like me." And Margie went away happy.

"I think I have found out Margie's charm," said Jennie to her mother the next morning. "It is because she is good to everybody."

"Yes, that is it," answered her mother. She is thoughtful, kind, polite, and obliging. I think she must carry the Golden Rule very near to her heart."—*Advance.*

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OBITUARIES.

POYTHRESS.

John Buckner Poythress, son of the late G. W. and Susan Poythress, died at Fuquay Springs, N. C., April 12, 1926, nearing the age of 55 years. Among the surviving relatives are one sister, Mrs. S. F. Long, of Chapel Hill, and four brothers, C. W., C. J., S. E. and H. M. Poythress.

Bro. Poythress was a constant sufferer from asthma, and for several years had sought health in various parts of this and other States. An attack of influenza which he suffered a few months ago was more than his already frail and weakened body could stand.

His funeral was held at Damascus Christian Church, of which he became a member in early life. The most impressive part of the service, perhaps, was the beautiful testimony which had come from those with whom Bro. Poythress spent the greater part of the last four years of his life. It was a fine tribute to his patience in suffering, his chaste character and conduct, and other evidences that he was at peace with the Lord.

B. J. HOWARD.

APPLE.

Mrs. Ludie K. Apple was born May 16, 1866, and died April 29, 1926. She had been a great sufferer for many months, but she was a patient sufferer. She had been a consistent member of Apple's Chapel Christian Church from early childhood. Her husband, G. W. Apple, preceded her to the grave.

One son, L. W. Apple, Lexington, N. C., with whom she lived; one stepson, G. P. Apple, Greensboro, N. C.; two brothers, Rev. P. T. Klapp of Elon College, N. C., and R. L. Klapp, of Washington, D. C.; and three sisters, Mrs. Mary J. Chrismon, Mrs. G. W. Ellington, Greensboro, N. C., and Mrs. Cicero Huffines, Gibbsonville, N. C., survive her.

The funeral services were conducted from the First Christian Church by the pastor, and the remains were laid to rest in Green Hill Cemetery. A mother's faith and prayers should inspire the son to be true to mother's God. Prayers and sympathy to the bereased ones.

C. H. ROWLAND.

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Notices: Obituary and Marriage Notices, limited to 100 words, are published free of charge. All over 100 words, published at 1 cent a word. Remittance should accompany copy. Write names distinctly.

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LAWRENCE.

John William Lawrence, in his sixty-eighth year, after a lingering sickness of several months, passed peacefully away at his home, the old Howe's homestead, May 6, 1926, and was buried in the family cemetery, near the residence, May 27th. He married Miss Dora Holmes in 1901. His widow, one sister and two brothers survive him. The day was clear and bright, the congregation large, the flowers profuse and the singing sweet and tender.

Mr. Albert Cook arranged and carried out the duties of an undertaker in a loving and proficient manner. Rev. Blanton, pastor of the Baptist, and Rev. Davis, pastor of the M. E. Church, officiated.

The writer made remarks—text, "We do all fade as a leaf." As the neighbors and friends dispersed slowly, Dora was still seated by the flower-covered tomb, under the majestic oak.

D. A. LONG.

MARRIAGES

DOCKERY—WALKER.

A very pretty wedding was that of Miss Rosa Bell Walker and John Dockery, at the home of the bride, on Barnes Street, Reidsville, which was solemnized Saturday afternoon at 3 o'clock, April 17th.

The ceremony was pronounced by the writer. Both the bride and groom are members of our Reidsville Church, and active in all our young people's work.

The words making them man and wife were spoken in the presence of relatives of the contracting parties and a few friends. Our impressive ring ceremony was used.

Immediately following the ceremony, the happy couple left for a wedding trip to the western part of the State. Following their stay among the mountains, they will be at home to their friends in Reidsville. These young people have a host of friends who join in wishing them many years of wedded happiness.

R. A. WHITTEN.

GERRINGER—SIMPSON.

A marriage of interest to their many friends was that of Miss Ollie Simpson and John F. Gerringer, of Burlington, R. F. D., and of our Shallow Ford Church.

The happy couple, together with a few intimate friends, motored over to Reidsville on the morning of April 3rd, and arrived at the parsonage about 8 o'clock and were soon joined in wedlock by the writer.

We wish for them a long and happy life together.

R. A. WHITTEN.

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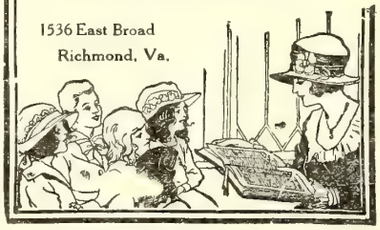

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, MAY 27, 1926. NUMBER 21.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

President Attends Circus.—

At a recent showing in Washington, President and Mrs. Coolidge, Colonel and Mrs. Sherwood H. Cheney, and Mr. and Mrs. Frank W. Stearns occupied a box at the Barnum and Bailey and Ringling Brothers' Circus. On the same day the President received a delegation from a new organization having fifty-five members from thirty-eight States, the Circus Men's Association of America. The President told this delegation that he once walked fifteen miles to see a circus.

Dr. Cadman Snubbed.—

Though Dr. S. Parks Cadman was once the chaplain of the New York National Guard, he disapproves of things military in general. Not long ago he said so frankly, ignoring the fact that he was to be the speaker at the commencement occasion of the New York Military Academy. The other day his was-to-have-been host wrote a curt note to Dr. Cadman withdrawing the invitation. Dr. Cadman was snubbed. We are glad that he has the courage of his conviction, and the New York Military Academy is none the better for their having snubbed the great preacher.

Yale Yields to Students.—

Yale University has yielded to the student liberal outburst and has abolished compulsory chapel attendance. Beginning next autumn the students will worship when they please. For the solace of those who believe that Yale was weak-kneed in yielding to importunate and liberal youth, they may find consolation in the fact that Smith College women have voted overwhelmingly in favor of retaining compulsory chapel. The religious leaders at Yale believe that the abolition of compulsory attendance will make possible a great university church supported by earnest and sincere young men.

An Artist Decorated.—

Tired and sick, Ignace Jan Paderewski lay in a Manhattan hotel, when friends were announced by his wife. Worn out by seventy concerts, and too tired to be interested in more playing, too sick to attend a testimonial dinner planned for him, he nevertheless got up and into a faded bathrobe to receive the friends. It was a delegation from the American Legion headed by Commander John R. McQuigg. They came to pin on Ignace Jan Paderewski a distinguished service cross. The cross was suspended by a ribbon from a gold crossbar containing seventy-four diamonds. The inscription read, "To Ignace Jan Paderewski, artist, patriot, and humanitarian, with the highest esteem of the American Legion, New York, May 10, 1926." The delegation had to wait for several minutes for the thanks of this great man who with tear-filled eyes protested that he had done nothing to deserve this honor.

Coolidge Is Doctored Again.—

President Coolidge and a party including the two Democratic senators from Virginia and C. Bascom Slemp, one time secretary to the President and congressman from the Old Dominion, recently paid a visit to the College of William and Mary, and in front of Wren Hall addressed a large assembly recalling that on that very day in that very town, one hundred and fifty years ago, an assembly including Patrick Henry and many another notable, passed a resolution calling upon the Continental Congress to declare this nation free and independent. There in front of the hall designed by Christopher Wren, who built St. Paul's Cathedral in London, the President received his seventh LL. D. He has had six bestowed previously, but the one from William and Mary was the first from outside of New England. The President has been "doctored" by Amherst, Tufts, Bates, Williams, Wesleyan, and the University of Vermont.

Christ, the Man.—

Somehow the writers of the gospels omitted to say much of Jesus, the man, devoting their space to the teachings and activities of Christ. However, from time to time working among old manuscripts and musty documents in monastaries and other places where forgotten books are stored, scholars have come forward with a little more light on the man. Now, Dr. Robert Eisler has from an old Russian version of Josephus brought forth the following about Jesus, the man: "At that time also a man came forward, if one may call a man one whom his Disciples called the son of God. His being and his figure were quite human, a man of middle size with a stooping back and a long face, a prominent nose and brows which grew together so that those who saw him would get frightened, with very little hair and having in the middle of his forehead a sign, according to the habit of the Nazarenes. His looks were quite simple, only his pose was more than human, because he performed wonders through some invisible power.

"Considering, however, his quite ordinary nature, I for one, shall not call him an angel. His name was Jesus, and he was nicknamed Messiah. By the Gentiles he was believed to be a soothsayer, but some of our people said of him that he was our first law-giver, Moses, and had risen from the dead and was now showing forth many cures and arts.

"He did not observe Sabbath according to our ancestral law. Not that he did anything shameful or criminal himself, but through his words he instigated everything, and many from our folk followed him and accepted his teaching, and many souls became wavering, believing the Jewish tribes would set themselves free from the Romans."

The account goes on and in close accord with the gospels tells how he loved to spend his time on the Mount of Olives, and how the priests plotted against him and eventually secured his crucifiction. This discovery of Dr. Eisler, while it cannot be accepted as fully true, is certainly interesting for speculation.

Camp Edith Macy Opened.—

With representatives from thirty-nine nations present to appear for the Girl Scouts of their countries, Camp Edith Macy was formally opened. The camp is to be devoted to the training of leaders for this large and rapidly growing movement. Mrs. Jane Deeter Rippin, the National Director, Lady Baden-Powell, the International Director and wife of Sir Robert Baden-Powell, who founded the Scout movement, Mrs. Juliette Low, who introduced the Girl Guide movement in America, but the girls wanted to be called Scouts as their brothers were, and so the movement differs in name from the same movement in other countries, Mrs. Herbert Hoover, the United States Chairman of the Executive Board, some four hundred American Scout leaders and some fifty foreign leaders. The meetings were held in a great rough stone lodge on Camp Macy, near Ossining, N. Y., and there a bronze tablet was unveiled to Mrs. Edith Macy, the wife of Valentine Everett Macy, the New York philanthropist who gave the camp. There are at present 370,860 Girl Guides in England, 70,410 in the remainder of the Commonwealth, 115,926 Girl Scouts in the United States, and 56,013 in other countries. This great number is rapidly increasing, so that because of lack of leadership they cannot be absorbed. The gathering discussed problems, witnessed a parade of girls and awarded prizes for stunts. The aim of the movement is to care for the growing girl and to bring to maturity a generation of women who are not nervous wrecks. This movement, along with many of the other movements of youth and for youth, is doing much to mould the world into one common cause of social progress and prosperity. It is hopeful for the future when young men and young women from many nations assemble and fraternize and come to know and understand each other. It means that the world is marching forward to that day when brother can not take arms against brother, for when men and women understand each other there will be no war and there is no better time for this understanding to come than in youth, when to be frank is the most natural thing in the world.

NOTES-PERSONALS

Christian Endeavorers who are looking for an outing this summer will, no doubt, attend the Christian Endeavor Convention at Daytona Beach, Fla., beginning July 1 to July 5, 1926.

We are pleased to know that Rev. M. W. Sutcliffe, Havre de Grace, Md., who was in attendance at the Durham Convention and who on his return home underwent a very serious surgical operation, is much improved and hopes to be back on his work and fully restored in the near future.

Rev. C. C. Ryan, D. D., pastor of First Christian Church, Richmond, is to be at a get-together district meet at Wakefield, Va., the fifth Sunday of this month. Rev. G. C. Crutchfield is doing for his Churches what other pastors should do—this is an excellent plan to bind the Churches together.

Dr. L. F. Johnson, superintendent of the Christian Orphanage at Carversville, Pa., and his son, L. F., Jr., who is a student at Elon College, were in Richmond the first of this week and paid THE SUN office a short visit. Dr. Johnson is interested in all Church enterprises, and lends good cheer wherever he goes.

In their endeavor to secure the best evangelistic assistance for revivals in the Churches this summer, pastors should not forget that Rev. H. C. Caviness, Cary, N. C., has the approval of the State Christian Conference, and is a man of great power and efficiency in evalgelistic services. The Churches should keep him engaged in evangelistic endeavors.

Indeed, "Children's Day," June 6th, is our opportunity. Give the boys and girls a chance to make their offerings. Our warm-hearted young people will respond to this genuine appeal of a task worth while. Surely the grown-ups cannot withhold a generous hand. The first Sunday in June should find us at our best in prayer, program and purse.

We are in receipt of the following: "Captain and Mrs. Hugh Alcorn announce the marriage of their daughter, Myra Black, to Dr. William Waldo Boone on Saturday, May 15, 1926, Durham, N. C." We extend our heartiest congratulations to Dr. William Waldo Boone, a very popular and successful practitioner of Durham, N. C., and son of our Dr. W. H. Boone, a former graduate and now a trustee of Elon College, N. C.

Rev. S. D. Lankford, Ambrose, Ga., is giving his hand and heart to building up our cause in South Georgia, and under date May 20th writes: "I am glad to find that interest continues to grow. I am enjoying my work with the people here to the fullest extent." Bro. Lankford writes of his work to THE SUN, as printed elsewhere in this issue.

In the issue of May 20th, the compositor made the article by Dr. Fleming, headed "Haw River, Long's Chapel, Union," read incorrectly in the last paragraph. It should read "Dr. J. U. Newman preached at the morning hour. Dr. Newman, in his scholarly and earnest way, gave a strong message on building after the pattern shown by God. Rev. H. J. Fleming preached at the afternoon hour. His was a message of hope and good cheer, with a forward look, as all things are made new by a kind and loving Heavenly Father."

We are in receipt of the program of the Georgia and Alabama Conference Sunday School and Christian Endeavor Convention which is to meet this week at North Highland Christian Church, Columbus, Ga. The officers are M. J. Halman, president, La Grange, Ga.; Rev. W. H. Brewer, vice-president, Lanett, Ala., and Rev. Paul House, secretary and treasurer, La Grange, Ga. This most excellent program was received too late for publication, but we shall hope to have an early and complete write-up of the Convention for our readers.

The officers of the Woman's Mission Board, as elected by the Woman's Conference in Durham, for the coming two years are: President, Mrs. J. A. Williams, Franklin, Va.; vice-president, Mrs. J. L. Foster, Elon College, N. C.; recording secretary, Miss Margaret Alston, Henderson, N. C.; corresponding secretary, Mrs. E. L. Beale, Franklin, Va.; treasurer, Mrs. H. S. Hardcastle, Suffolk, Va.; superintendent young people's work, Mrs. R. T. Bradford, Suffolk, Va.; superintendent cradle roll, Mrs. I. W. Johnson, Suffolk, Va.; superintendent literature and mite boxes, Miss Gertrude Browne, Hendersonville, N. C.

The good women of our Alabama Conference are putting forth heroic efforts to have successful missionary rallies in June. Mrs. O. H. Orr, treasurer of the Alabama Woman's Board, Lineville, Ala., writes, under date May 17th: "We are all so glad you are planning to be with us. We board members are doing all we can to make our rallies a success. I believe that it means to us the beginning of a great work in the Alabama Conference. Of course, we are just beginners and cannot hope to do as great things as some of our Conferences are doing. We can, however, put forth an effort that will be blessed, and some day not far off I hope will be crowned with success. I am trusting that we women in the Alabama Conference will be able soon to carry our part of the work without so much embarrassment. We hope to rise above all our difficulties and handicaps as we learn more about how to carry on the work." Our women of the other Conferences may count on it that the women of the Alabama Conference are on their way toward achievement, and, as Sister Orr declares, this will mean a new day in the work of our Alabama Conference. It is a well-known fact that the woman's missionary work has given tremendous impetus to all the work of those Conferences in which they are well organized, and those of us who attended the Southern Convention at Durham know full well what it meant to have even more women present for their missionary conventions than there were delegates present at our Southern Convention. All of this means something for our Christian Church of the future.

The Old Testament opens with five books of history. The New Testament opens with five books of history.

The Old Testament begins, "Where art thou?" The New Testament begins, "Where is He?" (Gen. 3:9; Matt. 2:2.)

The Old Testament closes with the promise of the rising of the "sun of righteousness." The New Testament closes with the promise of the rising of the "morning star." (Mal. 4:2; Rev. 22:16.)

When the law was given three thousand were slain. When the Spirit was given three thousand were saved. (Exod. 32:28; Acts 2:41.)

In the Old Testament holiness is demanded. In the New Testament holiness is provided.

The old covenant was sealed with blood; so also was the new covenant. (Exod. 34:, 8; Luke 22:20.)

The law says "Be good, and you will be saved." The gospel says "Be saved, and you will be good."

The old covenant is the covenant of works. The new covenant is the covenant of grace. "Ye are not under the law, but under grace." (Rom. 6:14.)—*W. S. Bowden.*

PROVIDENCE M. A. MEETS.

The Providence Memorial Association, whose officers are Junius H. Harden, president; Mrs. W. H. Holt, secretary, and McBride Holt, treasurer, Graham, N. C., will hold its twenty-fourth annual meeting at New Providence Christian Church, Graham, N. C., Sunday, June 6, 1926. Services will commence promptly at 10:30 A. M. The annual memorial address will be delivered by Rev. G. O. Lankford, pastor of the First Christian Church, of Burlington, N. C.

You, your family, your friends, and all who are in any way interested in the Providence Cemetery, are cordially invited to attend this annual meeting.

The lunch hour of these annual meetings is a real love feast indeed, where kinfolk and friend have the happiest day of the year. All who can do so, are requested to bring baskets of lunch, as in days gone, and thereby help in making the day so happy that its memories will be in us during the entire year.

Signed by: J. Dolph Long, Chairman; Mrs. Walter R. Harden, Walter R. Sellars, Ben B. Holt, and Jos. C. McAdams, Program Committee.

TWICE IN A WEEK.

Twice in a week the north pole has been shadowed by flying men, who did in a day what has previously required almost a year to do. Byrd flew to the pole and back in an airplane; Amundsen did it in a dirigible. Thus is demonstrated beyond peradventure of a doubt that it can be done, and will be done often again until the route "over the top of the earth" is established. Thus a new era in transportation has been ushered in by engineering skill. The event is historic and truly wonderful, but we are too near to feel its wonder. That remains for posterity.—*Ex.*

Bishop Zarate says the charges cause him no uneasiness. The Mexican government warns all clergymen, Protestants included, of foreign birth, that they will be deported if they fail to comply with the laws and the constitution. This means that no foreign priest or clergyman may exercise his religious functions in Mexico hereafter. Mexico charges that foreign priests have taught Mexican children and others to look upon outside authority as higher than that of the Mexican government. This is denied.

The ancients knew how to temper copper and make it cut granite. Men cannot do it now. Early Christians went everywhere making disciples. Merchants were missionaries. Soldiers became teachers. Slaves were transformed into prophets. Have Modern Christians lost their power to propagate their faith? Are their tools soft, their weapons broken, their message meaningless?—*Sel.*

Twelve years ago, at a meeting in Paris, that same Pilsudski, ardent Polish patriot, said: "Today, the sword alone weighs in the destinies of nations." Pilsudski has evidently not changed his opinion of the world, and Europe still recognizes the man that comes up, sword in hand. His people have elected him President.

SPECIAL CONFERENCE SESSION.

Eastern North Carolina Conference, Eastern North Carolina Conference, May 29 and 30, 1926.

A special session of the Eastern North Carolina Conference is called to meet with Liberty Church (Vance County), Saturday, May 29th, at 2:00 P. M., and continue until Sunday evening, May 30th.

Each church should send the delegates elected to the annual conference and as many visitors as wish to attend.

Entertainment will be provided for all who attend.

Addresses, sermons, music and business will constitute the program.

By order of the Executive Committee.

W. C. WICKER,
Secretary.

ALABAMA WOMEN'S RALLIES.

The Missionary Societies of the Alabama Conference will hold Missionary Rally Days as follows:

District I.

Rock Stand, Noon Day, Carver's Grove, Mt. Zion, Rock Spring.

Meeting to be held with Rock Stand, May 31st.

President, Miss Iva Hughes, Wedowee.

Secretary, Miss Annie Huey, Wedowee.

District II.

Cragford, New Harmony, Shady Grove, Dingler's Chapel, Spring Hill.

Will meet with New Harmony, June 1st.

President, Mrs. O. H. Orr, Lineville.

Secretary, Miss Alma Mitchell, Lineville, R. 3.

District III.

Wadley, Beulah, Corinth, McGuire's Chapel, Christiana, Pleasant Grove.

Will meet at Beulah, June 2d.

President, Mrs. T. H. Denny, Wadley.

Secretary, Miss Iola Hunt, Wadley.

District IV.

Antioch, Roanoke, Lowell, New Hope, Bethany, Forest Home.

Meet at Antioch, June 3d.

President, Mrs. V. E. Kitchen, Roanoke.

Secretary, Mrs. L. H. Liles, Roanoke.

These being our first Missionary Rallies in this conference, we are very anxious indeed that every church be represented in one or more of these meetings, whether they have a Missionary Society or not. We especially invite the pastors and young people.

Dr. J. O. Atkinson of Elon College, N. C., our Mission Secretary, will be with us. Let us all work together to make these meetings a glorious success.

MRS. W. M. MELTON,
Secretary.

All delegates who expect to attend the special session of the Eastern North Carolina Conference which meets with Liberty (Vance) Church May 29th and 30th, and desire entertainment, please notify W. G. Winn, Chairman of Entertainment Committee, R. F. D. No. 1, Henderson, N. C.

"At heart he is not a bad fellow—the gorilla. He will fight humans only when cornered. His reputation for ferocity is largely unearned. Fundamentally he is not savage; he slays for food, or in defense of himself. His face is his true misfortune. The real danger in the gorilla is that *he* will be exterminated by over-zealous specimen hunters."—*Dearborn Independent.*

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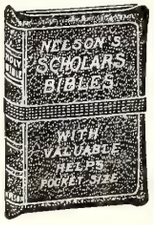

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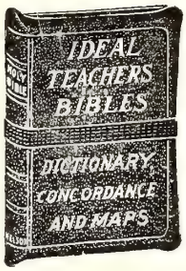

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THE CHRISTIAN SUN

1536 East Broad Street, - - - Richmond, Va.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THINKING THROUGH.

Rev. Alva H. Kerr, the distinguished and versatile Editor of the *Herald of Gospel Liberty,* has produced a book for the times. Dr. Kerr realizes that there is much superficial thinking in our day, as we presume there is in every day. This superficial thinking, to which Dr. Kerr has reference, has bearing, at present, on the much mooted question of Science and Religion. In the passion and prejudice and ignorance of the time, Dr. Kerr says we are skirmishing on the out-skirts and that the real enemy is not difficult to find and to conquer if we will penetrate to the center of the field. The book is published by the George H. Doran Company of New York, and bears the subtitle, "Facts and Principles to Clarify the Controversial Thinking in the Church." The cover page carries this declaration. "The time has come when the leaders of the Church, conservative and liberal, should sit at a common table and think things through. Controversy has accomplished about all it can hope to do. The extremist has had the stage, and his work has been divisive and destructive. The day is ripe for the constructive worker. This volume points out the program for the reconstruction."

This is the thesis of Dr. Kerr's volume, which presents the following table of contents: Chapter I, "The Church and Science"; Chapter II, "The Church, and Evolution"; Chapter III, "The Church, the Interpreter"; Chapter IV, "The Supreme Test of Faith"; Chapter V, "The Great Common Heresy"; Chapter VI, "Preach the Word," and Chapter VII, "The Word was Made Flesh."

Dr. Kerr, a firm believer in the Bible as the eternal and invincible Word of God, invites preachers, scholars and learners to seek the truth and lay aside passion and prejudice, penetrating the superficial surface of present day thinking and get down to the bed rock of eternal truth, as well as eternal light and life.

The book is well written in Dr. Kerr's most inviting style, and certainly flings out a challenge that should be accepted by the teachers, preachers and thinkers of our day. The volume can be had of the publisher, or ordered of The Christian Publishing Association, Dayton, Ohio, at $1.25 the copy. Dr. Martyn Summerbell gives as his conclusion these words: "The book is safe and sane and will prove a decided help to bewildered souls who are seeking for the truth, but are confused by discordant voices. It is especially commended to the young preacher that believes in God, who is speaking to his children both in his Word and in his marvelous world." That conclusion will bear repeating.

Here is hoping that Dr. Kerr's book will have a wide reading among our people, feeling that a careful reading of the same will bring us closer to the truth and to the great Light that is seeking to penetrate much of the darkness and gloom in the superficial thinking of our day. J. O. A.

GIVE THEM WELCOME.

Students from High School and College are going back home by the hundreds now. Most of these boys and girls are members of the home Church and Sunday School, or were members when they left a year ago. The absence of a year has made a big difference with them. The places that they left vacant have been filled by others. Their absence may have erased their names from the Sunday School roll and possibly from the Church roll. They will discover this on their arrival the first Sunday at home. In a measure they will be as a stranger in their own community. A year, or even a few months, makes a big difference and spans a long period in the life of a young person.

Here is hoping that the pastor of the Church, the superintendent, or teacher, or friends, of the Sunday School, will find these young people on their return home and urge them, not necessarily to "take up their old place" in the Church and School (since there is no old place there for them any longer), but to come with heart and soul back to the Church and Sunday School and accept there such place and service as they can render, just as they accepted places and service in other days, but in a more active and determined manner now because of the better equipment which they have received while absent. This does not mean that they should be teachers or "leaders," but good "followers," and good helpers, and that their presence will be appreciated and will prove helpful now.

This writer remembers very distinctly his first vacation after a year at College. He went back to Church and Sunday School the first Sunday after getting home. He was embarrassed. He was ill at ease. He felt like his neighbors and friends were saying, "He has been off to College now and is above the rest of us. Let's see what he is going to do about it." It was a trying day, seeking readjustment in an environment that seemed to be closed against him. It was many Sundays before real cordiality and friendship was re-established. It will be helpful to these boys and girls returning from school, if the same cordiality can be shown them at Church and in Sunday School, as is shown them in the home. It really takes a day or two at home for the absentee feeling to be eradicated, but it is done, nevertheless, because there is a real effort on the part of all in the home to wipe out such a feeling.

These boys and girls may have learned many things at college, but the folks in the home Church and Sunday School have been learning many things also through the year, and the boys and girls on their return home need as much as they ever needed, maybe more than they ever needed, the religious teachings, precepts and fellowship of the Home Church and Sunday School. They have been studying books and had their attention absorbed in many things during the school year. They can now, with great profit, be brought to a deeper knowledge of the one Book and experience of truth and persistent religious faith and teaching. It will be nothing less than a tragedy for the Church and Sunday School at home not to exert themselves to winning back to their ranks the boys and girls who have been away for the school year. Do not let them escape because they seem indifferent and unconcerned, but be more determined to win and to hold them because they may seem to show, superficially, an indifference and an unconcernedness.

J. O. A.

MEN AND MILLIONS.

As The Sun stated last week, the Mission Board is sending out its final statements to those who pledged to Men and Millions. The work is to end, so far as the Board is concerned, July 1, 1926. The Secretary of the Board (who is also Editor of The Christian Sun) is exceedingly anxious to leave these pledges and books in perfect condition, thoroughly understood by every subscriber, and the accounts left as the subscribers themselves would have them left. It could be wished that pastors and former Captains of Men and Millions would urge publicly that as many as could do so pay these pledges before July 1st. Several are making a real sacrifice and are beginning to send in their final payments since statements began to go out last week. If a proper effort is made and if all will make the sacrifice that some are making, a very large per cent would be squared off before July 1st, when the books will be closed.

In such a large number of accounts, it is unthinkable that some errors would not creep in, and some misunderstandings occur. However, since the accounts were taken over by the Mission Board a full word of explanation has been given every one who has made complaint, and some agreement has been reached by way of understanding with all who have written us or sent in their complaint. A supreme effort should be made now to do what we can do in paying off these pledges that they might not stand against us, and that the money may be used to relieve a situation, which has been precipitated by failure to pay these pledges. The Mission Secretary has no other desire than to leave the books in the best possible condition and to turn over the same with every pledge paid that is possible to be paid, and every account balanced off that it is possible to balance off. To this end here is hoping and believing that all who can do so will make a real sacrifice and pay off their pledges and wind up the agitation, the expectation, and the pleas for Men and Millions. J. O. A.

The State Convention of the Virginia Sunday School Association will be held at the University of Virginia, June 9th, 10th and 11th. Among the leading speakers in the convention will be Dr. Hugh MaGill, general secretary of the International Council of Religious Education, and Dr. W. C. Pearce, associate secretary of the World Sunday School Association. H. Augustine Smith will direct the convention music. Other leaders of not will be present. Plan now to attend.

The Sunday School and Christian Endeavor Conventions of the various Conferences of the Southern Christian Convention are now being held. The S. S. and C. E. of the Eastern Virginia Conference meets this year at Waverly, Va.

LITERARY HISTORY OF THE CHRISTIANS IN NORTH CAROLINA.

By Rev. Stanley C. Harrell, A. M. B. D.

[This paper was prepared and presented before the North Carolina Christian Conference, in session in Greensboro, N. C., on December 10, 1925.]

It is almost impossible to decide how to stay within the limitations of our subject. The subject limits us to North Carolina, but writers do not always spend their entire lives within certain geographical boundaries. As an instance in point, Dr. J. Presley Barrett, Dr. W. W. Staley, and Dr. W. A. Harper are among those who have made the largest contribution to our literary heritage. Dr. Barrett was born in Virginia, yet his work took him even outside the bounds of the Southern Christian Convention. Some of his very finest work was done as editor of the *Herald of Gospel Liberty;* while engaged in that work he was a resident of Ohio, yet at the time of his death he was residing in North Carolina. Dr. Staley was born in North Carolina, and though the most of the years of his ministry have been spent in Virginia, the piquant and charming savor of the Old North State lingers about him still. Dr. Harper is a Virginian by birth, and in his character and personality may be easily traced the influence of the fine traditions and lofty ideals of the Old Dominion, yet the major portion of his life-work has been done in North Carolina, and essentially he is more North Carolinian than many who were born within the confines of the State. In the light of these facts, if we do not confine ourselves within the limits, which to some might seem proper, it will not be because we desire to claim that which rightfully belongs to others, but because our workers have not been confined within State borders, and because we are not quite sure just what makes a man a North Carolinian.

Literature in Pamphlet Form.

The Christian Church came into existence while what might be called the "Pamphleteering Age" was still flourishing. That age is now rapidly declining, or even well-nigh dead. Most of the pamphlets that are published today are printed in that form merely for convenience in distributing them. Among the many reasons why pamphlets abounded in the eighteenth century and the first of the nineteenth, two stand out very clearly. First, it was an age of controversy in the field of religion. Men felt called upon to vindicate and to declare to the world their individual beliefs. It was a doctrinal age. Second, the only way to reach the ear or eye of the public was by means of the pamphlet. There was no religious press that made it easy to get a hearing for the individual of strong religious convictions and ideas. Today practically every denomination maintains one or more religious periodicals, through which its adherents may convey their messages to their constituency and to the general public. Many even of the daily papers of the secular press frequently carry contributions from both the readers and editors on religious themes.

Much of the early literary production of the Christians was in pamphlet form. Rev. James O'Kelly wrote quite a number of books and pamphlets. Among them we have records of the following: "The Author's Apology for Protesting Against the Methodist Episcopal Government," issued probably in 1798 and reprinted in 1830; "Vindication of an Apology," issued in 1801; "Divine Oracles Consulted," issued in 1800; "Christicola," issued in 1800; "Church Government"; "The Christian Church," issued in 1801; "Annotations on His Book of Discipline," issued in 1809; "Letters from Heaven Consulted," issued in 1822; "The Prospect Before Us by Way of an Address," issued in 1824; "A Tract on Baptism," issued in 1810; "A Pamphlet on Slavery," which Mr. W. E. MacClenny has recently discovered in the possession of a man in Baltimore. There is also a copy of this pamphlet in the Duke University library. O'Kelly also issued an hymn book, entitled, "Hymns and Spiritual Songs Designed for the Use of Christians."

Demand for Hymn Book.

Among the contributions to the field of hymnology by the Southern Christians, the hymn book by O'Kelly has been mentioned above. In 1815 Rev. Joseph Thomas published his "Pilgrim's Hymn Book." In order to meet the demand of the Churches in Virginia and North Carolina, Rev. Mills Barrett collected 222, which collection was printed in Norfolk, Va., in 1828 under the title, "Hymns and Spiritual Songs." A second edition of Rev. Mills Barrett's hymn book was later brought out by Rev. Nat P. Tatem. In 1870 Rev. W. B. Wellons published the Christian Hymn Book, which was recommended by the General Convention at Mt. Auburn in 1867, and which was probably financed by the North Carolina and Virginia Christian Conference. These hymn books seem to have met the needs of the Christians, or the demand was supplied from outside sources, until the publication of "The Christian Hymnary," by the American Christian Convention.

Many books and pamphlets were written in defense of and for the purpose of clearly setting forth the doctrinal and governmental organization of the Christians. Many of the writings of O'Kelly, as indicated by their titles, bear upon this theme. Doubtless, the very titles of many of these have been lost to us. Among those of which we know, we mention the following: "Union of All the Followers of Christ in One Church," written by Rev. Rice Haggard and printed in 1804; "Pamphlet in Vindication of the Christian Doctine," written by Rev. Daniel Stringer; "Episcopacy Unmasked," and a "Pamphlet in Vindication of the Christian Doctrine," written by Rev. Benjamin Rainey; "A Scriptural Description of the Live Church," written by Jonathan Foster.

Literature Provokes Discussion.

Rev. John West wrote several tracts, one of which bore the title, "Key to the Mystery of Iniquity." This provoked a very spirited reply from Rev. Peter Culpepper, who wrote, under the rather lengthy title, "A Key to the Mystery of Godliness, to which is added some remarks on an impartial view in behalf of the Christian Church Below." Rev. Jesse Cole wrote "Principles of Christian Union," which was published in 1842. "The Five Cardinal Principles of the Christian Church Defined," was published in 1886 by Rev. M. L. Hurley, who later published "Christians Not Disciples." These two books were the last to be issued in advocacy of the Principles and Doctrine of the Christian Church, but they are by no means the least vigorous.

In the realm of history and biography, some most valuable books have been written. The authors of these books have brought the entire denomination greatly into their debt. Rev. William Guirey, one of the early ministers of the Christian Church, wrote "The History of the Episcopacy," a book of 381 pages, containing much valuable data of the early history of Methodism. This book was written between 1800 and 1810. In 1910 W. E. MacClenny published "The Life of James O'Kelly and the History of the Christian Church, South." This was the first history published, dealing exclusively with the origin and development of the Christian Church, South. Mr. MacClenny has perhaps done more than any other one individual to discover and establish the facts of the historical development of the Christian Church in the South and to create an interest in and appreciation of the history of the Church.

Biographical Sketches of Ministers.

In 1909 Prof. P. J. Kernodle published the "Lives of Christian Ministers." This book is in the form of short biographical sketches. It does not purpose to be a history, but in the number and value of historical facts it contains it will be found a veritable gold mine to one interested in the history of the Christian Church. In 1894 Dr. E. L. Moffitt published a book entitled "The Origin, Principles and Government of the Christians." In 1860 Rev. W. B. Wellons published "A Reply to Rev. John Paris." In 1881 Rev. J. W. Wellons, in collaboration with R. H. Holland, published "The Life and Labors of Rev. W. B. Wellons." This work is a biography, but because of the many-sided life of Rev. W. B. Wellons and the power and influence he exerted in shaping the destiny of the Christian Church, it is also a history of much of the Christian Church life in the South. Rev. Joseph Thomas wrote an autobiography. And in 1795 Rev. William Glendenning published a book entitled "The Life of William Glendenning, by Himself."

When we turn to the work of individual authors, in addition to the books we have enumerated above, we find that there are many men among our people who have made distinct and valuable contributions to our literature. Dr. P. H. Fleming is the author of a book which bears the title "Mother's Answered Prayer." This book exhales the atmosphere of vital faith and deep spirituality.

Dr. J. W. Wellons has five books to be credited to his authorship—"Life and labors of Rev. W. B. Wellons," which has already been discussed; "Wellons' Family Prayers"; "Family Devotions"; "The Wellons Family," and "Vital Truths for Hungry Hearts." These books clearly reflect the spirit of "Uncle Wellons," which has been so long and so well known to our people. If one were called upon to compress the spirit of the hundred years of Rev. J. W. Wellons' living and serving into a single phrase, that phrase would have to be "Faith in the Power of Prayer"; and that phrase is the outstanding note of his books.

Barrett Makes Valued Contribution.

Dr. J. Presley Barrett made a contribution to the literature of the Christian Church, the value of which is beyond question. His "Iola, or Facing the Truth," is a masterpiece of its kind. It is written in the form of a story, but it is one of the most convincing examples of the power of what might be called "veiled argument" that it has ever been my privilege to read. Dr. Barrett's "Garden Spots of the Old Testament" and "Fruit-Bearing Truths," and a leaflet entitled "Individual Interpretation," show the author's fine appreciation of the Scriptures, his loyalty to their truths and his ability to set them before his readers with living force and vital application. Dr. Barrett compiled and edited "The Centennial of Religious Journalism" and "Modern Light-Bearers." The first contains a wealth of historical material gathered in connection with the centennial of the *Herald of Gospel Liberty,* and the second contains the addresses that were delivered at the centennial celebration, which was held at the Court Street Christian Church, Portsmouth, N. H., on September 15-17, 1908.

Dr. W. W. Staley has given to the world a little book under the unassuming title, "The Minister." I have called it a little book because every other book I have seen on the subject exceeded it in length. But no book on the same subject which I have seen surpasses it in the wealth of material

(Continued on page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

It is easy to make the mill to large for the business. A fifty-barrel roller mill for a small neighborhood is too large to succeed. A sixteen-driver engine is too large for a little narrow-gauge railroad. An organization may be too large for the work to be done. This is the reason why the Southern Methodist Church has reduced its secretarial force. The overhead expense was too large for the income. This is suggestive, to say the least, for all denominations and all organizations. Most business fails when it outgrows its capital, its customers, and its capacity. This is true of men. The tonnage of a ship must be considered before loading the cargo. Rough seas may meet the vessel on its way, and it must load within its capacity. Business should be organized and conducted on the basis of the dullest periods. Reserve power is the safety of men and capital. This principle is universal as to time and place; and it does not eliminate faith—it husbands it, for faith rests upon sure foundations. "Have faith in God." To overplant is to underharvest. A blind faith cannot see the way.

The World War put the world on a boom. Reaction fills many financial graves. The high prices, which meant cheap money, led the Churches, as well as business, into many wild schemes for raising money by term subscriptions, and laying out plans of operation on the basis of successful collections. It is a well-known fact that small credits are poorly paid. The chain stores grew out of this experience, and put their petty trade on a cash basis. Even the Church must move along sane and honest lines. That does not mean that Church members should not contribute to all the causes of the Church; but it does mean that they should give as the Lord prospers them; and that those who handle the Lord's money must spend in the same way.

It takes wise men to spend other people's money, and it takes wiser still to spend the Lord's money. It requires more sense to spend money than to earn money. Children jump up several steps at a time, but mature people step up the stairway step at a time.

"The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

The danger is that many want to make things bigger instead of better. The Church is not an institution to make a bigger world, but a better world. The aspiration of young people should be to be better rather than bigger. There are many big people who are worthless, and there are many small people who are useful. There are some ministers who are not satisfied in a small Church, and there are lay members who feel the same way; but it is better to serve in a small Church, if it is better, than in a large Church not so good.

It is easy to fail by looking for something bigger. No one ever fails by looking for something better. It is better to make ten acres richer than to make twenty acres poorer. If we make ourselves better, we will grow bigger. If we make our college better, it will grow bigger. If we make our paper better, it will grow bigger. If we make our Church better, it will grow bigger—bigger in the estimation of Him who judges the "quick and the dead."

W. W. Staley.

ELON LETTER.

Absorption in the trivial and inconsequential things wrecks many a young life. As I write, we are in the midst of examinations. A small group is not disturbed by these tests of the year's achievements in scholarship. These students are sure of themselves. They have studied consistently throughout the year and approach the final test like triumphant warriors.

But there is another group, and sad to say, larger. It is feverishly busy with studies and nervous as to the consequences of their finals. This group has regarded classes as interferences with the real thing on the college campus. It has specialized in the side show of college life and neglected the main tent, to quote Woodrow Wilson's characterization of the Princeton of his presidency. Social life, good fellowship, "week-ends," athletics, pictures, etc., have engrossed their major interests throughout the year, and now they are greatly exercised. Because they are bright and highly endowed originally, they can "cram" enough for the most part to slide through. But some will fail. They will not be allowed to return next fall. It is sad.

But before we come down on the youngsters too severely, let us examine the adult world. It, too, is engrossed in a wild scramble after the things that are seen. It has not much time for the enduring objectives of life. Money-making, indulgences, ambition, sports—these make up the major portion of concern for most of us adults. We are pitifully absorbed in mere living. The world thinks more of getting than of giving, more of rights than of duties, more of the exercise of power than of service, more of success through competition than through co-operation and brotherhood. The world is tyrannized by the trivial and the inconsequential, and this in spite of all the rich and wise experience of the ages testifying to the futility of such devotion to the transitory and temporal.

Don't be too austere, then, in judging the young. They lack our experience and flout our advice oftentimes. But eventually they will profit by their errors, and honestly I suspect they will do better in their day of responsibility for the world's life and ideals than even we are doing. There can be no doubt that the general direction of humanity is forward, upward, and onward for the better. It is to the young that we must hopefully look for the redemption of the future.

W. A. Harper.

SOUTH GEORGIA MEMBERS.

Dear Friends:

As time will not permit me to write to each of you, I take this method through the columns of The Sun to let you know that we are doing our best in South Georgia to honor and glorify our Lord and to bless humanity.

The second Sunday in May was a good day for us at Vanceville. The day began with Sunday School at the regular hour with good attendance, being followed by a short song service. Then the pastor addressed the congregation, taking for his subject, "Mother." Following the address was a program prepared and arranged by the ladies and children of the community, the same being well and effectively rendered. Many good things were said about mother, and we cannot say too much about a good mother, for the greatest earthly gift to man is a good mother. And, too, the highest compliment ever paid to mortals was when divinity condescended to incarnation through the Virgin Mary.

After the program, several short talks were made by way of appreciation, love and respect to the mothers. This brought the morning service to a close. We then gathered around a table laden with refreshments, again being reminded of God's goodness toward us. A very enjoyable hour was spent during the noon recess. Everybody seemed to be carefree, lovable and friendly disposed.

At 1:30 o'clock we assembled in the Church building and engaged in a song service. Several splendid leaders were present from other communities and helped us. Several numbers were rendered by a quartette from Enigma, Ga. Thus the service came to a close and the pastor, for one, felt that the day had been spent very profitably.

Our meeting begins at Enigma the first Sunday in July, and at Vanceville the second Sunday. Rev. H. M. Gray, of Lanett, Ala., has kindly consented to help us. Pray that Christians will become better Christians as a result of the meetings, and that the Lord may use His children for the salvation of many souls. We covet an interest in your prayers and sympathy. The Lord's blessings for spiritual strength rest upon all of you and every interest of His in all the world.

Yours in the Master's service,

S. D. Lankford.

A GIRL'S LESSON IN GEOGRAPHY.

Youth is sometimes so sketchy in its formation that to many girls Turkey is a large country where some one originated Turkish paste; where girls cover their faces with veils when on the street, and men wear bright red caps that look like grandmother's "teapot cosy," an invention of many years ago for slipping over the teapot to keep the contents warm. So that, to the girls, there is the delicious paste, no one ever sees a girl's face, and the men suggest a teapot of such delicate health it must always wear its wadded dressing gown. This is their picture of Turkey.

But the fezes were abolished by law last October, and this the girls may know, in an equally sketchy fashion, is not the first time in the history of the world when a change of headgear denoted progress. If there is any Turkish paste there or not it is never evident in reports received from Turkey. Folks do not seem to always get enough to eat in Turkey, but never is this near-starvation averted by Turkish paste. And as for the veils: gradually, they are being thrown back, and the incredible thing is that it is becoming possible for a girl to appear unveiled in a room where there are men without suffering any diminution of their respect.

It is interesting to learn that girls in State schools have had to adopt hats—willy nilly, they must wear hats. Which order will make some girls wish they lived in Turkey, for in this country it has become the popular thing to go bareheaded in the summer time, a fashion which father approved. This order is another evidence of the zeal for reform, and the marvelous changes that are taking place in Turkey. For it is not the Turkey it was a decade ago.

The women are coming out from a seclusion which is no longer enforced, and Turkish girls, sometimes with veils thrown over their faces, it is true, take part in such unheard-of activities as basket-ball, volley-ball, etc., in the Young Woman's Christian Association in Pera and Stamboul, both in Constantinople. The girls in the Pera center are chiefly Greeks and Armenians, with a sprinkling of Turks, and a few of many other nationalities. They are grouped in a good many vocational classes—English, French, Turkish,

gymnastics, dressmaking and commercial. There are girl reserves among them, and so cosmopolitan is the personnel of the center at Pera that English and Prussian girls teach the English classes; a Greek girl has charge of the information desk, and an Armenian girl runs the employment bureau.

There are more Turkish girls in the Stamboul center, and a great deal of the work is being carried on by Turkish secretaries. It is hoped to train more and more Turkish girls into the work.

The girls of Turkey are enjoying their liberty, and they are not abusing it. Their one desire seems to be of service, and from the doors under the Blue Triangles they go out, singly and in groups, to open classes among the refugees; to care for little children in the orphanages, never forgetting that their motto is "Love and Serve."

They are not the pampered hot-house product that an inaccurate information represented them to be. That might be the Turkish girl of a generation ago, but not the Turkish girl of today.—From *Frances L. Garside.*

THE DOMINION OF MAN.

"Could we but get the right angle, regarding all work as co-operation with God in the guidance and control of what are really divine forces in the development of the world, there is no work or calling that would not then be holy, and the place wherein the worker was standing holy ground. In the degree in which man subdues the earth and secures dominion over the creatures, grows his measure of responsibility to the inanimate and animate alike. There is a conduct towards the earth itself, not merely in relation to the fellow-man of today in our own and other lands, but to posterity, that is only less important than conduct towards the lower animate creation.

"Dominion here does not mean irresponsible ownership to do therewith as one likes, in all recklessness and wastefulness. The Lord God 'took the man, and put him into the garden of Eden to dress it and to keep it,' not to tear it up so as to leave great mounds of ugly waste, like the slag-heaps that disfigure so many landscapes. Some day a public conscience will be developed upon these matters."—*J. Y. Simpson,* in "Landmarks in the Struggle Between Science and Religion," published by Geo. H. Doran Co.

Capitol Hill Church, Des Moines, Ia., has insured the pastor for $28,000. In the event of death, the Church will receive the face value of the policy, and in the event the insured is living, at the end of a ten-year period, the Church will receive the cash surrender value of the policy which will be $10,356.75. Warrant for this action is thus set forth by the board: "In revising the plans in the department of finance, the Capitol Hill board came to feel that the Church should have the same benefits from life insurance as other business enterprises. This plan is, therefore, business life insurance applied to the business of the Church on a sound business basis."

The American Socieety for the Promotion of Aviation offers one thousand dollars to the first boy or girls under eighteen that flies from Boston to San Francisco. Almost any normal boy or girl could win that prize if the right flying machine were available. It is as easy to run a flying machine as an au'omobile, about one hour to learn flying, seven hours to learn how to land. Young people, possessing perfect balance, will fly better than their elders. Before long, boys of fifteen will fly across the continent, to and from schools and colleges.

Growing Plants.

Cabbage and Collard Plants, 100.....$ .40
Or 500, $1.25; 1,000, $1.75.

Lettuce, Beet, Tomato, 100.....$ .50
Or 200, 75c; 500, $1.50.

Sent postpaid. Plants the year around.
MAPLE GROVE PLANT FARM,
No. 2, Courtland, Va.

Growing Plants.

Lettuce, Tomato and Beets, 100.....$ .40
Or 300, $1.00.

Cabbage, Collard, 100 .....$ .30
Or 300, 75c; 500, $1.00; 1,000, $1.50.

Twenty years in business. (Save this ad for future use.)
OLD DOMINION PLANT FARM,
No. 2, Courtland, Va.

Fortunate youth

THE educational opportunities for the boys and girls of the South are keeping pace with the leadership of the South in the economic progress of the Nation. This is seen in the following facts:

In the last twelve years more than $125,000,000 has been spent for the construction of new school buildings in the states of the South served by the Southern.

In 1900 there were less than 73,000 school teachers in the states of the South served by the Southern, and the appropriation for education amounted to only 90 cents per person living in these states. In 1922 the appropriation was $6.85 per person, and the number of trained teachers had increased to 139,309.

In 1900 only 64.8 per cent of the children of school age in these states attended school, while the average for the nation as a whole was 72.4 per cent. But in 1922, the latest year for which complete figures are available, 81.4 per cent of the children in the states of the South served by the Southern attended school, while the average for the nation as a whole was 81.2 per cent.

The growth in the educational facilities of the South, as well as the number of children that can take advantage of them, is one of the fortunate and direct results of the prosperity that has come to the South.

The Southern Railway System has contributed to the prosperity of the South, as a tax-payer, as a large employer of men and women—and as the transportation agency which carries Southern commerce to and from world markets, regularly, dependably and economically.

SOUTHERN RAILWAY SYSTEM

THE SOUTHERN SR SERVES THE SOUTH

The Southern serves the South

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

GIVE YOUTH A SQUARE DEAL.

BY DANIEL A. POLING,

President of the United Society of Christian Endeavor.

Challenge the insinuation, and brand as false the charge that prohibition has corrupted American youth. I have seen drinking from hip flasks in public places. I have dealt personally with some miserably sad cases of juvenile delinquency in which booze has figured; but God pity the man who, on such a foundation, would build a general indictment! We do not indict bankers when one banker, or several, default. We do not indict labor leaders when one union officer, or several, abscond. We do not indict preachers when one clergyman, or several, betray their trust. It should take more than one hip-pocket flask, and more than thousands, to cause any individual carrying any measure of leadership responsibility anywhere in our social order to suggest that any law has made the sons and daughters of the republic dissolute and drunken.

Shame on the adult mind when a man in such a hearing as this tells the story of boys and girls he has seen drinking together in lavatories and allows that to stand as an argument for prohibition modification!

American youth, with many short-comings, with many individual cases of juvenile delinquency, is as intrinsically fine today as youth has ever been. The real problem that the youth of America faces is not so much his own problem as it is the problem of his adult associates. My observation convinces me that it is not so much the juvenile flapper as it is the grown-up flapper who needs the attention of psychologists, religionists and officers of the law.

Stop slandering youth! Let labor leaders, clergymen, United States senators, and educators become constructive rather than destructive. Our boys and girls need today, not preachment and denunciations, but good examples!

An outstanding collegian of two years ago said, speaking in a committee meeting at which I was present, "Conditions at our place were decent until the alumni came back at commencement, and then the campus went drunk." Gentlemen, let us put that into our moral test-tube.

The headmaster of one of the famous preparatory schools in this country, a school located in New Jersey, at the holiday season two years ago addressed a letter to the parents of his boys. The letter called attention to the honor system to which the boys were loyal and asked those parents to assist their own sons, while at home through Christmas, to remain true to their anti-drinking creed. The resentment of some of the parents was bitter.

There have been witnesses before this committee who told of promiscuous drinking in public places by girls and boys; witnesses who in another time defended the saloon with its winerooms, beer gardens and "wet" dance halls, which were covered, high-walled places where all the evils, real and fancied, recited here took place vastly multiplied. I venture that I have seen in one beer garden in one night before prohibition more drinking by young people than any man has seen from flasks in lavatories since the eighteenth amendment was written into the Constitution. But did these advocates ever cry out over these other conditions? I am not inclined to accept seriously their concern now for America's wayward youth, nor am I ready to embrace, for my children, their moral leadership, nor accept seriously the anti-prohibition testimony of men who did their best to keep the saloon open and who defended its practices, nor of politicians who are associated with organizations which functioned largely in barrooms and which in the more recent past have obstructed the law enforcement efforts of police commissioners.

I concede the right of those who have entered these statements upon the record, which brand youth as corrupted by prohibition, to speak only for young people with whom they are acquainted. They do not represent the young people I know; they do not represent young people generally. The statement, unrestrained, unsupported by any body of facts warranting a general conclusion, grievously misrepresents our sons and daughters.

I have the honor to serve as president of an organization enrolling in the United States more than two million, five hundred thousand young men and young women. I am acquainted with representative young people in every State, in every county and in every considerable community. These are not lawbreakers. These are law-observers. Increasingly they will be found supporting law enforcement and registering against the law's nullification, modification and repeal. They belong to an organization that was the first to adopt the slogan, "A Saloonless Nation by 1920"; an organization that pledges now its ardor, its patriotism and its influence to an honest and complete trial of American prohibition.

When I learned that I was to appear here, I addressed a questionnaire to the presidents of our State and local unions. Replies have been received from the presidents or general secretaries of every State union, including the District of Columbia, of every large city union, such as New York, Philadelphia, Chicago, Denver, Seattle, Portland, etc., and of scores of others.

There were four questions, as follows:

(1) Do you believe that beer and light wines should be legalized?

(2) Do you believe that prohibition should be repealed?

(3) Do you believe that prohibition has bettered conditions financially, socially and morally?

(4) In your opinion, are a majority of the people in your community and State (a) For or against modification? (b) For or against repeal?

The 538 replies are divided as follows:

Question No. 1—No, 531; yes, 7.

Question No. 2—No, 532; yes, 6.

Question No. 3—No, 16; yes, 529.

Some "50-50" entered on both lists.

Question No. 4—(a) for 103, against 413; for 29, against 480.

Some said "50-50" and appear on both lists.

Generally, the poll against prohibition and for modification comes from such States as New York, Pennsylvania, and Maryland, though there are scattering returns from Virginia, Texas and Vermont.

The great question is: Can democracy survive the application of its own principles of law and government?

I submit to you that murder is finally not the great crime. I submit to you that finally the great crime is anarchy, which is all-inclusive. The logic of the arguments made in support of the modification proposals now before Congress and in attacking the eighteenth amendment and the Volstead act, if I understand logic, is essentially the logic of anarchy. Again and again the statement has been made that prohibition which is the law of the land, is a failure; more—that it cannot be enforced—that it, the law, is responsible for lawlessness, and therefore should be changed or repealed.

Whenever this or any other free society consents to law revision by those who violate the law, or by those who propose repeal because the law is violated, we concede the failure, not of any one law, but of the processes of democratic government itself. I submit to you that the only man who has the right to propose the law's repeal is the man who has obeyed the law himself and supported its enforcement. These certainly have the legal right to argue here for prohibition modification and repeal.

But whenever we concede to any others their prerogative, then the argument of a Gerald Chapman against that other Volstead act which society has placed upon the statute books to make effective "Thou shalt not kill" must have its day in court.

The great question is not Will it cost seventy-five million dollars to make prohibition effective in New York? The great question is, Shall democracy die at the hands of its own citizens? Shall free government fall of its own weight? Whenever a clamoring ministry or a clamoring majority, can achieve its purpose on the basis of the arguments entered upon the records of this hearing for the modification of prohibition, then this country is headed straight for Bolshevism or Fascism. Gentlemen, neither Bolshevism or Fascism in America!

I want to know whether prohibition is to be at last a success or a failure. Conceivably, it may fail. Should it fail, we must find something better, for all agree that the problem it was enacted to solve is very real. I want to know whether prohibition is a failure, but how may I know? Only by giving prohibition a fair and a complete trial.

LITERARY HISTORY OF CHRISTIANS.

(Continued from page 5.)

it presents and in the practical advice and sound sense it sets forth. Dr. Staley has written few books, but his weekly "Suffolk Letter" has endeared him to thousands of readers of THE CHRISTIAN SUN. Books, even from the most prolific writers, appear at rare intervals, while the "Suffolk Letter" has brought its message every week for years. What a book it would make if all those "Suffolk Letters" could be printed in one volume! As Mark Twain said of the dictionary—it would change the subject so often one would never get a chance to grow tired. And with all the wit and wisdom, philosophy and piety, the chronicling of events, and the calling to faith loyalty and heroic action in the name of the Christ, they would certainly be wonderful reading. Let us hope that some day we may have them in book form.

Rev. C. B. Riddle is the author of three books: "College Men Without Money," "Trailing the Truth," and "Thirty-Six." These books are in an interesting and vigorous style, and present a striking variety of subject matter.

OUTSIDE WORLD IS ATTRACTED.

The books by Dr. W. A. Harper have had a wider circulation, have drawn the attention of the outside world, and have called forth more favorable comment than the work of any other author of the Southern Christian Church. They are: "The New Church for the New Time," "The New Layman for the New Time," "Reconstructing the Church," "The Church in the Present Crisis." These books were all called forth by the crisis that faced the kingdom in a time of change and reconstruction. There is a unity of thought and

purpose that binds all of them together. They were written to call the attention of the Church to the changing times and conditions, and the dangers they brought, in time for the Church to prepare and meet the emergency before it should be too late. They embody an earnest purpose to set forth what can and should be done. Of greater interest perhaps to future generations than the books themselves will be the history of the man who wrote them. For after calling attention to the crisis and the dangers that attended it, and after suggesting in broad outline the things that must be done to meet the siuation, he then flung himself into the task of shaping a policy for his own Church and shaping the plans whereby it might meet the situation, and is even now in the very forefront of the struggle leading the forces of his Church from conquest to conquest. This is a unique spectacle in the literary world. The man who writes literature seldom makes history, and certainly not in the order named.

There have been several literary productions which have profoundly affected the development of the Christian Church in the South. In so far as we have been able to ascertain, previous to the Civil War there was no written principles and government of the Christian Church which had been approved and adopted by the entire body of Christians in the South. Certain leaders had set forth their beliefs in principles and the practices in government, and these had their following. Various representative gatherings had from time to time adopted resolutions on certain points of doctrine and discipline. But there was no written declaration that was universally accepted.

Movement Made Before War.

Certain actions had been taken in the Convention which was organized at Union, Alamance County, N. C., in 1856, but the work was not perfected before it was interrupted by the war. After the close of the war the Convention met in 1866 at Mt. Auburn, Warren County, N. C. The forces were scattered and broken, the work everywhere was disorganized and impoverished, but a few courageous souls met and faced the task of reorganization and reconstruction. Rev. W. B. Wellons was elected President. Rev. John N. Manning was appointed chairman of a committee to prepare a Declaration of Principles, form of government and directory for worship suited to the Christian Church. The beliefs, principles and practices held by the organization were fully discussed and agreed upon. They were then referred, with instructions, to a special committee composed of Rev. W. B. Wellons, Rev. John N. Manning, Rev. Soloman Apple, Deacon Thomas J. Kilby, and Deacon Alfred Moring, to be revised and prepared for publication. Their work was ratified in the Convention of 1867. Many revisions and reprintings have been made, but the Principles and Government of the Christian Church remains substantially the same as was originally adopted. It is impossible to estimate the value of this action in making the work of the Christian Church in the South uniform, sound, Scriptural and permanent.

The Christian Church has always laid great emphasis upon the work of the Sunday School. It is, doubtless, known to all of you that in the early days of the Sunday School, the material presented was such portions of Scripture or texts as the individual teacher might select. About 1871 Rev. C. A. Apple published his "Manual and Catechism," which was being generally adopted by the Sunday Schools of the South. The first International Lessons were used in 1872, and gradually they attained their present use among our people, doing away with the necessity of providing our own teaching material. When the Sunday School world became awakened to the necessity for teacher training, the Southern Christian Convention appointed a committee, consisting of Drs. W. A. Harper, W. P. Lawrence, and W. C. Wicker, Dr. Harper serving as chairman, to prepare books on teacher training. This committee brought out Volume 1 and Volume 2 of "Training the Teacher." This work compares very favorably with any teacher training books issued by other denominations. But here again the International Sunday School Association has standardized the material for training courses, doing away with the need of denominational initiative.

Prepare for "Men and Millions."

When the Men and Millions' Movement of the Southern Christian Convention was launched, a large body of literature was prepared by men and women of the South, setting forth the needs, objectives and methods of the Movement. This material was printed in pamphlet form and given wide circulation among our people. Much of this material has a permanent value and deserves to be preserved. The complete list is as follows: "Our Women and the Men and Millions Forward Movement," by Mrs. W. A. Harper; "Why," by Dr. W. W .Staley; "The Objectives of the Movement," by Dr. J. O. Atkinson; "To Your Knees, O Christians!" by Dr. J. Presley Barrett; "A Call to the Ministry," by Dr. W. A. Harper; "What Shall I Do with My Life," by Rev. H. S. Smith; "Recruiting with Life," by Rev. H. S. Hardcastle; "God's Method of Financing the Kingdom," by Dr. A. B. Kendall; "A Study in Stewardship," by Dr. L. E. Smith; "The Winning of Souls," by Dr. C. H. Rowland; "Personal Work for Christ," by Rev. F. C. Lester; "The Duty of Personal Work," by Rev. George D. Eastes; "Where the Christian Church has Led," by Dr. W. W. Staley; "The Christian View of Money," by Dr. J. O. Atkinson; "Master, We are Here," by Dr. W. A. Harper.

Several ventures have been made in the field of literary journalism in the South. In 1845 Rev. L. C. Madison, who was employed in the office of Rev. D. W. Kerr, who had begun the publishing of The Christian Sun, published on his own initiative a small religious paper called *Christian Light*. In 1874 Rev. W. B. Wellons and Rev. J. T. Whitley were engaged in publishing a religious periodical called *The Little Christian*, but for a number of years the strength and resources of the Southern Convention have been centered in The Christian Sun.

In the early days of the Christians in the South, several of the leaders became interested in the *Christian Palladium*, then published by Joseph Marsh, in the State of New York. It was this interest in the *Christian Palladium* that apparently gave birth to the idea of a religious periodical that should serve the interests of all Christians in the South.

Conference Proposes Newspaper.

In 1833, at Kedar, now Mt. Auburn Church, in Warren County, N. C., the North Carolina and Virginia Conference proposed to begin the publishing of a Church newspaper, to be known as the *Christian Intelligencer*, and voted that the Treasurer "be and is hereby authorized to pay out of the treasury, if there be a sufficient surplus, $50.00 to the support of said paper." And that Bros. Elijah Lewelling, Thomas Reaves, D. W. Kerr, and John Lemay be, and that they are hereby, appointed an editorial committee to conduct the publishing of the same.

Here the matter rested until nine years later. In May, 1842, at a called session of the North Carolina and Virginia Conference, at Union, Orange (now Alamance) County, N. C., a session called especially to consider the establishment of a Church paper. Here a motion prevailed that a monthly periodical newspaper be established amongst us to be denominated The Christian Sun. Motions prevailed here to appoint twelve men as a Southern Christian Publishing Committee, who should select an editor and arrange for the publishing of the paper at once, and to make The Christian Sun auxiliary to the *Christian Palladium*.

In February, 1844, the January number of The Christian Sun appeared, with Elder D. W. Kerr, Junto, N. C., as editor, and Dennis Heart as publisher. Kerr continued to edit the paper until his death in 1850. In 1847 it was transferred to the Southern Christian Association. It was then published at Pittsboro, N. C., where it was printed by Major Alexander Dismarks. Elder H. B. Hayes succeeded Rev. D. W. Kerr as editor, and the paper was published in Raleigh, N. C. Later, Rev. W. B. Wellons became editor and moved the paper to Suffolk, Va. It has been edited by Rev. J. T. Whitley, Rev. W. T. Walker, Rev. J. P. Barrett, Rev. W. G. Clements, Dr. E. L. Moffitt with Rev. M. L. Hurley as traveling manager, by Rev. J. O. Atkinson and Prof. W. P. Lawrence working in conjunction, and later by Rev. J. O. Atkinson alone, by Rev. C. B. Riddle, by Rev. J. P. Barrett with Prof. P. J. Kernodle as managing editor. At present, Dr. J. O. Atkinson is editor, with Dr. W. A. Harper, Dr. W. W. Staley, Dr. R. C. Helfenstein, Rev. Stanley C. Harrell, and Rev. S. M. Lynam serving as contributing editors, and with Prof. P. J. Kernodle as managing editor.

Centennial Number a Live Issue.

In 1894, Dr. E. L. Moffitt and Rev. M. L. Hurley brought out a special issue of The Christian Sun, known as the "Centennial Number," in celebration of the one hundredth anniversary of the founding of the Christian Church. This number was filled with valuable material concerning the history of the Church. Rev. P. H. Fleming reported at the recent session of the North Carolina and Virginia Conference at Salem Chapel that he has in his possession a facsimile copy of The Christian Sun, Vol. 1, No. 1, Hillsborough, N. C., January, 1844; an original copy of The Christian Sun, Vol. 1, No. 2, Hillsborough, N. C., February, 1844; an original copy of The Christian Sun, "Centennial Number," 1794-1894; also a facsimile copy of the first issue of the *Herald of Gospel Liberty*, by Elias Smith, Thursday evening, September 1, 1808.

It is impossible to review here the contribution that has been made by The Christian Sun to the cause of the Christian Church. It has served as a medium of expression for all our people, as the ally of every pastor, and the indispensable promoter of every enterprise of the Church. Into it has gone the finest products of heart and brain of some of our ablest and most consecrated leaders. It has been an expression of the thought and achievements of the Christian Church, South, and in turn it has served as the medium of inspiration and promotion of our most valued institutions. Especially should mention be made here of the present editor, Dr. J. O. Atkinson, who has given to The Christian Sun the full benefit of his rare gifts and abilities.

The writer of this paper is indebted to others for the facts herein presented. No claim of originality of investigation is made. Credit is given to Mr. W. E. MacClenny, Prof. P. J. Kernodle, and many others, who by their careful research and painstaking investigations, have brought many facts of the history of our Church to our present knowledge. It is our only regret that this paper is not a more adequate appreciation of the literary achievements of the leaders of the Christian Church, for it is an heritage of which we have just cause to be proud.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

TRULY THANKFUL.

"I will give thanks with my whole heart."—Psa. 138:1.

I once knew a very godly and devout man (now gone to his reward), who three times each day prayed God to make him "truly thankful" for all blessings. It was a burning desire in his heart to feel the thanks he should have and never take things too much as a matter of course. His life was an inspiration to men and his memory is a greater one.

It is hard to realize a genuine passion of thankfulness until we are placed where we can realize what a blessing the gift is. Here is a fellow who, because of illness, was deprived of food for a long time. He recovered, and when able to eat again, a tray of delicious provisions was put before him. All alone, he beamed with joy and gratitude, and all unconsciously for the moment he looked up and said: "I am certainly thankful."

It takes privations, pains, sufferings and sometimes calamity to make us aware of the things that forestall them. But we can read God's word closely on thanksgiving and follow Christ's example, and be sincere and be truly thankful always for his blessings.

Prayer.—Our Father, forbid that we shall be so dumb or thoughtless to forget Thee. Show us how each day we may appreciate the blessings of life, even those in disguise, and be thankful. In His name we ask it. *Amen.*

TUESDAY.

WHAT IS CHRISTIAN CHARITY?

"Inasmuch as ye have done it unto one of the least of these, my brethren."—Matt. 25:34-40.

A great deal of our so-called Christian charity will hardly bear the search-light of close investigation. Only too often our own self-aggrandizement is the moving power behind it, rather than a genuine desire to do good after the manner of Jesus Christ.

How did Jesus help men? Did He not invariably seek to help those, first and most of all, whom the world in its selfishness passes by? Those ten lepers whom Christ healed—were they not wretched outcasts, living apart from society and, in the minds of all, the kind whom people regarded as more desirable dead than alive? That woman taken in adultery—how many friends and protectors had she on that dark day when her sin found her out? Yet these people were the ones that Jesus helped!

Do you desire to perform deeds of true Christian charity? Go, seek out some lonesome sufferer whom every one else either despises or forgets. Give that person your tender solicitude, showing him that you, for one, mean to forgive and to forget, and to help him on to a new and better life.

Prayer.—Heavenly Father, we draw near in the assurance of faith because our need is great and Thy mercy supreme. For every want and every need we turn to Thee, because Thou art able and eager to supply what we lack. *Amen.*

WEDNESDAY.

WISE COUNSEL TO YOUTH.

"Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all."—1 Tim. 4:14-16.

There are four young men in the New Testament to whom Paul stood in the relation of guide, philosopher and friend. They are John Mark, Paul's unnamed nephew, and Titus and Timothy. Of these perhaps Timothy is the one who has the greatest charm.

First, there is a plea for reflection. "Meditate." Second, there is a plea for entire devotion: "Give thyself wholly." Third, there is a plea for a complete religion: "That thy profiting may appear to all." The marginal reading here is, "in all things."

The implication is that faith has a wider relationship than appears upon the surface. Religion is not a matter of opinion only. It affects the whole of life—domestic, social, occupational, recreational. We who have the interests of youth upon our hearts would do well to study this counsel of Paul to Timothy and to pattern our advice after it.

Prayer.—By one of the parents: that our children may be so taught by both precept and example, that they may grow up to be faithful in the Lord's vineyard.

THURSDAY.

THE HEART'S CRY TO GOD.

"Yea, the work of our hands establish thou it."—Psa. 90:14-17.

With our hands we are building our house of life. The common tasks that begin and end with the day are all, in a spiritual sense, brick or mortar that we are putting into our house.

Recently I stood beside the casket that contained all that was mortal of my dear old mother. As I looked upon the cold hands resting on the lifeless breast, I thought how they had touched away my fears and my fever in childhood, how they had ministered to needy lives and had done their full share in building the sanctuary. When I looked into that face, in its indescribable sweetness, it seemed to me that the Good Shepherd, when He met His home-coming sheep down where the great roadway of life dips into the ravine of death, had left a beam of light to beautify the crumbling tent of clay. I could not help seeing a wonderful connection between those ministering hands and that light that lingered in the face. After all, those hands had been weaving garments of beauty for the soul.

Prayer.—By one of the parents: that we may learn more and more of the lovingkindness of our Heaverly Father, and find greater joy in serving Him.

FRIDAY.

THE HIDDEN WAY.

"Why is light given to a man whose way is hid, and whom God hath hedged in?"—Job 3:20-23.

Can you give a satisfactory answer to the question of the text? Can you tell why it is that God often leads us along a hidden pathway? For lead us in this way He surely does, and sometimes we are tired with the journey, and sick with the seeming meaninglessness of it all.

I think the light is given us that we may have something to which we can cling when all else seems to have been, for the time at least, hidden. Once the Light is given, there is always a ray that guides one through the darkest experiences and safely along the hardest paths.

And so for each one of us, the big question is not as to the hidden way, or the hedged path, but "Why the Light?" And another thought is that the Light is given in order that we may see that the hedges are God's hedges. God's hedges are for our protection. We are not hedged out, but "hedged in."

Prayer.—We long this day, dear Lord, for the Spirit's blessing and for light to illumine our darkness. We cry aloud for the Spirit power within our daily experience. Wilt Thou not pour out upon us now Thy signal testimony that will gladden our hearts? In Jesus' name. *Amen.*

SATURDAY.

HOLDING FAST TO THE FAITH.

"That ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 1:1-3.

The revised reading of these words is more explicit than the King James text. It replaces "once" with "once for all," thereby suggesting the finality of the form of religion to which reference is made. There is no doubt the world is ailing. Today it needs religion more than it needs anything else—needs it more now than ever before.

We must pass by every religion which fails to recognize the unity of the race. We must omit every religion that fails to deal radically with sin. When we have done this, what religion is left?

We may be, prudentially or traditionally, Baptists, Methodists or Presbyterians, but deep in our hearts is the desire to be true to the mind that was in Christ. This and this alone is Christianity at its best. This alone can supply the needs of humanity. The faith that sustained a world in its agony can guide the world in the process of upbuilding.

Prayer.—That God, in His abundant goodness, may send a widespread revival to refresh and strengthen His Church throughout our land, and bring multitudes to know Christ as Saviour.

SUNDAY.

GOD'S PROVIDENCE OVER ALL.

"A man's heart deviseth his way; but the Lord directeth his steps."—Prov. 16:9.

We live in an age which challenges the supremacy of God over men. It is a time when discovery after discovery enlarges the scope of human knowledge and power, and a natural consequence is that man thinks himself independent of his Creator.

The Word of God shows this to be a fatal mistake. It is reasonable that One who made man and the universe would never surrender His sovereignty. It would impeach both His power and righteousness. Hence, God in Scripture declares His providential curb, rule, restraint and guidance over the world He has made.

"The steps of a good man are ordered of the Lord," but of the wicked, He has said: "Their steps shall slide in due time." This same Providence, too, is exerted over kings, rulers and nations. It is written: "O let the nations shout for joy, for God will judge the people righteously and He is governor of the nations."

Yet in our fallible human judgment, how often we are tempted to doubt this divine interpretation! In a world of uncertainty and danger, never knowing what a day may bring forth, what a blessed truth that "God covers us with His feathers, and that under His wings we can trust" and be safe!

When tried by continued trouble and deferred answers to prayer, we have but to remember that the ways of a timeless and omniscient God are not the ways of mortals; that He is true to His Word and His gracious nature, and that in due time we shall own His deliverance and rejoice. The trying of our faith may work patience, but ever will God intervene and deliver before we are utterly undone.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

June 6, 1926.

Jacob and Esau.

Golden Text: "Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you."—Eph. 4:32.

Lesson: Gen. 25:19-34, 26:34-28:9, 32:3-33:17.

Devotional Reading: Matt. 6:9-15.

Jacob's past was looming up before him. A man's past has an inevitable way of doing that. As a matter of fact, a man cannot get away from his past. Whatsoever he sows, that he also reaps. The harvest may be delayed, but it comes. A man may be sure that his sins will find him out. He is never safe until they have been brought to light and forgiven.

Jacob had a rather shady past, too; one that gave him little comfort as it loomed up before him. First of all, he had taken advantage of his brother Esau and bought his birthright for a mess of pottage. It is true, of course, that Esau should have had better sense. Esau had done wrong himself. But two wrongs do not make a right, and Jacob knew that after all had been said and done he had "put over" a shady bargain on his brother. He must have known that Esau could not have forgotten that dirty trick and it is no wonder that he felt uneasy when he heard that Esau was coming.

Then there had been another transaction even worse. Abetted and aided by Rebekah, Jacob had stolen—there was no bargain about this—Esau's blessing from the aged and blind and dying Isaac. Much water had passed under the bridge since that day, but Jacob had not forgotten the incident or Esau's threat when he discovered Jacob's trickery. And Jacob knew that Esau had not forgotten the incident either. Thus it was that Jacob faced an unpleasant situation as he approached his former homeland.

Jacob was still shrewd and tricky. He sent messengers ahead to let Esau know of his arrival. Imagine his consternation when he learned that Esau was coming to meet him with four hundred armed men! Remembering as he did his meanness of other days and Esau's threats, he felt sure that Esau was coming for revenge and coming for it in capital letters. There had been nothing refined about his brother in other days, and it was hardly to be hoped that he would be tender and gracious and kindly now after years in a rough and ready life in the deserts.

Jacob plays another card. He divides his herds and flocks into parts and sends them on ahead with his servants to meet Esau. They are to be presented as gifts from Jacob "thy brother and servant" to Esau. Jacob knew his man. He knew that Esau thought that a man's life did consist in the abundance of the things that man possesses, and it would go far toward reconciliation in this particular case to give a few material possessions to him. Furthermore, he divided all he had and those with him into two bands, reasoning that if Esau should be rather unresponsive and stubborn, Jacob and his favorites could make their escape while Esau was taking vengence on the first band.

There is one more scene before the real drama of the meeting of the brothers is enacted, a scene that marked a turning point in Jacob's life and produced a change in his character. He had sent his goods and all that he had, including his wives and his children, across the brook Jabbok, and he was left alone. The story says that "there wrestled a man with him until the breaking of day," which probably means that there Jacob fought through the whole thing and came to a "right-about-face" with God. He became conscious of a new power and a new character. He named the place Penial, for he said, "I have seen God face to face." It is a great day or night in any man's life when he comes face to face with God and receives the blessing direct at the hands of the Almighty. It is quite probable that the churches would have more power if there were more of the members who had their Peniels.

"And Jacob lifted up his eyes and looked, and behold, Esau was coming and with him four hundred men." Jacob now was no coward. He himself went over before his wives and children, whom he had divided into groups with those most dear to him last in line. It is an index into the man's changed character that if there was to be any violence it was to come on him first who deserved it. He was not untactful, however, for he bowed and "kowtowed" to Esau, calling him lord, and referring to himself as servant.

The meeting was not what Jacob expected. Esau received him with open arms and forgave him or had already forgiven him. Furthermore, Esau was unwilling to accept any of the gifts from Jacob and did so only under pressure. It is difficult to know what factors entered into Esau's change of attitude, but the writer believes that it is simply a case of where one finds even in a man who is a so-called "bad man" qualities that might well be emulated by the so-called "good men." There are many professing Christians today who do not have as much of the Christ spirit toward those who have done them wrong as did Esau. Woe unto that man who has an unforgiving spirit!

Teaching Points.

1. Physical weakness makes one especially susceptible to temptation.
2. Be sure your sin will find you out.
3. Every man must face his past.
4. A man is never done with a sin until it has been forgiven, and even then he may not be done with the effects of sin.
5. Every life should have a Peniel.
6. Vital experiences with God change character.
7. Those who often seem the worst have good qualities.
8. A forgiving spirit is a mark of real character.
9. Every man must stand alone before God.

CHRISTIAN ENDEAVOR.

June 6, 1926.

Topic: "How May We Create and Spread Happiness?"—Matt. 5:1-12; Acts 8:4-8.

(Consecration Meeting.)

Some Bible Hints.

Happiness does not depend on any outward thing; it is a condition of heart (v. 3).

Unhappiness is often caused by our impetuosity. The gentle are quietly happy (v 5).

Those that can show mercy and kindness are also capable of happiness. There are hearts incapable of it (v. 7).

To know the truth about Christ and about God is a source of unfailing joy. It means companionship with the Eternal (v. 8).

Suggestive Thoughts.

The powerhouse of happiness is in our own souls. A cheery spirit radiates inspiration.

By being uniformly helpful, we can lighten the burdens of others and create happiness for them. Friendship is a happiness-maker.

Make the home tidy, clean, neat, and the effect is happiness. An untidy home is depressing. Our environment influences us.

Life would be dreary without humor. The person that can see the funny side of things, and make others see it, is a real friend. But humor must not be horseplay or carry a sting.

A Few Illustrations.

A camera that is not properly focussed will produce a blurred picture. So with the mind. What we see depends on how we focus the soul.

Every one knows the bad effect of saying "I can't." But who thinks of the good effect of saying, "I am happy," and tries to feel and act that way? That is effectual.

There is one family that took four orphan children to keep and educate. How is that for creating and spreading happiness?

Remember the forgotten. Visit the almshouse or old people's home and show an interest in the people. Little visits, little gifts, little kindnesses go a long way with such folks.

To Think About.

What is happiness?

What can our society do to make our community better?

How may we serve neglected people?

A Cluster of Quotations.

"Each person has two sides—a sunny and a dark. Look at the sunny side. Do not blame and criticize and judge. Remember the Golden Rule."—*A. B. Leland.*

"One kind of happiness-maker is the employer who finds work for many and pays a living wage. Think of the misery that would follow if all employers were suddenly to die."—*James B. Riley.*

He that has light within his own clear breast
May sit in the center, and enjoy bright day;
But he that hides a dark soul and foul thoughts,
Benighted walks under the mid-day sun;
Himself is his own dungeon.—*Milton.*

"The cheerful worker makes happiness. It is a joy to work beside him. Who wants to work with a grumbler? Joy is easy to create, and it is always appreciated."—*Anon.*

While Daniel Webster was once addressing the Senate on the subject of internal improvements, and every Senator was listening with close attention, the Senate clock commenced striking, but instead of striking twice at 2 P. M., continued to strike without cessation more than forty times. All eyes were turned on the clock, and Mr. Webster remained silent until the clock struck about twenty, when he thus appealed to the chair: "Mr. President, the clock is out of order! I have the floor."—*Christian Union Herald.*

The French war in Morocco shows what the flying machine means in modern warfare. Abd-El-Krim's capital is taken, he is in flight. Interior tribes, hearing the hum of flying machines above, surrender without a struggle. Without the flying machine that war might have lasten ten years, or longer, with Frenchmen marching over hot sands to be shot down.

Christian Orphanage

Dear Friends:

Our children are looking forward to the meeting of the trustees of the Christian Orphanage, which is always held on commencement day at the college. By having it on that day it gives the members of the Orphanage Board an opportunity to take in the commencement exercises as well as the board meeting. Our children are always interested from the fact that we always have ice cream for the noon meal on that occasion. Ice cream is an interesting and much cherished article at an orphanage. Owing to the large number of children and the amount it takes, it is a luxury we cannot indulge in very often. Then, too, we have chicken for the occasion. Another article of food every child likes. But who ever saw a child that did not like ice cream and cake, chicken and pie! Our little folks even like green apples and cherries, and will put salt on them and eat them half grown and seem to relish them. That is a child, and they will do childish things. But we would not have them otherwise. They get so much enjoyment out of being a child, it would be a sin to change their program. All human hearts should have a warm and tender place for the child.

Our Easter offering is still coming in. We want to ask all Churches that have not sent in their Easter offering to mail it in as early as convenient. It is not too late. It will help us whether it be early or late. We want your Church and Sunday School to have a part.

CHAS D. JOHNSTON,
Superintendent.

REPORT FOR MAY 27, 1926.

Amount brought forward		$ 9,038.22
North Carolina and Virginia Conference:		
Pleasant Ridge	$ 1.35	
Bethlehem, N. C.	2.43	
Shallow Ford	1.86	
Mt. Bethel (March and April)	2.07	
Elon College	5.00	
Howard's Chapel	3.50	
		16.21
Eastern North Carolina Conference:		
Wake Chapel	$ 5.30	
Liberty Vance	5.41	
Mrs. J. B. Harrison's Class, Clayton	.60	
Shallow Well	2.40	
Christian Light	6.00	
		19.71
Western North Carolina Conference:		
Randleman	$ 2.75	
Mt. Pleasant	1.50	
		4.25
Eastern Virginia Conference:		
South Norfolk	$ 7.34	
First Norfolk	5.95	
Ocean View	1.88	
Bethlehem	2.91	
		18.08
Alabama Conference:		
Wadley		2.33
Virginia Valley Conference:		
Winchester, April	$ 3.20	
Palmyra, April	.44	
		3.64
Special Offerings:		
Lawrence Holt, Endowment Fund	$150.00	
Boone Bible Class, Sanford	15.00	
E. M. Davenport, clothing for John	3.44	
		168.44
New Building Fund:		
Mr. D. E. Sellars, Burlington		200.00
Special Easter Offering:		
Mt. Carmel	$ 4.84	
Pleasant Union	10.00	
Shallow Ford	2.65	
Palmyra, Va.	5.49	
Mt. Olivet (G)	6.30	
First Church, Durham	65.30	
Elon College	10.10	
		104.68
Total for week		$ 537.34
Grand total		$ 9,575.56

MISSIONARY BEATITUDES.

1. Blessed are the messengers of the gospel, for to them is given the promise of the presence of Christ. (Matt. 29:19, 20.)

2. Blessed are the bearers of the precious seed, who sow in tears, for all the time of harvest they shall abundantly rejoice. (Psa. 126:6.)

3. Blessed are the winners of souls, for theirs is the joy of Saviourhood. (James 5:20.)

4. Blessed are the compassionate who spend themselves in helpful service amongst the needy, for they shall have the benediction of the King. (Matt. 25:34-36.)

5. Blessed are the intercessors, for they have the assurance that their prayers prevail. (John 14:13, 14.)

6. Blessed are the generous-hearted, whose gifts help forward the kingdom of God, for these have the approval of the Saviour. (Acts 20:31.)

7. Blessed are they who surrender loved ones for the sake of the name, for they shall have eternal compensation. (Matt. 19:29.)

8. Blessed are the obedient, for they shall enter through the gates into the city of God. (Rev. 22:14.)

9. Blessed are the despised and persecuted for the sake of the gospel, for great is their reward in heaven. (Matt. 5:10-12.)

10. Blessed are the faithful, for they shall receive the commendation and joy of the Lord. (Matt. 25:21-23.)—*Kenred Smith, B. M.*

Let There Be Light.

"Now, children, we will cut out figures of a sky with a moon in it," said the kindergarten teacher to her class in a Brooklyn school. Merrily the little hands set to work amid the clatter of baby tongues. Soon the result was submitted to the teacher. Paper skies were cut to represent patchwork squares with the moon and stars drawn in.

"But the sky is a bowl, children," remonstrated the teacher; "and you have drawn sharp angles and square corners."

"No," said the little ones; "it can't be. Look out the window."

She looked and saw. In Lower Manhattan and Brooklyn the sky is a square, triangle or other form of angle filling the space between skyscrapers, elevated railways and bridges.

Now a new era in building comes in. When the height of skyscrapers began to run to twenty-five, thirty, forty and more stories it became plain that they could not rise straight up from the ground. If this were permitted it would only be a question of time before the streets would become gloomy canons with little or no daylight penetrating to their depths. The building authorities in New York and other modern cities are, therefore, regulating the character of new buildings in accordance with their height and the width of the street on which they are to be erected. When the skyscraper reaches a certain height there is what is termed a "setback," the floors above this point being set back to admit more light and air to the crowded street below. New buildings will be more pyramidal and irregular in aspect than the old straight-walled edifices. Then little children will know that the sky is something more than a crazy-quilt pattern.—*Dearborn Independent.*

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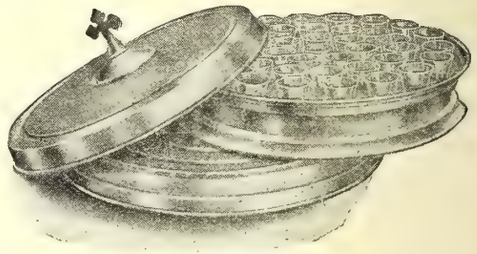
Aluminum is light in weight, durable, and does not tarnish.

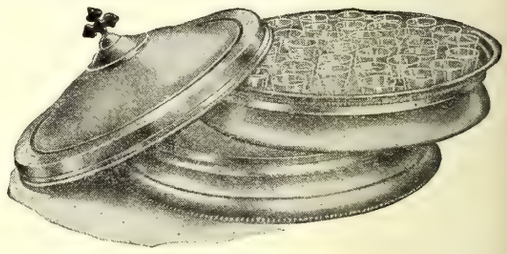


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlockink, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**

SILVER-PLATE.

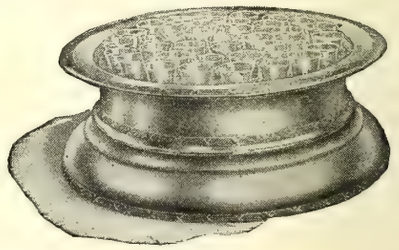
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

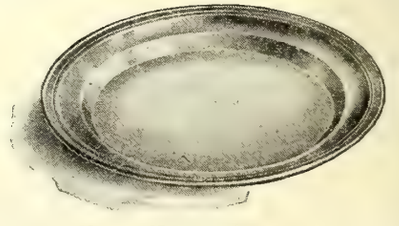
Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
Cover No. 5—Silver-plate; fits Tray No. 85	**16.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**



Bread Plate No. 3—Narrow rim	**9.00**
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Filler—Silver lined	**6.00**

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THE ACTS.

(Continued from last week.)

It appears from the 16th verse, he did not baptize in the name of the Father, Son and Holy Ghost, for the spirit had not fallen on the Gentiles in that quarter (till after that), but they baptized in the name of the Lord Jesus. If Christ was less than God, that baptism would appear not valid. Whether the eunuch changed clothes, or was baptized naked, we know not. Philip, perhaps, had not a second dress; but take it as it reads: if one went under water, so did the other. I expect they stood in the brink of the water, and the element was applied.

CHAPTER IX.

In passing through this section we read how the merciful Jesus stopped the violent persecutor Saul. The glorious brightness from his divinity blinded the eyes of Saul, in mercy to his disciples, which terminated also in the salvation of Paul. His call to the ministry was not a money call; but that he would certainly suffer from Jews and infidels. Saul conferred not with flesh and blood, but in humble submission asked, Lord, what wilt Thou have me to do, etc. Ananias was sent. Saul was praying, blind, three days and nights, fasting. Paul's baptism should be closely observed. He received sight forthwith, arose and was baptized; he was then no longer the persecuting Saul the Jew, but Paul the Christian. These words "'forthwith" he arose and was baptized. My impression is, it was done upon the spot, in the house, after which he took some food, and was strengthened.

CHAPTERS X, XI, XIII, XIV.

Here we have the sacred history of Peter, Cornelius, etc. Previous to this, Peter was a national predestinarian; but God showed him by the vision that he was no respecter of persons. Being now fully persuaded that salvation was free for all, he went with the messenger. Cornelius met him, fell at his feet! Peter took him up, saying, stand up, I myself am a man. No mere man must be worshiped, and if Christ Jesus is only man, distinct from the Father, it is idolatry to worship Him. But He is Lord God.

Reader, be candid: Jesus must be Creator or creature, God or man, or angel, or God and man in one divine person—now draw your conclusions. God can create a chain of beings in links of gradation, one above another; but God did not create the Lord Jesus, but begat Him, and never another. Could Deity beget a Son inferior to Himself? Impossible. But the Lord Jesus thought it no robbery to declare Himself equal with the Father, even in the days of his humiliation. Therefore, all men should honor the Son even as they honor the Father.

The gracious visit Peter made to the house of Cornelius, where he preached the gospel of Christ to the Gentiles. The report alarmed the Church in Jerusalem, fearing their dear apostle had gone beyond inspiration; and consequently, Peter was called upon to give the Church satisfaction, who humbly submitted to his trial. We may call it a session, before which Peter was tried; for the true Church is the court of the Lord's house. This corresponds with the words of our Lord recorded by Matthew, chapter 18. This shows the beauty, order and simplicity of the golden days. The two grand points of the constitution of the primitive Church are the same as in heaven above, viz: justice and judgment. There were no high courts and low courts, composed of bishops and presbyters, to try souls in Scripture times; for the ministers, even apostles, were members of the Church in those days. The Church, yea any sister Church, have a Scripture right to select a committee to try causes and make the report (1 Cor. 6) or try offenders before the whole body. But as for Peter, he made his defense, rehearsed the matter by order; and the Church glorified the Lord, that there was salvation for the Gentiles (chapter 13:48). Here stands a text somewhat difficult for us to understand; some suppose it supports the doctrine of partial election; but that idea would contradict many plain texts. Some say it is not a plain translation; but let the Scripture interpret itself; thus, refused eternal life, behold we turn to the Gentiles. This made the Gentiles glad, and they glorified the word of the Lord. Being thus prepared by grace, chosen in the mind of the Lord, they only wanted light and were easily brought to believe, being thus prepared. Therefore, as many of the great concourse as were thus qualified believed that day. when the apostles told the Jews how they had despised and

CHAPTER XV.

Paul and Barnabus went round, confirming souls, persuading the Christians to continue in the grace or favor of God. Why did he not tell them they could not fall from grace? Answer: because he spake by the spirit of truth. People may depart from the faith, saith the spirit. Men may turn from the holy commandment, as Peter saith.

Look forward. The distress which arose about circumcision caused the great council to be called in Jerusalem, in that one case of emergency. What calls our attention her is, whether this was a new revelation, as it was a new thing; or only a case of emergency. I suppose it necessary only in cases of the like, not to make laws, but to settle disputes. We have a people in our civil union who hold the Christian name, and undertake to hold religious union, though every one is to enjoy his own liberty, and preach and teach his own doctrine and his different faith. One may preach Christ a creature, the other may preach Christ the Creator, yet break no union! One holds John's baptism, which existed under the law; another holds the gospel baptism, which commenced at Pentecost—yet all in union! One will preach infant baptism, the other deny its validity; another holds the right mode to be immersion, the other baptizes by effusion; and another tells his hearers that water baptism is obsolete—yet all in good fellowship! They aim at a work as hard to accomplish as to illustrate and show thee perpetual motion. They answer the inspired prophet Amos in the affirmative, that two can walk together, though not agreed! They aim to reconcile light and darkness. Our Lord affirms that a house divided against itself cannot stand; but they suppose it can. Paul wrote that there must be no seism in the body. They hold, all may be schism, yet all be in union, though the joints be so dislocated. Truth says, "be of one mind," "speak the same thing." They say, all is union, though different faiths! God forbid that I should sin against the Lord in ceasing to pray for them. In order to finish the story respecting the great council at Jerusalem, we ask, who composed the assembly? The answer is, apostles, elders, and laity, even the whole Church. The decision was by inspiration; therefore the minutes of that council are pure Scripture.

CHAPTER XVI.

In the 14th verse my reader will see the propriety of household baptism. Some people say, Lydia's household were all believing adults; we wait for proof. The next subject that calls our attention is a subject of dispute; that is, the story of the jailer, his baptism, with his household. This report, as to the true order of it, is still in dispute; it requires serious attention. First, it is well known, and men of reading are my witnesses, that in those days, the cities were well walled in against the enemy; iron gates, or brass gates, with locks and bolts, at least two sets of guards round the prison walls, besides watchmen going about the city, evclaiming the hour of the night. Secondly, those jails had several departments, besides the jailer's house, joined to the prison, with his necessary rooms. Thus Paul and Silas were cast into the inner prison, and their feet made fast in the stocks. Thirdly, the preachers prayed and sang praises; and other prisoners in their departments heard the ministers praising God, with their bloody backs. See here, my honest friend, what a proof of the propriety of vocal singing. Who art thou thus to gainsay?

Fourthly, their prayer reached heaven, and God shook the earth, and the foundations of the prison were made to quiver. The jailer's part also shook, which awakened him and his family—all the doors flew open—the city awfully alarmed—guards deeply affected! But how did they know what hour of the night it was? Answer, the watchmen cried aloud the hour. Midnight, says the word.

—From "Divine Oracles Consulted," by James O'Kelly.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Lamp Shades:

BY MARGARET E. SANGSTER.

I make my little lamp shades,
Of gold, or rose and gray,
To counterfeit the sunset,
And dawning times of day.
I like them to be jolly,
These little shades of mine,
As fluted up and ruffled
As any valentine.
A lamp shade may be pretty,
And useful, too, I think;
I like to make mine mostly,
Of gold, or gray and pink!

—*The Christian Herald.*

A university professor was calling at the home of a friend, and the latter's small daughter apparently felt called upon to entertain the guest. So she announced she would tell him a story.

"There was once a man named Columbus," she began, "an' a queen sent him on a voyage, an' his ships were named the Nina, the Pinta and—"

"Santa Maria," prompted the professor.

"Yes; and the queen's name was—"

"Isabella," suggested the professor.

"Say!" said the child, with sudden suspicion; "I'll bet you've heard this story before."—*The Continent.*

While here at home, in shining day,
We 'round the sunny garden play,
Each little Indian sleepyhead
Is being kissed and put to bed.

—*Robert Louis Stevenson.*

A Hermit's Larder.

"So your vacation starts today. Going anywhere?"

"No; going to rest up at home. See these packages?"

"Yes; what's in 'em?"

"Apples and onions. The apples are to keep the doctor away and the onions other people."—*Boston Transcript.*

Bobby was sent to the dairy for some eggs. A little later he came back with a crushed paper bag held tightly in his arms and splashed all over.

"Bobby," exclaimed his mother, "what has happened?"

"It's all right, mother," gasped Bobby; "I let the eggs fall, but I only lost the juice out of them."—*The Methodist Protestant.*

An Orchard Policeman.

There is a busy little fellow who does police duty in the orchard. His uniform is a coat of slate blue, a white vest, and a black cap, and he is called the topsy-turvy bird. The eyes of this little bird are constantly in search of bugs and tiny worms which do so much damage to the fruit trees. He catches the criminals of the insect world between his sharp bill, and he does not waste any time in taking them to the police station; he catches, tries, and judges them on the spot, and death is the penalty always. This police bird is small in size, but his appetite is large, so during the hours of a day he deals out punishment to ever so many crawling robbers that sap the vitality of fruit trees in the orchard.

Instead of climbing up a tree and backing down, like a woodpecker, this bird in the slate-colored coat and white vest turns around and descends head first, which is, no doubt, the reason why he is called the topsy-turvy bird. His book name is the white-breasted nuthatch.

However, if he does travel downward instead of upward, he seldom misses an insect while he is on police duty, for he hunts them out tirelessly, no matter how carefully they hide. He even can travel the under side of a limb, like a fly, and peep into every crevice with his bright eyes and punish every insect thief with his sharp bill.

Sometimes he takes a vacation—the best of policemen are allowed some playtime—and visits the "sugar bush" when the sap is running to sample the sweet juice. This vacation is always taken in the spring when the maple sap is at its best. And it is in the same season of the year that he takes time to sing. His song is not at all musical, although Mrs. Nuthatch seems to enjoy his caressing, wooing note. However, as he is busy usually doing police duty, his song is seldom heard.—*Jane V. Roach,* in *Child's Gem.*

THE MASTER'S PLEA.

BY ARCHIBALD RUTLEDGE.

I have no hands save your own hands
To lift the burdens, loose the bands
Of pain; to bear my banner on.
Only by you my work is done.
I have no feet save your own feet
To carry far my message sweet;
If they should fail, to every coast
My steps are halt, my way is lost.
I have no voice save your own voice;
Through it alone shall hearts rejoice
To know my tidings. If your tongue
Be silent, all my truth's unsung.
I have no heart save your own heart
To beat for me; to act love's part.
O child, though I am throned above,
I have no power save your love.
Your feet alone my race can run;
By your own hands my deeds are done.
Your voice must speak, or mine is still;
My heart's great task yours must fulfill.

The British royal family, which has common sense and uses it, is popular in Great Britain and in all the English-speaking colonies. If any Britisher is more popular in the empire than King George, it is his son, the Prince of Wales. While we want no kings here, we are bound to admit that royalty is a cheap institution. It makes Englishmen do their best for their country all their lives for the sake of a title that costs nothing. And the whole royal family doesn't cost, in a year, as much as any first-rate grafter costs the United States.

SIZE NOT A CRIME.

We are no longer afraid of big business merely because it is big.

Long enough we tried to prevent business from growing. Each sought to make his own concern the largest ever, but we wrote Sherman anti-trust laws to prevent the other fellow from getting too large.

We have at last experienced a change of heart. The Federal government, reflecting the revolution in public sentiment, has announced its acceptance of the new order.

Years ago, long-headed men saw the change coming. Federal judges understood the drift and refused to punish the "good trusts." Congress at last awoke and celebrated the event by ordering the large railroads to become larger by consolidation.

Business is big because size pays. Increase production and lower costs. Everybody benefits. It does not now matter how big a business is so long as it deals fairly.

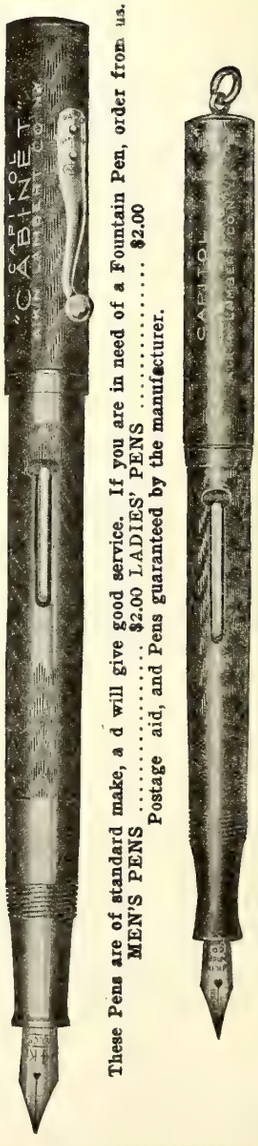
The safety of the new condition lies in the wide distribution of stocks. Professor William Z. Ripley estimates that share-holders have increased from 4,500,000 in 1913 to 19,000,000 today. Big business is becoming public property. We do not fear our own.

THINGS THAT NEVER DIE.

The pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulses to wordless prayer,
The streams of love and truth,
The longing after something lost,
The spirit's yearning cry,
The striving after better hopes—
These things can never die.

The timid hand stretched forth to aid
A brother in his need;
A kindly word in grief's dark hour
That proves a friend indeed;
The plea for mercy softly breathed,
When justice threatens high,
The sorrow of a contrite heart—
These things shall never die.

Let nothing pass, for every hand
Must find some work to do,
Lose not a chance to waken love;
Be firm and just and true;
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee—



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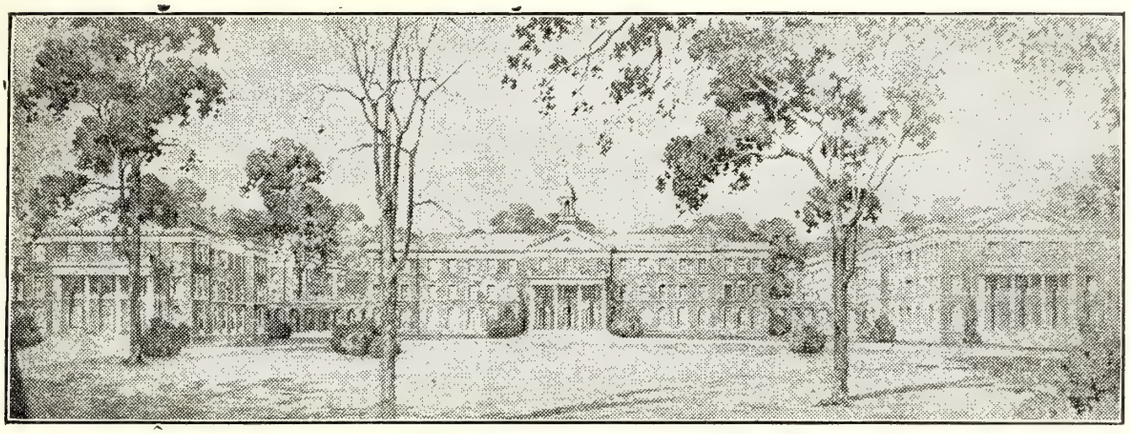

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Science Hall

OBITUARIES.

PERRY.

Mrs. B. A. Perry, of Pittsboro, N. C., departed this life May 12, 1926, at the home of her brother-in-law, Mr. W. P. Perry, of Durham, N. C. She had been sick for some time. She leaves a husband, five children, two sisters and many friends to mourn her going.

On May 14, 1926, her body was laid to rest beside her son in Center Grove Cemetery to await the resurrection. She was a good Christian, had lived the Christian life ever since a child. She was a member of the Center Grove Christian Church.

May God's blessings comfort the bereaved ones is the prayer of her pastor. Funeral by the writer, assisted by Rev. R. R. Gorden, of the Baptist Church of Pittsboro, N. C.

J. S. CARDEN.

CRISCOE.

Clarence Boyce, son of A. W. and Mittie Criscoe, was born April 8, 1925, and died March 20, 1926, at the home of his parents, at Rockingham, N. C. He was preceded in death by two brothers, and is survived by his parents and three sisters. Though his life was very brief, yet he found a very warm place in parental hearts and in the hearts of others.

Funeral services were conducted by the writer from Pleasant Hill Methodist Church, and the body placed beside that of his brothers in the Church cemetery. God bless and answer the prayers of mother.

C. E. GERRINGER.

ISLEY.

On May 5, 1926, our beloved came down into His garden to gather a lily—Charlie Thomas Isley, the infant son of Mr. and Mrs. C. W. Isley, of Bethlehem community. Tommy was born February 21, 1926, and died May 5, 1926. His funeral was conducted by the writer, and his little remains were placed in Bethlehem Cemetery.

He leaves behind, his parents, three sisters and many relatives. May the Lord bless these dear ones and by and by bring them to their little one.

J. F. APPLE.

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2 He maketh me to lie green pastures: he leadeth the still waters.

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ALLEN.

Lieuttisha Allen, widow of the late Pleasant Allen, was born January 26, 1843, and died April 25, 1926, aged 83 years, 3 months and 29 days.

She was the mother of ten children, six of whom, with her husband, preceded her to the grave. Several years ago she professed faith in Jesus Christ and united with Dover Baptist Church and remained a member to the end.

She is survived by four children—John B., Goode, Mrs. Arena Freeman and Mrs. Jane Shaw. Funeral services were conducted from Shady Grove by the writer, assisted by Rev. W. J. Edwards, on April 26th, and the body placed in the cemetery beside that of her husband.

C. E. GERRINGER.

POWELL.

B. F. Powell was born April 27, 1857, and died March 31, 1926, aged 68 years, 11 months, and 9 days. Besides the widow he leaves six children (two daughters and four sons)—Mrs. Staley Babb, of Suffolk; Mrs. C. A. Johnson, of Buckhorn, and Sydney, Charlie, Willie and Bennie Powell, all of the county—and ten grandchildren. He also leaves three sisters and one brother—Mrs. Martha Oliver, Mrs. C. J. Smith, Miss Mamie Powell and Charlie Powell, Sr., all of Nansemond County.

He was formerly a member of Antioch Christian Church. He attended Bethlehem Christian Church. The funeral service was conducted at the home, the writer being assisted by Dr. W. W. Staley. The burial was in the family cemetery.

W. D. HARWARD.

MULLENS.

Mrs. Maggie O. Mullens, wife of Felston Mullens, was born October 4, 1899, and quietly passed away April 18, 1926, at her father's home. She leaves to mourn her going her husband, father and mother (Mr. and Mrs. W. E. Edge), four brothers—Willie, Harvey, Herman and Clyde; three sisters—Lala, Mrs. Minnie Hook, and Mrs. Arrie Childers, besides a host of friends and other relatives.

Interment was made in Benton Cemetery, services being conducted by the writer, her pastor, assisted by Revs. G. D. Hunt and T. E. Beddingfield. She was a teacher of high rank, a favorite among her friends, a loving daughter, a devoted and faithful wife, a true friend. She was a member of Pleasant Grove Christian Church. A beautiful life has gone out. The beautiful floral tributes and great congregation bespoke the high esteem in which she wa sheld.

Let us work to enter into that rest into which she appeared to be entering so beautifully when she left us.

W. C. CARPENTER.

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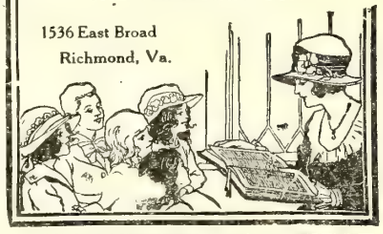

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, JUNE 3, 1926. NUMBER 22.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Community Organization.—

This organization, of which C. V. Smith, Harrisonburg, is secretary and business manager, has had broad activities and has met many needs of its members. The membership has grown from 368 to nearly 1,000 during the past four and one-half years. In addition to functioning for educational, recreational and legislative purposes, this organization is doing a business of buying and selling for its members amounting to about $250,000 annually. It has also served as a medium through which to perfect several large commodity marketing associations.

Jefferson's Monticello.—

Monticello means "little mountain" and was the name Thomas Jefferson gave to his home which he planned and built on a wooded hill, on the Rivanna River, near Charlottesville, Va. Monticello is one of the most "picturesque and famous relics of colonial days," and one of the best architectural examples in America. It has a beautiful setting, with the University of Virginia visible nearby, and a "panorama of valleys, plains and hills" in the distance. Because Thomas Jefferson lived there and loved it with a great devotion, it is to become a perpetual shrine for the lovers of that political and religious freedom to whose establishment in this country he contributed more than any other man.

Farming in Armenia.—

"In Armenia," says Henry Ford, "ten tractors plowed one thousand acres in eleven days." In the old Armenian way, that plowing would have required one thousand oxen, with five hundred Armenians saying "gee-haw" in Armenian.

What a blessed change that must have seemed to Armenia.

For centuries, since the days of Caesar and long before, Armenians were accustomed to having people come from all over the earth, expressly to butcher them.

At the mere appearance of Xenophon and his remaining handful, the Armenians dived down through holes in the earth to their queer houses underground. They never expected kindness.

If Henry Ford succeeds in feeding all the people that are born in Asia, he, with his food, and the Rockefeller Institute with its medicine, will soon add several thousand millions to the yellow population of the earth.

New Discoveries.—

They say the frontiers are all gone. That may be true of earth—and yet who knows? Has geography been completed? Pardon us, but we have a few dark spots in our belief on that proposition. But should it be true that the frontiers of earth have been discovered, the frontiers of the heavens have scarcely been sighted. They are endless. Possible great discoveries are inexhaustible. From the observatories they are telling us wonderful stories.

Astronomers in Germany have discovered a star 10,000,000 times as bright as the sun, and Harvard observatory confirms the discovery. Our whole solar system shrank into relative insignificance when it was learned that Betelgeuse, at the shoulder of Orion, had a diameter equal to thrice the distance between the earth and the sun.

Who would undertake to combat the idea that the rapid development of the flying machine may not lead to events and discoveries so great we have never yet even dared to think of them. There are greater things to be done by science and invention than prepare for future wars. The universe will forever remain a challenge and an opportunity.

Primary Voting Developments.—

The Republican primaries in Pennsylvania must have been a great disappointment to the wets, for while Mr. Vare, their candidate, was nominated for the Senate, it was plainly due to the split vote of the drys, whose strength was divided between Senator Pepper and Governor Pinchot, both of whom belong to the drys. Pepper polled 494,240 votes and Pinchot 325,934, thus making the dry vote 820,174. Vare, the candidate of the "wets," received 584,908. That was the wet strength. The dry vote exceeded this 235,266. Mr. Fisher, candidate for the governorship, who was classed as dry, carried the State. This keeps the popular vote of the Keystone State in the dry column.

In Oregon the primaries, which were held this week, and from which complete returns have not yet been reached, the last United States senator, Stanfield, wet, is running in fourth place, while the wet who sought the nomination for Governor was defeated four to one.

It has undoubtedly been a good week for prohibition. A dry senatorship was lost by a fluke in Pennsylvania, while on a fair vote a senatorship was gained in Oregon. There is no doubt that the eighteenth amendment is here to stay. All decent citizens will abide by it willingly and gladly. As for the others, the Constitution is mighty and will prevail.

Airplane Mail Service.—

Those who "can hardly wait for their letters," mostly, we suppose, lovers and people who think business is all, likely feel good over the rapid development of the air mail service. For that matter, everybody does. We like progress, and the air service promises it. How rapidly that branch of the postal service is growing may be seen in a news note in the *New York Times*. That paper tells its readers that the National Air Transport, Inc., put "mail trucks" on the Chicago-Dallas route, and cut the time to twelve hours. The schedule took two planes through Moline, St. Joseph, Kansas City, Wichita, Oklahoma City and Fort Worth. The machines weighed 3,500 pounds and were equipped with 400-horse power Liberty engines. They flew at a speed of 100 miles an hour. Letters mailed at New York will be delivered in Dallas the next day. On June 7th a contract service will be started between Chicago and Minneapolis. A letter posted in New York at 8 P. M. will reach St. Paul and Minneapolis before noon the following day. One hundred miles an hour seems to be a high rate of speed for the carriage of mail matter between Chicago and Dallas. But on March 18th mail pilots covered the distance between Chicago and New York, 726 miles, in four hours and thirty-five minutes, or at the rate of 158.04 miles an hour. A speed of 150 miles on all routes can be made where planes of the latest models are used.

Civilization and Science.—

Dr. Harlan, the principal speaker of Tuesday evening before the Medical College of Virginia, had as his subject, "Civilization and the Scientific Spirit."

Declaring that civilization is both an instinct and an achievement, he said, "those people who have not had high-powered, well-balanced instincts have been brushed backward into remote places in the march of civilization. The primitive man says civilization is not worth the trouble it costs. There are people today who fail to realize that civilization involves increasingly difficult tasks.

"The price of civilization," he continued, "is the sum total of all the efforts of men who have toiled and labored to bring about advancement—men who have put scientific advancement ahead of their personal comfort.

"Science has had a significant part in the building up of any civilization worthy of the name, and any disparagement or belittling of the functions of science in civilization is a great disservice to civilization itself.

"We in the South must learn not to heckle our scientists out of this part of the country. We must realize the need for more science and more freedom for men to study and examine everything in nature from the simplest to the most complex organism."

It was Dr. Harlan's opinion that the present is the verge of a truly enlightened age and that accomplishments of the past have prepared the way for truly startling progress in the future if science is not hampered.

NOTES-PERSONALS

Monday was all-day Memorial Day in the city.

Rev. H. E. Rountree was in the city the first of this week. He is much improved in health.

Dr. I. W. Johnson, of Suffolk, Va., was in Richmond Tuesday on a special errand, and made a brief call at THE SUN office.

A revival began at East LaGrange, Ga., Church Sunday, May 30th, and is to continue for two weeks, Rev. G. D. Hunt, Wadley, Ala., doing the preaching.

The report of the Special Financial Committee on Budget appears in this week's issue of THE SUN. It will be of interest to the committees who are to plan for its execution.

Mrs. J. W. Patton, of Elon College, while on a visit to Biltmore, N. C., met with a serious accident today a week ago, and had to be carried to hospital for treatment. She has since been removed to her home.

Rev. A. W. Andes is assisting Rev. M. T. Sorrell in evangelistic meetings in Carroll County, Va., having been with him the past week at Rocky Ford. Brother Sorrell reports that prospects are good for the meeting.

Brigadier General Barrett, of the Salvation Army, preached for Dr. C. C. Ryan last Sunday morning in First Christian Church. The congregation was well pleased. Dr. Ryan attended services at Wakefield in Rev. G. C. Crutchfield's charge. He returned in time to fill his pulpit at night.

THE SUN'S editor is this week attending the Woman's Missionary Rallies in the Alabama Conference. Mrs. E. M. Carter, Wadley, Ala., is the president of the Woman's Board of this Conference, and is making persistent effort to organize a Missionary Society in every Church of this Conference; and if she, with the coworkers of her board, succeed in this, the Alabama Christian Conference will make and write a greater history in the future than it has ever in the past.

We acknowledge with gratitude the following: "Mr. and Mrs. John Edwin Corbitt invite you to be present at the marriage of their daughter, Margarite Christine, to Mr. Mills Allen Riddick, on Saturday P. M., 12th of June, at 7 o'clock. At home, Sunbury, N. C." We extend our best wishes to Miss Margarite, who since her graduation from Elon has been a most successful teacher at Cypress Chapel and Drivers, Va. She has a host of friends who will join us in this felicitation. Our congratulations are extended to Mr. Mills Allen Riddick.

Here is an example of love to mother and loyalty to Church that is worthy of emulation. "I am enclosing check for $25.00, this amount being subscribed by my mother for the Men and Millions Movement, through Holy Neck Christian Church, of which she was a member. She died in August, 1923, and as it was unpaid at that time I desire to pay it for her. With best wishes for your work." I have no doubt but that this daughter, devoted to her mother and Church, feels better for making this sacrifice in her mother's name and memory.

Every pastor and lay worker who attended the Southern Christian Convention at Durham, N. C., should begin at once to lend his influence and material aid to the carrying out and making effective the great plans inaugurated at this Convention.

The offerings on the Emergency Mission Fund are still coming in—the Churches but recently organized in North Alabama having sent in their offerings the past week. Only a very few Churches in all the Southern Convention have failed to report, and we have no doubt that these few have taken the offering and are waiting to add to it, or mean to do so yet. This is appreciated beyond measure.

CHRISTIAN SUN readers who know him will take genuine delight after this in writing it Doctor James H. Lightbourne, Holland, Va. Elon College, at its recent commencement, honored itself in conferring the degree of doctor of divinity upon this cultured and worthy brother. The college recognizes the constructive work, the honorable service and the accurate scholarship of this esteemed pastor, and does well to recognize his merit and achievement as a student, scholar and thinker.

A letter from "Uncle Wellons" May 27th says: "I was so much disappointed that I could not attend commencement this year. I did not think I was in condition to attend. Am so glad to learn that you had such a nice commencement and that all went well. I received a box of cherries forwarded me from Elon during commencement from Mrs. Dick Ayscue, of Henderson, N. C., and enjoyed them so much. It is good to be remembered by my dear friends."

Rev. W. M. Jay, D. D., will be welcomed as a valuable accession to the teaching force of Elon College. When previously working in the South as pastor of Holland, Va., Christian Church, Dr. Jay made a host of friends and built for himself an honored and enviable reputation. He has a large circle of acquaintances among the readers of THE SUN, and they will be glad to know that, with the beginning of the next school term, his lot is to be cast with us as one of the esteemed professors in our college faculty.

It is said that one of the most splendid gestures ever made in the interest of Church publicity will be effectively carried out at Philadelphia Sunday, June 20th. A hundred laymen and visiting clergy will occupy that many pulpits in the Centennial City, and their theme will be "Church Advertising." The annual convention of the Associated Advertising Clubs of the World opens in Philadelphia the following morning, continuing until June 24th. Many of the Sunday speakers will be prominent advertising men—delegates to the convention. Others, clergymen who have made a success of Church publicity, and business men specializing in this line; the Church department of the convention will bring together speakers from all over the country, as well as their special conference in the chapel of the University of Pennsylvania Tuesday and Wednesday, June 23rd and 24th. Clergymen and laymen and women are welcome to attend these conferences.

PROF. FLOWERS IN FLORIDA.

To show their appreciation of Prof. A. R. Flowers for the great interest he has manifested in them, and the splendid lectures he has delivered, the young people, together with the senior and junior classes of Harmony Sunday School, at Dukes, Fla., pulled off a splendid social feature on the evening of May 25th, under the direction of Miss Pearl Brown, at the Brown home.

The time was spent in instructive social games, suggested mostly by Prof. Flowers, and carried out under the direction of Miss Pearl Brown and Miss Virginia Miller. Cream and cake were served in plenty and fully enjoyed by all present.

Just as the group was seated in waiting for refreshments, Miss Virginia Miller, daughter of Rev. G. F. Miller, Methodist minister, was asked for a toast, to which she responded in a splendid manner and with appropriate words. In substance, Miss Miller said: "Friends, this occasion is an expression of our appreciation for the interest that Prof. Flowers has shown in us. His lectures to us, and his gentle manner among us, both of which are second to none, merit our esteem and our good wishes. About five years ago, when many of us here this evening were but little more than children, Prof. Flowers spent about six months in our midst, and was our leader in Endeavor work. We learned then to esteem him as a real Christian gentleman, and, too, we learned that he was our friend, and this friendship has been kept alive all along through the passing years, for we have been reminded many, many times, by beautiful cards, bearing appropriate sentences and verses, which came from Prof. Flowers, in distant States, that we still live in his memory and in his best wishes. The past two weeks has served only to make us more certain of the abiding interest he has in us, and as he leaves us this evening we wish to reassure him of our growing appreciation. We shall think of him as a real constant friend, and as one who is ever ready to assist us in any way possible."

After Miss Miller's appropriate words we partook of the refreshments which had been made ready for the occasion; then shook hands with Prof. Flowers and returned to our homes.

MISS MAMIE HOWARD.

DR. JAY JOINS ELON FACULTY.

Dr. W. A. Harper,
Elon College, N. C.
My dear Dr. Harper:

The association instructed me to send you a copy of the resolutions adopted in appreciation of the services rendered by Rev. W. M. Jay, D. D.

Resolutions.

The Rev. W. M. Jay has been the able and efficient pastor of the Christian Church of Everett, Pa., for three years. At the time of assuming charge of his present pastorate, the Christian Church in Everett was at a very low ebb. Believing Everett to be a strategic point, the Christian Conference cast about for some "Moses" who could lead them out of this "wilderness." The task fell to the lot of the Rev. W. M. Jay. He gave himself to his task with dauntless courage. By his arduous labors and capable leadership the transformation that has taken place witnesses to the wisdom of the choice of those who were responsible for his coming to this charge.

His pleasing personality, his brotherliness, his able and scholarly sermons have evoked general commendation. The Sunday School has grown from a mere handful until now it taxes the capacity of the Church. The attendance on the preaching service comports with that of the Sunday School. Having wrought as a wise master builder in these accomplishments, he has won for himself widespread esteem.

We regret to note that by the middle of June we are to be deprived of his wise counsels and much-cherished fellowship. While we record our regret that he is leaving our midst, we shall cherish the memory of his friendship and follow him with our hearty good wishes for success in his new field of labor as a teacher in Elon College, N. C.

We also record our esteem of his cultured and estimable wife, Mrs. Jay, who has wrought side by side with her husband and has proven herself a true helpmeet.

Therefore, be it resolved, that we, the ministers of the ministerium of Everett, Pa., of which body the Rev. W. M. Jay was a member and served for one year as its honored president, express our appreciation of their excellent work in our midst and most heartily commend them to the faculty and students of Elon College, N. C.

REV. J. E. SCHEETZ,
President Ministerial Association.
REV. R. L. MARKLEY,
Sec.-Treas. Ministerial Association.
REV. E. E. SPONSLER,
Member Committee on Resolutions.

GRADUATION.

Graduation time is here, and in every part of the country high school boys and girls are looking forward with eager expectation to the moment when they will be presented with that cherished diploma, which signifies that they have completed their work in high school. Is there ever a time when one feels more important than when he receives his diploma and knows that out in the audience his mother, father and best girl are looking at him with pride? No matter as to the accomplishments of later life, nor the subsequent honors conferred upon one, it is doubtful if any outstanding event later occurring in the human experience is longer or more fondly remembered than graduation night.

It is a changing point in the life of the boy or girl. Up to this time they have been carefully sheltered and the stumbling blocks pointed out. Even the majority of the courses in school have been chosen for them by some one else, and they have had to rely very little on themselves.

A certain number of the graduates will go to college to continue their studies. Others, through necessity or lack of ambition, will start out in life to earn their own living. Once away from the protection of their home, they soon realize that they must depend almost entirely upon their own initiative. The ones entering college find they must step down from the "lofty" position of high school seniors to that of "lowly" freshmen, whose ignorance and incompetence are duly impressed on them by the "mighty" sophomores. They learn that they must rely upon their own ability, and the degree of success that they attain largely depends on the preparation they received in high school. If they have been imbued with the right principles, inculcated with lofty ideals, inspired with ambition, the temptations that arise are quickly overcome and the progress of the student is assured.

Those who for various reasons do not enter college find practically the same thing true. As the others are freshmen in college they are freshmen in the "university of life," where honesty, character and hard work are the principles which lead to success. If they are to graduate with honors from this university, the foundation which they received earlier must necessarily have been of the best material possible.

Since the future of the nation is dependent on these students that are now graduating; since they are the ones who must guide the progress of our country in later years, it should be the paramount thought of every citizen to furnish them with the best possible advantages, to the end that they may be inculcated with the principles of altruism and patriotism, so that the continuation of American ideals shall be assured.

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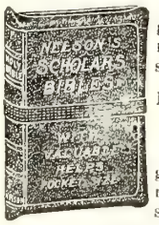

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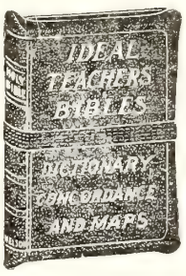

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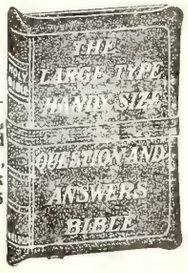

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E-D-I-T-O-R-I-A-L

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J. O. ATKINSON, Elon College, N. C.

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W. W. STALEY W. A. HARPER
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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ELON COMMENCEMENT.

Elon commencement is an event in our Church life, and marks the years in our educational progress and development. Tuesday, May 25th, closed the thirty-sixth annual event, and with it thirty-two of our fine young men and young women went back to their homes, communities and Churches with their diplomas in their possession and four years of college training in their minds and hearts. It has cost the Church many thousands of dollars over and above what these young people have paid as individuals, or their parents have paid for them, to give them this training and equipment. No young man or woman pays by half what it costs at college to teach and train; and either the Church or the State must pay the rest. However, both the Church and the State have long since discovered that it is an investment well made, doubly so when these young people devote their time and talent, when so trained, to the constructive work of learning, of morals and of religion. As these thirty-two young men and young women go back to the State and Church from which they came and which bore such a large part in the expense of their training, they will more than repay for all that their training has cost, provided they lend themselves, with energy and soul, to the upbuilding of character and the shaping of the destiny of others. "Christian character first and always" should be not only the slogan of an institution, but of life, for in no other way can one discharge the debt one owes to society.

Three of the graduates are ministers of the Christian Church, two of whom are already in the pastorate, the third being ready now to take a pastorate. Several others of the class will give their entire times to religious activities. Their worth and weight in the Christian world should, and in all probability will, be of inestimable value in the constructive work of the kingdom.

Elsewhere in THE SUN a report of the exercises for commencement is given. The report, however accurate and elaborate, can in no measure portray the meaning of commencement and the value of another year's training to the fine young men and young women who came to Elon College and spent the months here in pursuit of knowledge and the development of character. In the thirty-six years of our college history some of the outstanding leaders of the Church at the present have graduated and gone into the active work of the Church, and all Church activity has been quickened into renewed and more intelligent activity for kingdom service.

The outstanding features of the college commencement are the baccalaureate sermon, the baccalaureate address, literary address, the alumni address and the speakers of the graduating class on commencement day. All of these this year measured up to the high standards of previous years, and added more stars to the glorious crown which loyal Christians have lovingly placed on the brow of Alma Mater—Elon College—our Elon.

THE CHURCH AS A GENEROUS INSTITUTION.

The Church is the most generous institution among men, when all tests are applied. By such tests is meant the relation of the Church to all other human interests and conditions. In fact, most of the other generous institutions are the product of the Church. Even the Christian State is the child of Christianity. Some of the evidences of the Church as a generous institution may be presented as proof of such a claim.

It is more generous in its attitude toward the world. Its doors are open wider, its welcome is more universal, its interest less selfish, and its love larger than any other human institution. It not only welcomes the world, but, like its founder, seeks the world. In this respect it is not partial. It does not seek the rich, the learned, the influential, but all sorts and conditions. Its secrets are open to all who will come and accept Jesus Christ as a personal Saviour. Lodges, clubs, social circles, financial institutions are not open to all; but the Church doors are open to all. Its meetings are open, its privileges are free, its altars are invitations, and its ministers extend the glad hand to all who will enter its doors and accept its welcome.

The attitude of the Church toward its members is parental. It is home for the family of believers. No preferences, no exclusions, no pride, no stinginess, no ill will; but the motherly heart, the fatherly protection, the brotherly associations, and the place of rest for tired and worried pilgrims. No other institution exercises toward its members such patience, such forbearance, such tolerance, such forgiveness. The Church is as tender as a mother, as indulgent as a father, and as friendly as a brother or sister. There is not such liberty anywhere as members of the Church enjoy, though they often abuse it. Nothing flows from the altar of the true Church to corrupt or defile its members. Its moral standards are the highest, its spiritual character is the purest, and its purposes are the sincerest known to mankind.

In its attitude toward thought, it encourages investigation, personal convictions, individual liberty, and all efforts at progress. True science is her daughter, and all research after truth has her sanction. The greatest scientists have been her defenders, and her severest critics have aroused her to deeper study and more loyal allegiance. The Church as an institution is tolerant of honest effort to discover and propagate truth. *Think* is one of her big words, and *thought* is one of her big assets. She is not afraid of thought, but she is afraid of indifference. Jesus asked, "What think ye of Christ?" (Matt. 22:42.) After naming six good things, Paul said: "Think on these things." (Phil. 4:8.)

In its contributions to human need, the Church is generous in its plans, its services, its financial support, and its auxiliary institutions, such as hospitals, orphanages, old people's homes, and help for the poor. According to its means, it gives more good instruction, more sympathy, more money, more flowers and more love than any other human organization. Whenever any independent benevolent organization is created, and they need money, they make their first appeal to the Church. The Church contains more poor members than any other organization, and yet she responds more liberally to human necessity and all sympathetic appeals. Her response is most generous, and she lives upon what she gives.

ORTHODOXY OF HEART.

Orthodoxy has been defined as "my doxy," and heterodoxy as "your doxy." Usually the trouble about any sort of "doxy" is that it is made a "doxy" of the head and not of the heart. Our time seems to be peculiarly affected by the "doxy" of the head. We have shifted the emphasis of religion from the heart, where it belongs, to the head, where it usually gets in trouble.

Now, the chief glory of the Bible, as well as the supreme strength of Christ, is the fact that the chief place is given to the heart.

Deut. 6:5—"Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might."

Matt. 22:37—"And He said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

Lev. 19:18—"But thou shalt love thy neighbor as thyself; I am Jehovah."

Matt. 22:39—"And a second like unto it is this, thou shalt love thy neighbor as thyself."

John 13:34-35—"A new commandment I give unto you, that ye love one another; even as I have loved you; that you also love one another. By this shall all men know that ye are my disciples, if ye love one another."

Now, there is orthodoxy for you. If one loves God supremely, that is orthodoxy toward God. If one loves "thy neighbor as thyself," that is orthodoxy towards one's neighbor. If we love one another as He loved us, that is orthodoxy toward all mankind. And this orthodoxy is in each instance based on love.

The circuit court of Christianity may be the head; but the supreme court is the heart. "So a man thinketh in his heart, so is he * * *"—not in his head, which today has one thought and tomorrow another; but in his heart, the depths and soul of him which speaks.

REASON OR RATIONALIZE.

It makes all the difference in the world whether we approach the problems of life as persons who reason or rationalize. The reasoner is open-minded, broad-minded, and looks every situation clearly in the face, the while he searches for its inner meaning. His conclusions are tentative and subject to readjustment as new facts and experiences arise.

The rationalizer, on the other hand, adopts certain attitudes and concepts and looks for facts and experiences to justify them. If facts and experiences arise that collide with his tenets, he rejects them and brands those who accept them at their face value as dupes, fools, and heretics

There comes a time in almost every man's experience when he becomes "fixed" in his concepts and attitudes. Living after that is an amassing of evidence in their support and the enjoyment of the "fixities" of the heart. But youth is not

thus situated. The conservatives of age are the radicals of youth. Time and experience and responsibility change the tendency to reason into the tendency to rationalize for most of us.

Age finds it hard to understand youth because their methods of approaching life and its issues are different. It would be a wonderful asset for the race of men if age did not change reason into rationalization. Does the Holy Spirit find the heart's door of age locked when He seeks admission? It is the mission of the Spirit to lead men into all truth. We should be alert not to block that potential leadership, either in ourselves or in others.

Those adults who are able to maintain continuously the attitude of reason with reference to life have been the prophets, the inventors, the builders, the positive statesmen in human development and progress. The rationalizers have added nothing in advance of what they have received. They serve a useful purpose, that of enabling the race to continue its existence; but progress and achievement have always come in spite of them. And, too, those who are most strenuous in rationalizing their views and attitudes have the least support, generally speaking, for those views and attitudes. Truth does not need defense—it needs only proclamation. W. A. H.

THE PERNICIOUSNESS OF DOGMATISM.

Dogmatism is the most audacious and incidious foe that human progress encounters. It locks the door of the mind to all new truth. With smug complacency, its victims declare their superiority over all others. This bane to social comity builds insurmountable barriers between individuals and between groups. It refuses to concede any truth outside its own pre-emption. It brands as untrue, if not ridiculous, every idea and every principle which is not in agreement with its declarations.

Dogmatism and positivism are not synonymous. The positivist, like the Apostle Paul "knows" what he believes and why he believes it. All dogmatists are positivists, but all positivists are not dogmatists. The positivist may be a dogmatist, but on the other hand he may not be. Every Christian teacher and every minister of the gospel should be a positivist—he should "know in whom he believes." He should know what he believes, and why. But to be positive in one's faith does not require that one shall be dogmatic. Far from it. The dogmatist is one who not only thinks that he is right, but who insists that every one who does not agree with him is wrong. The dogmatist tries to force his opinions upon everybody else. He mistakes opinion for faith. He sees the world through the glasses of his own personal prejudices, forgetting that no one else can use the same glasses.

Thus the dogmatic attitude of mind has pitted brother against brother, parent against child, friend against friend, and group against group. Unconsciously every victim of dogmatism pits himself squarely against the larger realizations of society.

Dogmatism permits no investigation that in any way endangers its position.

Theological dogmatism looks with suspicion upon all who do not embrace its dictums, and brands all its opponents with the stigma of "unorthodox," "irreligious," "insincere," "unenlightened" "untruthful," "unsafe," "traitorous," "dangerous," "contemptible," "malicious," etc. *ad infinitum*. The dogmatic attitude of mind even in religion is thus unbrotherly, unsocial, and un-Christian, regardless of whatever claims it may make to being the divinely ordained defense of truth.

Dogmatism has thwarted the progress of the Church in every generation. It has repelled thousands of noble truth-seeking souls from the fellowship of the Church down through the centuries. The darkest days of the dark ages were when the arrogancies of theological dogmas were at their height.

No student of Church history can fail to recognize the pernicious opposition theological dogmatism has made against the advancement of scientific knowledge. Because of lack of appreciation of the possibilities and testimonies of science, leaders in the Church a few generations ago opposed scientific investigations and forbade all pronouncements of scientific discovery that in any way contradicted the time-worn dogmas of the Church. For centuries, any discovery in science was made at the peril of the discoverer's life.

The dogmas of the Church were final. In order to be orthodox, one was compelled to accept without questioning and without any mental reservation anything and everything that was taught by the Church. The theological scepter held absolute sway over the thought life of the world. The dogmas of the Church dared not be refuted. Men were afraid to investigate or question the dogmas of theology for fear of excommunication from the Church, and because of the danger of being repudiated even by society itself. It was a mark of piety and good breeding for one to accept in toto every theological dogma pronounced.

Naturally a reaction against such a state of mental subservience was bound to come. The light of scientific truth could no longer be suppressed. Men refused to close their minds to new truth. As the truth of science were revealed, these truths were compared with the dogmas of theology. When the dogmas of theology did not square with the proved facts discovered by science, men gradually had courage to disclaim the validity of those dogmas. When some of the theological dogmas that were claimed to be infallible were proved to be untenable, men began to question the validity of every declaration of theology, to ascertain which were based upon truth, and which were based upon tradition. Finally, even theologians themselves, and conscientious, open-minded laymen refused to accept any theological pronouncement that would not stand the scrutiny of scientific investigation. And all this we believe to have been fitting and proper.

But many scholars of religion have so reacted against the conservative dogmatism in theology that they have swung to the opposite extreme of liberal dogmatism. One can be just as dogmatic in his liberal views as one can be in his conservative views. And one type of dogmatism is equally as pernicious as the other. Open-mindedness, charity and tolerance are the only safeguard of the Church and the only basis of progress in religious thought and life.

However, there is another type of dogmatism that is even more sinister and more pernicious than either of the forms of dogmatism in theology, and the tragedy of the whole situation is that the victims of this type of dogmatism are absolutely unconscious of their attitude, and its dangers. The dogmatism referred to is the dogmatism of science.

No theological dogma has claim to our endorsement merely because it has been handed down to us from the past. No teaching of the Church has demand of our acceptance merely because it has been thought to be of fundamental consequence in the history of a creed. No teaching of Christianity has claim to our allegiance that cannot prove its authenticity in the light of investigation, and that cannot demonstrate its merits and its value in the crucible of human experience. Human experience must ever be the final test of all truth, whether in the realm of theology or of science.

It is difficult to understand how any one who reads and who thinks can fail to appreciate the benefit of the scientific attitude of mind in theology, the whole has reduced theology to an empirical science. And yet that very attitude of mind which has saved society from the thralldom of ecclesiastical tyranny and theological misjudgments and superstitions, has led us into another situation which is equally obnoxious and indefensible, namely: the thralldom of scientific bigotry and materialistic insanity.

Science declared that dogmatism in religion was inconsistent and unscholarly in demanding that its teachings be accepted without question and without investigation. And science was right in its protest. There was no reason why students should not turn the searchlight of investigation upon every teaching of religion. Any teaching in whatever realm that cannot bear the light of investigation ought speedily to be discarded. And no one should call himself a student who lacks the interest that prompts him to investigate for himself.

That is where many students of science today are making the same blunder for which the students of theology a generation ago were criticized. Theological dogmatism brazenly and unpardonably declared any one to be unorthodox if not irreligious, who did not accept its dictums. Our college and university students rightly rebelled against such intellectual tyranny, and refused to accept anything given in the name of religion or theology without first investigating it from every angle, as the dogmatism of the Church had caused them to be sceptical toward everything that was offered in the name of religion or theology. The same is true of our college and university students today. They should not be criticised for exercising this attitude, because it is the natural attitude of the student, exercising the God-implanted instinct of inquiry. Every subject worth studying ought to welcome investigation. Every subject worthy of one's consideration will bear the most rigid and the most scrutinous research. Religious teachings should take their chance along with those of every other field of thought. Religious truth will bear any and all investigation. It has no fear. It is its own defense.

But the students and many of the professors in our colleges and universities today are inconsistent in their questioning everything given in the name of religion and theology, unless they likewise question everything given in the name of science. They have a right to do both and should do both. There is no excuse for them not to be just as closely and just as sceptically critical of what is offered them in the name of science as they are of what is offered them in the name of theology.

The pathetic thing of it all is that just as dogmatic theology in the past branded its questioners as unorthodox and irreligious, so dogmatic science today brands its questioners as unscientific and unscholarly. As in the former case, many questioners of the theological dogmas proved themselves to be the most religious because they were most determined to ascertain the truth, so may it not be today that the questioners of the dogmatism of science may be the most scientific and the most scholarly in their demand to know the truth. What right has any one to pose as a student of science and accept any pronouncement of science without applying the scientific attitude of mind in investigating its authenticity? True, the laboratory makes this challenge, and furnishes this opportunity. But think of the hundreds and thousands of propositions made in the name of science that every college student is expected to accept as self-evident or as satisfactorily demonstrated truths, without any question whatsoever.

Many professors of science would laugh out of court any student in their class-room who would

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CONTRIBUTIONS

SUFFOLK LETTER.

Intuition is the act of seeing truth without the aid of reason; logic is the science of accurate perception of truth through a process of reason. Intuition is more primitive and more universal than logic, and, no doubt, safer as far as it goes. The most primitive people knew that the ocean would drown those who went too far into it; but they did not know that steamers could be constructed to carry people and products from one land to another. Intuitive opinions are more positive than the opinions of reason, and that is why it is more difficult to reason with uneducated people. Before the days of co-education, women were firmer in their convictions, and clearer in their statements than men; education has put them more on a par with men. That accounts for the change of views with reference to government in the home.

In the early days, right was right, and wrong was wrong, in home authority. Obedience was the law. "Do this, and not do that" controlled. Now mother reasons with her child. "Is this right?" "Is that wrong?" That law applies to the school and the State. Government was originally autocratic, because home-life was autocratic. The tendency is toward democratic life in the home and democratic government in the State. The home and the State act and react in each other through the Church and the school. In fact, the Bible Church, in its Old Testament and New Testament history, reveals this very situation. The ten commandments was the heart of the Jewish Church: "Thou shalt and thou shalt not" was the rule of life. Jesus Christ is the heart of the Christian Church: "follow me." It shifts from a law to a person; from a rule to a life. Under the old order, children were obedient; but were they better? Were their own powers more capable of deciding, choosing and acting in their relation to others? Obedience is one thing, choice is another. Inmates of a prison obey; members of society choose. Obedience to law determines outward conduct; choice determines inward character. Schools and Churches are largely responsible for correct moral and spiritual teaching in this present age; and the personal in these institutions is the most important teacher. The essential thing in Christianity is personality. Jesus said: "Follow me." That includes all that enters into Christian characters, which is crystalized Christian life. It is more to follow Jesus than to keep the commandments; though one cannot follow Him without keeping them.

The chief thing in parents is not to issue laws, but to set an example. Human beings are like sheep; they will follow others rather than obey rules. Advancing civilization creates a larger world and it requires a more intelligent Christian life to fill the true place of an individual than it did when people lived in small neighborhoods, came in contact with few people, and when temptations were few compared with this complex age and new moral questions. Intuition is better than logic, but it cannot take in the progress of this century. The question is not whether children and grown people do as they did a generation ago; but whether they are adjusted to the conditions of this age as well as they were adjusted to the age of which you are thinking. The increase of population, as well as the increase of conditions, must be considered in trying to arrive at a fair conclusion as to the social, moral, financial and religious life of this generation.

W. W. Staley.

ELON LETTER.

"The builder of the universe is God." So declares the author of Hebrews in the fourth verse of the third chapter. The building is not yet completed. We have only to look around us to discover the verity of this situation. Change goes on all the time and everywhere. Some of this change we observe and some has to be revealed to us by powerful microscopes or telescopes. The scientist tells us unequivocally that the world is not in state of stable equilibrium, and it never will be.

Jesus, the spiritual Prince, witnesses the same thing. He says, "My Father worketh hitherto, and I work." God has not deserted His world nor His children. Jesus also indicates His love for us when He tells us, in what I regard as the greatest verse in the Bible: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." God loves the world He is building. What a glorious thought this is!

The opening sentence in Genesis says: "In the beginning God created." He caused the world and all that in it is to be, and He has been building it into a better world by His own methods of work and His loving concern ever since. There is no evidence or reason to believe He will ever cease to improve it or to love it.

It is an inspiration to me to think of my Heavenly Father as creator and builder of the universe and of the honor He confers on me and my brothermen through sharing with us the responsibility of improving and saving the world He created, is building, and passionately loves. And I have the hope, the conviction, that in the world to come I shall have opportunity through His beneficience and love and gracious provision of continual growth and development. So this life is a service challenge to us, and the life to come is a larger door to a service we cannot now comprehend. But we can be satisfied, because we shall awake in His likeness. W. A. Harper.

ELON COLLEGE COMMENCEMENT.

The thirty-sixth annual commencement exercises of Elon College began May 22 with the usual commencement musical concert. The musical feature of the commencement program this year was a piano ensemble concert, in which sixteen players performed at one time. Special numbers were rendered by Miss Mary Addie White at the organ, and Mr. David B. Harrell at the piano.

Three appearances were made by the piano ensemble, two numbers being given in each group, "Waltz and Chorus from Faust," by Gounod, and "Bridal Song" by Jensen, composing the first group. Two numbers by Schubert, "Ballet Music" and "Military March," composed the second group, and the "Grand Valse de Concert" and "Marche Slave," by Tschaikowsky, closing the concert. This is the first time a piano ensemble has been heard at Elon College, and drew special interest, and under the direction of Professor Velie of the music department it proved a decided success.

The students taking part in the ensemble concert were Bruce Cates, Susie Elder, Elizabeth Gatewood, Annie Ruth Harden, Maxine Holmes, Edith Holt, Agnes Judd, Ruth Klapp, Edith Lockey, Kathleen Paschall, Hallie Stanfield, Pauline Schoffner, Alyse Smith, Mary Stout, Mary Addie White, Mildred Walters, and David B. Harrell.

Student marshals chosen from the literary societies are assisting in handling the large number of alumni and friends at the college for the commencement services. These marshals are M. A. McLeod, David Harrell, Fernando Bello, Alberta Atkinson, Alma Rountree, Emma Wrenn, E. W. Auman, Hermon Edge, Estelle Kelly, and Esther Brookshire. The services are being held in the Whitley Memorial Auditorium Building, and though this building accommodates a large audience, it was taxed to its capacity the first night and is expected to be filled for all occasions for the next three days.

The second day of the Elon College commencement, which was baccalaureate day, began with the sermon, "At the Point of Destiny," by Rev. Raymond G. Clark, B. D., Huntington, Ind., pastor of the First Christian Church there, at the morning service. A special organ vesper service was held in the afternoon by Prof. C. J. Velie, and President W. A. Harper spoke at the evening service on the subject "Spiritual Athletes."

President Harper presided over the morning service and introduced the speaker, saying that Rev. Clark had made a splendid record at Yale University as a student in biblical literature, and is doing a wonderful work at Huntington. He also spoke of his work as chairman of the Commission on Education of the General Convention of the Christian Church, and his activity in all denominational matters. Special music was rendered at this service by the music faculty at the college.

Rev. Clark, in his baccalaureate sermon, used the Scripture text Matt. 26:39, "And He went forward a little." He said in the introduction of his sermon, entitled "At the Point of Destiny," that the destiny of the race belongs to the few. Moments of rare anxiety come to all peoples. Somebody has to make a decision of far-reaching significance, and upon such decisions hangs the destiny of the masses.

The preacher discussed three prominent points of destiny—the question of discipline, the point of destiny in social contacts, and the point of religious destiny. In speaking of the question of discipline, he said: "We have gone about the problem of discipline in various ways. Once monarchy was the method. It stifled the initiative elements of life, and thus delayed progress. For a considerable time the American nation has been trying to discipline its citizens by making laws and by law enforcement. Eradication and annihiliation have crept into our philosophy of government. We have sent men to jail, penitentiaries and put a few of the worst to death. Now, many of these institutions are filled, and the crime wave remains unabated. The nation needs some men to teach her that crime cannot be prevented neither by law making nor the enforcement of law alone. Since this is the case, another set of radicals have cried, 'Away with law and order!' We must still have laws and enforce them, but we need a law teacher to show us how to write principles of conduct upon the hearts of our children.

"Our dim visions of religious education all need to be nurtured. Moses wrote a song and taught it to the children of Israel and prophets came out of Israel. The religion of the Hebrews depended upon educational methods."

In his second point, Rev. Mr. Clark declared we hear a constant demand for leaders. "Let these new-hailed leaders not forget," he said, "that they must live one half their lives in advance of the age. Leadership cannot be disjoined from the masses. Leadership is fellowship.

"Most college students are thought to be impractical. The world looks at them with eyes that

resemble twin moons. We have, by our institutional life, kept them apart from the world by a philosophy which says, 'When you get out into life.'

"There is a most pitiful lack on the part of clergymen and teachers in the art of making social contacts. The minister neglects his calling, while most teachers teach subjects and ignore students unduly."

And in his third point, that of religious destiny, Rev. Clark stated that "The Church today is facing a serious problem of employment. People become good, bad or indifferent because the Church employs, or fails to employ their good impulses. Knowledge of God and the Bible and good will may be disastrous unless we major in skillful living. The pulpit flames must not die. The need was never greater. Religious education is not a substitute for voice culture, physical fitness and truth searching on the part of the modern clergymen. There are undiscovered deeps in the Bible. The world needs some young prophets to come to this point of destiny."

And in conclusion he asked, "Where can we look for men to guide our destiny, if not to the Christian college? Every leader must live ahead, and often alone," he said. "The three with Jesus didn't go all the way. The situation is not changed for us. No son of Elon has gotten the most significant thing Elon has to give if he leaves here without the imprint of Jesus Christ upon his life."

The vesper organ recital in the afternoon was well attended, and concludes these monthly vesper services for the present year. Prof. Velie used eight selections in this service, and his performance on the four-manul Skinner organ was indeed pleasing to the audience. "Solemn Prelude," by Noble, opened the service, and "Early Morn," by Bartlett, followed. "Meditation," "At Twilight," and "Eventide" were especially beautiful in his rendition.

The subject of President Harper's baccalaureate address tonight was "Spiritual Athletes," and he chose as a text for this discussion 1 Tim. 4:7, "Exercise thyself unto godliness." As introducing his message, he said: "There is no problem before the American public today more important than the use of leisure. We used to say that five institutions embraced all the interests of life—the home, the Church, the school, industry, and government. We have learned, however, in these latter days that there is a further institution with wonderful possibilities of uplift or the opposite for the individual life and for the social order. This sixth institution is leisure, and the most important item of our leisure time is concerned with athletics, sport and the various forms of amusement, entertainment, and recreation."

He confined his remarks chiefly to the athletic situation, saying that the indication is that we face a time of reconstruction in college athletic policies. He mentioned the very unfavorable report of the American Association of University Professors regarding athletics in college and other groups for college men—criticisms so sweeping in nature as to cause concern as to whether athletics might not eventually be eliminated from the college life if drastic reorganization is not had. His opinion was that it would be a regrettable loss to outlaw athletics from the college curriculum, and that it was his conviction that they were entitled to a worthy place. He credited the overemphasis of the athletic situation to the fact that college presidents and professors in the past had considered the leisure hours of their students as of too little importance to engage their attention, and that the real need now is that those who are charged with the responsibility for creating and administering the college curricula should appreciate the paramount importance of the students' leisure time and of athletics as constituting an important item in that time.

He catalogued the advantages of athletics to the college and students as loyalty of alumni and students, rigid training, co-operation, teaching of sacrifice, and playing the game according to the rules. He was particularly concerned with the methods by which the advantages could be conserved in the life of the college and students, and said that is why he chose the subject "Spiritual Athletes," for his address.

"First among the foundation qualities of a spiritual athlete," he said, "I would place the necessity for a strong and vigorous and pure physical life. The spiritual athlete, in the second place, dares not neglect his mind. The social gospel, and the spiritual interests of men, are the other two requisites."

"Continually train yourself for the contest of godliness," was Dr. Harper's last message to the present senior class. "Exercise yourselves, build yourselves up physically, mentally, socially, and spiritually, let the emphasis, the motive, the purpose of your life be on the concluding phrase of Paul's fine sentiment, 'Unto godliness.' In this way you will become true spiritual athletes with the ability to play the game of life with satisfaction to yourselves, with profit and uplift to your fellows, and with the approval of Christ Himself upon all you undertake and achieve. Colleges, too, will have nothing to fear, and everything to gain, from athletics, which includes the proportionate development of the fourfold life, the life that increases in wisdom and in statue, and in favor with God and man."

The alumni banquet, and the alumni oration by Prof. H. Babcock, of the class of 1918, Williamsburg, Va., featured the second day of the Elon College finals. Two hundred alumni returned to the college this commencement for the banquet and alumni reunion. This number is about one-third the total alumni.

Prof. Babcock spoke on the subject, "How Liberal May a Liberal Education Be?" Since his graduation from Elon College in 1918 with the A. B. degree, Prof. Babcock has received his Ph.D. degree from the University of Virginia, and is now professor of English and journalism at William and Mary College, holding the William Parks chair of journalism.

"The American college has been dehumanized and deromanticized," stated Prof. Babcock in the cutset of his address. He emphasized the fact that the colleges have been reduced to a mechanical efficiency, and are, therefore, accompanied by all the ills which accompany so-called big business.

"We have succeeded in making culture hum," he continued; "but we cannot grow poets and artists and novelists in such an atmosphere. Creative genius is developed in an atmosphere of leisure and reflection."

Prof. Babcock deplored the incessant demands on the vitality and time of the students by organized work and play, with the resulting consequence of inferior academic work. "Colleges appear to have lost the power of inspiring students," he charged, and stated that "Every good course should be infectious, inspiring a desire for more. There is a great lack in American academic life—there is lacking the unreckoning generosities and the real enthusiasms, the richness and the fullness of life that goes with the pursuit of some impelling ideal—there is lacking a Holy Grail, an El Dorado, a beckoning gleam. A man's reach should exceed his grasp of what's a college for."

He laid particular stress upon the work of the small college, and a quotation from this part of his oration serves to give his direct conviction in this line. "The small college that has the courship and academic chivalry."

"A public education is a public responsibility, a public trust," continued Prof. Babcock. "The college graduate has given an 'I O U' to society, and ought to redeem that pledge as soon as possible. The willingness and the capacity of a man to make some return to society is a measure of that man's eligibility to receive an education. An education is not a private fortune that may be exploited or squandered with impunity."

Prof. Babcock closed his address with a splendid tribute to President Harper, of Elon College, in these words: "The famous dictum, 'an institution is the lengthened shadow of one man,' is magnificently illustrated in the case of Elon College—the lengthened shadow of Dr. W. A. Harper and a measurable evidence of his contributions to higher education."

Rev. H. S. Hardcastle acted as toastmaster for the banquet. Rev. Stanley C. Harrell, of Durham, gave the invocation. Prof. J. W. Barney, president of the local unit of the alumni, gave the address of welcome, which was responded to by Col. J. E. West on behalf of the trustees, and by Dr. W. D. Harward on behalf of the alumni.

A business session was held in conjunction with the banquet, with Rev. H. S. Hardcastle, Suffolk, Va., president of the Alumni Association, presiding. Two very interesting and entertaining features of the banquet were the reading by Miss Eunice Rich, of Graham, and a vocal solo by Miss Mary D. Atkinson, of Elon College.

In the afternoon the literary society representatives gave their orations and essays as follows: H. Richardson, "Armageddon's Hero"; Kathleen Paschall, "The Silver Cord"; D. M. Spence, "Opportunity"; Marie Nobles, "Flapping Wings"; Alice F. Baldwin, "Glimpse of Fairyland"; Robert Hook, "The Challenge"; Judith Black, "Dreams," and J. D. Gorrell, "Mother." During the service, Miss Shoope gave two violin solos—"Romance," by Viouxtemps, and "Polichinelle," by Kreisler. The speakers in this program represented the various literary societies of the college and spoke in competition for honors.

The board of trustees met in annual session at 10 o'clock and were in session during the day.

For the morning session of the commencement program the senior class held its class-day exercises, which consisted of a welcome address by W. A. Lindley, Saxapahaw, N. C., president of the class; their history by Miss Arline Lindsay, the class poem by Miss Lillie Horne, the class prophecy by Geo. D. Colclough, the last will and testament by E. C. Brady, the delivery of trophies by Lyde Bingham, and the delivery of the senior man to the juniors by W. L. McLeod. Mr. E. W. Auman received the mantle on behalf of the junior class.

The officers of the class are W. A. Lindley, president; Margaret Joe Ballentine, Fuquay Springs, vice-president; Lyde Bingham, Farmer, N. C., secretary, and T. V. Huey, Roanoke, Ala., treasurer. The class has thirty-four members.

A very interesting feature to the many visitors for the commencement occasion was the splendid exhibit of the domestic art and fine arts students in the Literary Society in the Alamance Building. On display there was a great collection of paintings, chinaware, dresses, and fancy work that the students had made during the session. Miss Deloris Morrow and Miss Lila Newman, teachers of these subjects, were in charge of the exhibit.

The conferring of degrees and the literary address by Dean Shailer Mathews, of Chicago, dean of the divinity school of Chicago University, brought to a close the four-day session of the thirty-sixth annual commencement exercises of Elon College this morning. The ball game with

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

REPORT OF SPECIAL FINANCE COMMITTEE.

The committee recommends that the Convention adopt the financial budget of $150,000 per year, $25,000 of which is to be raised by apportionment through the several Conferences and as recommended by the report of the Apportionment Committee, page 36 of the 1925 ANNUAL, and be distributed as follows:

Publications	$5,000.00
Convention	5,000.00
Superannuation	3,000.00

And that the balance of $12,000 be distributed 40 per cent to colleges, 32 per cent to missions, 20 per cent to orphanage, 8 per cent to Christian education.

$125,000 distributed as follows:

		Per Cent.	
Missions	$39,000.00	31.2	32.
Christian education	9,000.00	7.2	8.
Colleges and schools	47,000.00	37.6	40.
Orphanage	30,000.00	24.0	20.
		100.0	

And that this amount—viz, $125,000.00—be apportioned to the Churches of the Convention through the Conferences as a benevolent budget, but gifts made by individuals and organizations not a member of a Christian Church or congregation shall not be credited on the apportionment of any Church, but shall be credited as an additional gift from any Church receiving said gift, but shall not be charged against the quota of any board or institution receiving said gift. All other gifts or contributions by Churches, members thereof, or any Sunday School, society, or organization connected therewith, except individual gifts of $5,000 or more, shall be credited to the local Church and charged to said board or institution on their apportionment. No board or institution shall receive any distribution from suggested benevolent budget unless said board or institution keeps an accurate account with each Church as to all contributions received from such Church, member thereof, or Sunday School, society, or organization connected therewith.

At end of the year, the Budget Commission is authorized for purposes of equalization to change the percentage of distribution of undesignated funds. It is also authorized to change the percentage for the succeeding year, to the end that each institution or board may receive its prorata part of the suggested benevolent budget each year.

That all pledges to Special Mission Fund, Standardization Fund, and Men and Millions Fund be given the local Churches to be collected, compromised, or canceled, as the local Church may deem wise. However, any collections on these special pledges may be credited to said Church collecting same on their benevolent budget.

The committee recommends a Church calendar year for educating our people to all the needs of the Church. The Church calendar suggested to be in harmony with the Church calendar suggested by the General Convention, and is as follows:

January—Interdenominational co-operation.

February-March—Foreign missions.

April—Evangelism.

May-June—Home missions.

July, August, September and October—Christian education.

November-December—Stewardship, superannuation, Church publication, and orphanage.

The committee further recommends that the method of distribution of Church funds be as follows:

1. The Sunday School and all other organizations within the local Church shall report receipts, disbursements and balances to the last Conference of the local Church before the annual Conference meets.

2. The local Church shall make a full report of all receipts and disbursements, including the Sunday School and all other organizations within the congregations, to the annual Conference of which it is a member.

3. All money raised by or for the Conference shall be paid to the Conference Treasurer, and paid out only by order of the Conference.

4. All money raised by the Convention, or for the Convention by the annual Conferences, shall be paid to the Convention Treasurer.

5. All money raised by or for incorporated organizations of the Convention shall be paid to the treasurers of their respective boards, and paid out only upon the order of said boards; and annual reports of all their financial transactions shall be made to the Southern Christian Convention, or its President.

6. All independent Conference organizations, not incorporated, shall handle their funds through their own treasurer, but shall report all receipts and disbursements, annually, to the body under which they exist and operate.

7. All dependent Convention organizations or boards, not incorporated and not authorized to raise money, shall make payments for distribution or expenses only through the Convention Treasurer, on order of the President.

8. That no incorporated board of the Convention shall assume any financial obligation beyond the means in hand, or already provided, without the approval and consent of the Southern Christian Convention.

COMMITTEE.

ELON COLLEGE COMMENCEMENT.

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the University of North Carolina in the afternoon completed all activities for the year, and the students and visitors have all left for their homes.

President W. A. Harper introduced Dean Mathews as an educator and editor, and as a writer of many books on history and religion. We recalled the McNair lectures which Dr. Mathews gave at the University of North Carolina in 1918.

Preceding the literary address, six members of the senior class spoke in competition for medals, the young ladies giving essays and the men orations. Homer L. Foster spoke first on the subject, "The Challenge of Knowledge," and following were Mary Alma Smith, "Problems of the Age"; Henry E. Crutchfield, "Builders of Civilization"; Lyde Maie Bingham, "The Literary Heritage of North Carolina"; G. D. Colclough, "Knickers versus Silk"; Annie Ola Simpson.

Elbert Carl Brady opened the morning service with the salutatory address after the invocation by Dr. E. L. Moffitt, former president of the college, and Miss Ruth Crawford closed the services with the valedictory address, being valedictorian of her class.

Thirty-three degrees were conferred by the faculty and trustees, as follows: bachelor of arts—Margaret Joe Ballentine, Fuquay Springs, N. C.; Lyda Maie Bingham, Farmer, N. C.; E. C. Brady, Bennett, N. C.; G. D. Colclough, Durham; Ola King Cowing, Carthage; Ruth Merritt Crawford, Mebane, N. C.; H. E. Crutchfield, Kernersville; Bettie Ellis, Roanoke, Va.; J. U. Fogleman, Liberty; H. L. Foster, Snow Camp; Clyde W. Gordon, Brown Summit; D. L. Harrell, Jr., Suffolk, Va.; Lillie Horne, Burlington; T. V. Huey, Roanoke, Ala.; Marvin M. Johnson, Fuquay Springs, N. C.; Adelia R. Jones, Holland, Va.; W. A. Lindley, Saxapahaw, N. C.; Miss Arline C. Lindsay, Lexington, N. C.; Mr. James L. Lynch, White Plains, Va.; Miss Foy Matlock, Elon College; Lillie Pace, Mebane; E. L. Parkerson, Norfolk, Va.; Mary E. Price, Monroe; Annie Ola Simpson, Greensboro; Mary Alma Smith, Middlesex; George C. White, Waverly, Va.; Dan B. Wicker, Elon College, and Milton G. Wicker, Greensboro.

Bachelor of philosophy—G. P. Grymes, Williamston, S. C.; J. L. Hiatt, Raleigh; G. A. Kirkland, Durham, and W. L. McLeod, Broadway.

Master of arts—F. L. Gibbs, Burlington.

Certificates and diplomas in the special departments of the college were conferred as follows: Diploma in art, Mary Herbert Watkins; diploma in domestic science, Margaret Joe Ballentine; diploma in expression, Lillie Horne, Mary Alma Smith, Frances Sterrett; diploma in physical training, Lyda Maie Bingham, Lillie Horne, Mary E. Price; diploma in piano, Bruce Cates, Fred H. Prescott; certificate in fine arts, Ruth Merritt Crawford; certificate in chemistry, D. L. Harrell, Jr., James L. Lynch, Dan B. Wicker; certificate in domestic art, Clarice Albright, Margaret Joe Ballentine, Lyda Maie Bingham, Ruth Merritt Crawford, Bessie F. Culpepper, Marie Nobles; certificate in expression, Mildred Forbis, Gwendolyn Patton; certificate in piano, Roline Shaw, Mary Letha Stout.

Bibles were presented to the graduates by Rev. F. C. Lester, and the medals were delivered by Dr. N. G. Newman, Holland, Va. Dr. W. W. Staley, of Suffolk, Va., pronounced the benediction.

Two honorary degrees, that of Lit. D., on B. B. Dougherty, Boone, N. C., for distinguished work at the Appalachian Training School, and the D. D. degree, upon Rev. James H. Lightbourne, Hol-

land, Va., were conferred by the board of trustees at the commencement exercises this morning.

Dr. Shailer Mathews, in giving the literary address on this occasion, spoke on "The Moral Tasks of Youth." The tasks he discussed were the building up of a morality in these days of equality, the building up of morality in the exploitation of the natural resources, and the building of a morality among the relationship of nations.

Dr. Mathews stated that the students today were busy about these tasks, and the situation now was one of creating equality. He described the underlying principles of change in social customs and ideals, balancing the old against the new, stating that the change had come only within the lives of the older people, and that the younger generation accepted conditions as they found them without any understanding of the preceding conditions.

He stated that the situation today had been made by the older generation, and not by the new. That the older generation had handed down the liberty which the youth of the country enjoys today, but that the youth would now begin to build a liberty of their own and to make the rules and customs of the social order. "Morality," he said, "had been handed down by the ruling classes," but that in the future morality must be built up by the peoples who live under those customs.

In speaking of the exploitation of the natural resources, he said that each invention and discovery led to further power, and that we have not reached the point to understand how to use all the power in the natural world that we have discovered; that humanity was not good enough to utilize it to its highest purposes, and that nations and peoples have not come to the point where they can see national problems unbiased.

He had no fear but that the youth of today would readily and satisfactorily adjust itself to right attitudes toward these questions. He charged the class with the responsibility of each member toward those ends, and stated that there is nothing greater than in helping make the world and the social order better and passing it on to the coming generation.

Honors won by students at the commencement were: Stanford orator's medal, by G. D. Colclough, Durham, N. C.; Moffitt essayist medal, by Miss Lyda Bingham, Farmer, N. C.; the J. J. Summerbell scholarship, by Miss Gladys Yates, Suffolk, Va.; the scholarship medal, by Miss Ruth Crawford, Mebane, N. C., and the thesis medal, by E. C. Brady, Bennett, N. C.

The alumni in their business session elected the following officers of the Alumni Association for the coming year: Rev. F. C. Lester, Franklin, Va., president; Rev. O. D. Poythress, Norfolk, Va., vice-president; Miss Pattie Coghill, Henderson, N. C., secretary and treasurer; Mr. R. T. Bradford, Suffolk, Va., alumni speaker, and J. L. Crumpton, Winston-Salem, N C., alternate.

An item of especial interest for the final service of the commencement was greetings sent from Rev. J. W. Wellons, D. D., who is 101 years old, and who has not missed a meeting of the board of trustees of Elon College or the commencement exercises in thirty-six years until this year, when his feeble health would not permit him to come from Greensboro to the college. His greeting was brought to the friends by President W. A. Harper. Dr. J. O. Atkinson offered prayer in thanks of the life and service of this man.

C. M. CANNON.

As an officer of a society, see that you put your very best into your duty. Read all you can about the work you are supposed to do. Lay plans for it. Then act with all the force you have.

Growing Plants.

Cabbage and Collard Plants, 100.....$ .40
Or 500, $1.25; 1,000, $1.75.

Lettuce, Beet, Tomato, 100.....$ .50
Or 200, 75c; 500, $1.50.

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Twenty years in business. (Save this ad for future use.)
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No. 2, COURTLAND, VA.

Fortunate youth

THE educational opportunities for the boys and girls of the South are keeping pace with the leadership of the South in the economic progress of the Nation. This is seen in the following facts:

In the last twelve years more than $125,000,000 has been spent for the construction of new school buildings in the states of the South served by the Southern.

In 1900 there were less than 73,000 school teachers in the states of the South served by the Southern, and the appropriation for education amounted to only 90 cents per person living in these states. In 1922 the appropriation was $6.85 per person, and the number of trained teachers had increased to 139,309.

In 1900 only 64.8 per cent of the children of school age in these states attended school, while the average for the nation as a whole was 72.4 per cent. But in 1922, the latest year for which complete figures are available, 81.4 per cent of the children in the states of the South served by the Southern attended school, while the average for the nation as a whole was 81.2 per cent.

The growth in the educational facilities of the South, as well as the number of children that can take advantage of them, is one of the fortunate and direct results of the prosperity that has come to the South.

The Southern Railway System has contributed to the prosperity of the South, as a tax-payer, as a large employer of men and women—and as the transportation agency which carries Southern commerce to and from world markets, regularly, dependably and economically.

SOUTHERN RAILWAY SYSTEM

THE SOUTHERN SERVES THE SOUTH

The Southern serves the South

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

MONDAY.

THE MORNING MESSENGER.

"Hast thou commanded the morning?"—Job 38:12-15.

These lines—"Holy, holy, holy, Lord God Almighty! early in the morning our song shall rise to Thee"—which are particularly appropriate for the opening of morning worship, set forth the value and joy of sacred song early in the day.

Time is born anew every morning. Rev. Thomas Nightingale reminded a London congregation of this when he preached from Job 38:12-13. He used as an illustration the summons of the wake-up in Lancashire factory towns. "He goes and tingles at the windows," said the preacher, "and soon we hear the music of a thousand clogs (wooden shoes) as the workers hasten to the mills. Similarly our 'divine messenger' comes every morning, tingles at our windows and calls us to duty."

"The morning is the time to stamp the day with specific intention and determine what mark it shall bear. When this is done, in thought or prayer, and a man with new alertness and new precision faces his work, then he commands the morning."

Early in the morning, the householder went out to hire laborers (Matt. 20:1). In the early morning our Lord arose, went forth "into a solitary place, and there prayed" (Mark 1:35).

Prayer.—"Sustaining sleep, O Lord, has refreshed us, and once more we come in its renewing to ask for the continued proof of Thy daylight gifts. As we go out to our appointed tasks, let us take with us the joy of Thy complete kindness, for without Thee we shall walk in darkness. *Amen.*"

TUESDAY.

MYSTERY OF THE SPIRITUAL LIFE.

"How can these things be?"—John 3:5-15.

"Does any one find difficulty in believing in the doctrine of conversion because it rests upon the doctrine of atonement?" was the question William Jennings Bryan asked at the first convention of the Presbyterian Brotherhood. Then he told how he was impressed with the beauty of a fruit of which he had been eating. Keeping some of the seeds that he might plant them, he discovered that it took five thousand seeds to make a pound.

"I found," he continued, "that one little seed, put into the ground under the influence of the warmth of the soil, would gather from somewhere two hundred thousand times its own weight, and form a fruit the outside of which was green, with a lining of white and a core of red, and all through the red seeds scattered, every one of which was capable of doing the same thing over again. Where did it find its flavoring extract? Where did it gather its coloring matter? Unless a man understands how a little seed can build a watermelon, he should not be too sure that he can place limitations upon the arm of the Almighty."

Many men since Nicodemus have been puzzled by the statement of the experience of those whose lives have been transformed by the spirit of God. The natural cannot understand the significance of the spiritual. Yet "twice-born men" can bear testimony that Bryan was right when he said, "A heart can be changed in the twinkling of an eye, and a change in the life follows a change in the heart."

Prayer.—Lord's Prayer, all the circle joining.

WEDNESDAY.

GOD'S LOVE IN SEARCH FOR SOULS.

"The word of the Lord came to me, saying, Go and cry in the ears of Jerusalem."—Jer. 2:1-4.

In obedience to this command, Jeremiah gives himself over to the great task of leading the people of Judah out of sin into the righteousness that saves.

How shall we account for the life of a man like Jeremiah? Does not the above verse suggest the answer? God is in love with men. He desires to save them from their sins—and Jeremiah, sacrificing himself for them, is a living testimony to the effort that God is willing to put forth for this purpose.

There is nothing more real than this divine love, as it is displayed in its search for souls. Do you, who read this, have a father or a mother, a teacher or a preacher, some one who is seriously concerned for your welfare and who pleads with you and prays for you, lest you should go astray? If you have, then in that person God's love has touched your life, even as in the person of Jeremiah it reached out after the rebellious souls of the people of Judah. This person who pleads with you and who prays for you—do not spurn him; do not turn from him; do not disobey him!

Prayer.—Lord's Prayer, all the circle joining.

THURSDAY.

THE HIGHEST COMPANIONSHIP.

"They took knowledge of them, that they had been with Jesus."—Acts 4:12-18.

We are told that a small portion of attar of roses placed in a drawer will give such a fragrance to every garment in the drawer that the wearer carries the haunting impression of just having come from a rose garden. So with these men—something about them suggested close acquaintance with Jesus! They had been with Him and He had left His stamp upon them. What an experience!

They took knowledge of these men that they had been with Jesus. But why? Because they had been with Him. There was reason for the influence. They had walked with Him, talked with Him, lived with Him, stood by Him as He hung on the cross, seen the glory of His resurrection. It was no unreal likeness the others saw reflected. There is no substitute for this. If we would be like Him we, too, must have been with Him. But thank God, we as well as they can be with Him; and if we truly are, as it was long ago, they will take knowledge of us also that we have been with Him.

Prayer.—That we and our children and all whom we can influence may seek this sweet companionship, and value it above all others.

FRIDAY.

TRUE WORSHIP.

"In Thy fear will I worship toward Thy holy temple?"—Psa. 5:7-8.

Comprehending a little God's loathing of sin and the peril of those who bar Him out of their life, the psalmist turned his thoughts to the blessedness which is the portion of God's children.

True worship is the approach of the soul to God in deep reverence and devotion. It is an attitude of the soul that bows to the sovereign will of God, and finds a rest unspeakable on the heart of eternal love. We worship when the soul prostrates itself before God and pours out its adoring love at His feet. True worship begins and continues in the fear of God.

The eye of the soul in worship must be fixed on God—"Toward thy holy temple." The psalmist was looking beyond the frontiers of earth. As there was no temple at that time, the singer doubtless was thinking of the upper sanctuary, the house not made with hands, eternal in the heavens, God was there and He was on His throne. His vision of the King made him a worshiper. Queen Victoria it is said once expressed a wish that she might be living when Christ should come, so that she could lay her crown at His feet.

Prayer.—Lord's Prayer, all the circle joining.

SATURDAY.

THE LOVE THAT CONQUERS.

"Love doth not behave itself unseemly."—1 Cor. 13:1-7.

In connection with these verses read Phillippians 4:8, with its emphasis upon "whatsoever things are lovely," and also the exhortation of the apostle in Titus 2:10, "that they may adorn the doctrine of God our Saviour in all things."

I have been rereading the "Life and Letters of Phillips Brooks," and reading for the first time the "Life of Alexander Whyte" and the "Life of Bishop Handley Moule." There is immense help in such biographies. These men were among the leaders of the Church and they saw life clearly and as a whole. They kept their feet on the ground, the while their hearts were in heaven.

How eminently sane was Christ, and is not sanity an inestimable gift? In nothing is sanity more needed than in the realm of mystical religion.

It is a great thing to hold steady, to keep the right sense of values, to see things in their proper relations and to serve God with sweet reasonableness. "The heart hath reasons that reason never knew."

Prayer.—That we and our whole household may learn the greatness of loving service in the daily Christian life, and apply it in practice.

SUNDAY.

PAYING THE PRICE.

"When he had found one pearl of great price, he went and sold all that he had, and bought it."—Matt. 13:46.

A tunnel through a New England hill cost the State fifteen million dollars. It is one of the longest tunnels in the world. It has been of inestimable service since it was built. The State recognized its value and was willing to pay the price.

It is a principle that we must pay for everything we get in life. Upon the counter of the universe we must lay down the price. A good life, radiant, serviceable, eminently victorious, was never yet secured without self-denial. We must surrender our sins; we must discipline our lives often in pain and patience; we must sell out all that we have of worldliness, of wrong thinking, of scheming selfishness, if we would have the treasure of a happy, God-filled life.

But let us not think that taking the bad life entails no denial. Here, too, prices must be paid. It is a life that demands a terrific price! For the discontented, unsatisfying, empty life of tawdry worldliness, they are surrendering the pearl of a happy home, a peaceful conscience, a good reputation, a lofty mind, a sweet personality, and a useful ministry to men.

God alone can reveal to us the pearl of precious price. That pearl is the kingdom of heaven in one's own soul. Though we gain all the world and lose that, what we gain will profit us nothing. Jesus came that men might gain the precious jewel of peace, and joy and love in the soul, for that is what He means when He speaks of the kingdom of heaven.

Prayer.—Lord's Prayer, all the circle joining.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

June 13, 1926.

Joseph's Fidelity.

Golden Text: "Seest thou a man diligent in his business? he shall stand before kings."—Prov. 22:29.

Lesson: Gen. 39:1-23.

Devotional Reading: Prov. 4:10-18.

Joseph had been sold into slavery. His brothers could not stand his "put up" with his overbearing ways, and when he fell into their hands out in the open spaces away from home, they sold him into the hands of a roaming band of Ishmaelites, who in turn brought him down to Egypt, where they sold him to an officer of Pharaoh's, the captain of the guard. This was quite an unexpected turn to the fortunes of the one who had prophesied that his brothers, and even his father should bow down to him. It would seem like a case of pride going before a fall.

If one reads the story of Joseph, however, he finds that Joseph rose to a position of high rank—it seems that he was second only to Pharaoh himself—and he rendered distinguished service to the great empire of Egypt as well as to the peoples of the surrounding countries in the time of a great famine. The sale into slavery was but an incident; there were forces and currents in his life that enabled Joseph to sweep on into fame and usefulness. There are certain qualities about Joseph that challenge young people seeking to make their lives count for something worth while. Let us look at them briefly.

1. Joseph was a dreamer. Joseph saw things, not simply as they are, but as they ought to be and as they might be. He refused to accept as the status quo either his own life as it was or the world in which he lived. He saw things in the light of the ideal. He had vision. Here is the secret of the difference in men that is so readily seen in the final results of their lives—it is largely a matter of vision. One man sees himself as he is, his work as it is, the world as it is. Another man sees in his own life the tremendous possibilities of that life. He catches a glimpse of his better self. He sees something of the capacities and talents of manhood and of life. He sees something of the possibilities of his work. He believes that there is a better way of doing things, and that the possibilities of his job have not been exhausted. He believes that the world is still in the making, and he believes that he can have a part in making it better. The difference in men is a matter of vision. Joseph dreamed his dreams and saw his visions. God pity the young man or young woman who in the days of youth is not dreaming of better manhood and womanhood, better and larger efficiency, a better world.

2. Joseph was a doer. Dreaming in itself is not enough. The world is suffering at the hands of impractical dreamers. We need people who can do as well as dream. It is difficult to say which is the worse, a man who plods away at his work without dreams or visions, or the man who dreams all the time and never works. Dreams have value only as they are translated into action. Joseph applied himself diligently to the things at hand. He was willing to work to make his dreams come true.

3. Joseph did well what he had to do. It was a long ways from the pampered son of a Hebrew patriarch to a slave in Potiphar's household, and many a young fellow would have sulked. But Joseph had that rare faculty of doing well whatever fell to his lot. It was just as far from the servant of Potiphar to a mere prisoner, but in prison Joseph served and served well. There are a great many young people starting out today who would like to start at the top and do only the "white-collar" jobs. They feel that hard work and details are beneath their dignity. Let all learn that the secret of promotion in life is to do well what one has to do.

4. Joseph was dependable. He was so dependable that his master did not bother to know what was committed to his trust. The keeper of the prisoner found him to be just as trustworthy. More and more, big business is realizing that the security of business rests upon fidelity and trustworthiness. Happy is that young man who has that sense of honor which impels and compels him to be faithful to everything that has been committed into his hands. The Master's words have significance here. "Thou hast been faithful in that which is least; I will make thee ruler over much." He that is faithful in that which is least shall have more over which to be faithful.

5. Joseph "went straight." Potiphar's wife was "crooked." She would have had Joseph commit an act of immorality and also to break the faith with his master. But Joseph, like Daniel, had purposed in his heart that he would not defile himself and he broke himself loose from the passionate grasp of the woman and fled from the house. "How can I do this great wickedness and sin against God?" the young man asked. It were well if the young men of today would have such high ideals and such mastering purposes that they would turn in horror from the baser things of life. He who would make a success of life in the highest and best sense must keep himself pure.

God was with Joseph because Joseph was with God. He who cleaves unto Jehovah and follows him all the way will find that he will come into good favor with sensible men, and God will prosper him, not so much in material things, but in those finer qualities of mind and heart which are the real measure of a man's life.

More Teaching Points.

1. No ultimate disaster can come to the man who has set his heart on the Lord.
2. Adverse circumstances are often opportunities in disguise.
3. He who follows God will find favor with men.
4. The reward of work well done is more work.
5. Service is a real test of a man.
6. Dreams or visions ought to find expression in action.

CHRISTIAN ENDEAVOR.

June 13, 1926.

Topic: "How to Get Things Done."—Neh. 1:1-3; 3:28; 4:1-6, 16-23.

Some Bible Hints.

If we are made conscious of a deep need, we begin to try to do something to help (v. 3).

Organization and co-operation yield fine results; each doing the nearest task—"over against his house" (v. 28).

When people really put their minds into their work, things are done. We need to be awakened (Neh. 4:6).

The people's attitude spoke of determination. They could not be intimidated or turned aside. We need more earnestness (v. 17).

Suggestive Thoughts.

There is much energy stored up in young people, so our task is to arouse it and direct it. This calls for leadership.

We get others to work when we ourselves are workers. Example is infectious, especially cheery example.

Offer large tasks to be done. Small things have no challenge in them. Work should be worth while, really important.

Set a goal and outline a plan. Work needs an architect as well as a house. Without a plan we stumble stupidly along.

A Few Illustrations.

Furnish a motive for work, as you must furnish steam for a locomotive. In daily life, hunger forces us to work. We must eat. What is our motive in Christian work?

George Miller prayed first and then acted in faith. For half a century he fed hundreds of orphans, relying on God through prayer.

Inventors know that concentration is necessary to get things done. The wandering mind, the wandering aim, got nowhere. We must fix the goal and drive toward it.

Ford employed a blind man along with two men with good eyesight to count nuts of various sizes and separate them. The blind man did twice as much as the others. He stuck exclusively to his job.

To Think About.

What tasks challenge our society?
How may we all be helpers of the work?
Why should we tithe our time?

A Cluster of Quotations.

The hive that has fewest drones makes the most honey.—*Anon.*

Too much talk makes us imagine that we are doing something worth while. It is action that counts. We must learn to be doers.—*Charles Acton.*

The big man creates the idea, thinks, plans, lays out the work, looks ahead, sees an ideal, and strives for it.—*Griffith.*

If you've been tried out in some place in the organization and have failed—it's no disgrace. Try something else. Everybody is fitted for something. Do not give up.—*Griffith.*

TO GLORIFY MY GOD.

To glorify my God—no lesser aim
My God-given life shall henceforth claim;
My body, soul and spirit, Lord, are Thine;
The joy to give them back to Thee be mine.

His father's glory Jesus ever sought;
To do His work and will his only thought;
About his father's business He must be;
Lord, may that business be as much to me.

How best can I my Father glorify?
Nought can be added to His majesty;
But I can let His glory through me shine
And shed on all around His light divine.

And like the legend that they tell of one
Who thought to build a temple to the sun,
And reared the chiselled stone and burnished gold,
But still the splendid walls were dark and cold
Until another architect appeared;
A temple of transparent glass he reared;
And lo, the sun came down his work to own,
And with his glory through the temple shone.

So let my soul be flooded with Thy light;
So let my heart be opened to Thy sight;
So glorify Thyself, O Lord, in me,
Till all my being answers, Lord, to Thee.

—*A. B. Simpson.*

Christian Orphanage

Dear Friends:

Our board of trustees held their regular annual meeting on the 25th of May and had a real pleasant meeting and all seemed to enjoy the day.

It being commencement week at the college, we also had many visitors to call and look over our plant and see the little children they are helping to give a home and an opportunity in life.

I don't know of any cause that should appeal to the hearts of our people more than the fatherless child. If we love Jesus Christ and believe in the religion He taught, is this not living after His teaching?

"He went about doing good." When we take a little fatherless child in our institution and make it possible for it to have an opportunity to grow up under Christian influences and be a useful citizen in our great country and a child of God, can we do better with our charity than to invest in little children.

We had two little girls to come to us last winter when the weather was cold and chilly, and I wish you could have looked at them the day they came and saw the pitifulness of the condition of these two little souls—God's little ones! I wish you could see them today! It would make your heart glad to know you could invest your charity money where it would do so much for the benefit of helpless humanity.

It fills my heart with joy to be in a work where we cannot only live in "a house by the side of the road and be a friend to man," but where we can daily help lift the burdens of others and make life brighter for them. Jesus helped those who needed His help. Let us live the religion He taught. "Inasmuch as ye have done it unto one of the least of these, . . . ye have done it unto me."

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 3, 1926.

Balance brought forward		$9,575.56
N. C. & Va. Conference:		
Liberty, Va.	$ .79	
Happy Home	1.26	
Reidsville	6.14	
Salem Chapel	1.00	
Greensboro, First	17.80	
Rocky Ford	1.40	
		28.39
Eastern N. C. Conference:		
Henderson	$ 8.00	
Morrisville	2.00	
		10.00
Western N. C. Conference:		
Grace's Chapel	$ 3.00	
Ether	4.54	
Smithwood	3.00	
		10.54
Alabama Conference:		
New Hope	$ 2.00	
Pisgah	1.00	
		3.00
Valley Virginia Conference:		
Antioch	$ 5.92	
Linville	5.41	
Leaksville	2.32	
		13.65
Special Easter Offering:		
Burlington	$429.37	
Dendron	26.00	
Apple's Chapel	11.35	
Hebron	3.55	
		470.27
Grand total		$10,111.41

THE PERNICIOUSNESS OF DOGMATISM.

(Continued from Page 5.)

accept without reservation and without investigation what is offered him in the name of theology, and yet those same professors would ridicule those same members of their class-room who would have the audacity to question any of the so-called demonstrated facts and discoveries of science. They expect the student to accept many of the dogmas of science on blind faith. And thousands of students in our colleges and universities thus accept the hypotheses of science as if demonstrated facts without any questioning or investigation whatever. They will put a big red question mark after every statement of theology and every teaching of religion, but will "swallow hook, sinker, bobber and all" of every statement and every teaching of science. They are afraid not to do so for fear of being branded as unscientific and unscholarly. And thus the dogmatism of science is thwarting the very cause of science itself, just as the dogmatism in religion thwarted the cause of religion. Even the teachings of science have their day and pass away. Scientific theories of a generation ago have been relegated to the ash heap, and many of the scientific theories of today will be thrown to the ash heap tomorrow. Religion has no apologies to make to science because of the new interpretations that have come with new light and a larger understanding, for science too is compelled to deny its dogmatisms of yesterday if it is to advance to a larger field of operation tomorrow. Consistency demands that dogmatism in science and in religion be denounced, and that freedom of thought, open-mindedness, the spirit of inquiry, and a passionate desire for the truth be encouraged in every field of thought.

There is absolutely no excuse for a person to insist on using his mental freedom in rejecting one set of dogmas while at the same time he accepts another set of dogmas equally open to investigation. The arrogance of dogmatism in religion is unpardonable. But equally as unpardonable is the arrogance of the dogmatism of science. Prejudice, bigotry, and intolerance have no place in true religion, nor in true science. There never can be a conflict between true religion and true science, for they run on parallel lines. Though many irreligious declarations have been made in the name of religion by untheologically minded religionists, so also have many unscientific declarations been made in the name of science by psuedo-scientists. But such does not discount the validity of either science or religion. Both are indispensable to the happiness and progress of the human family. Each should supplement the other.

The need of the hour is that our colleges and universities shall give as much recognition to the reality of religion as to the reality of science, and that the spirit of inquiry be encouraged among the students in their reading of science as well as in their laboratory work, the same as is exercised in their personal reactions relative to their religious experience and to what they read and hear about religion.

"O consistency, thou art indeed a jewel!"

R. C. H.

The Prospective Dinner.

My little kitty washed her face,
She did it with her paws;
She tried to get it very clean—
I know she did, because
Mama is cooking chicken pie
For company that's come,
And if my kitty's face is clean
She'll certainly get some.

—Gladys Hyatt Sinclair.

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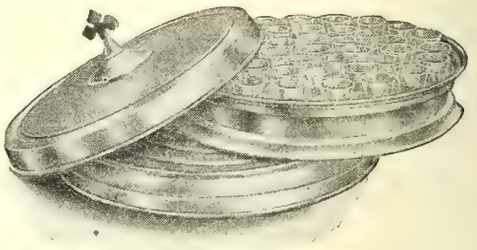

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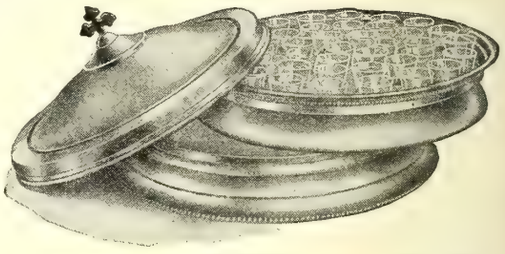

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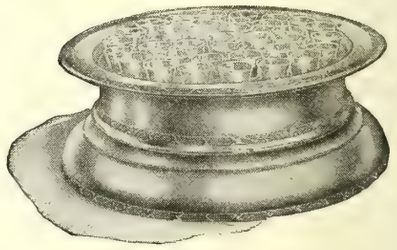
(For Silver Bread Plates, see under No. 90.)



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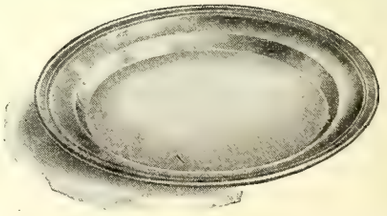

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THE ACTS.

(Continued from last week.)

Fifthly, It tells of the jailer's condition and sudden conversion; and also of his orderly conduct. He brought the preachers out of the stocks into a room, perhaps his dwelling, and they preached Jesus to all in his house; if he had infants they were part of the family; if they were not capable of understanding, they were capable of being seated. And the same hour, the jailer washed their stripes, and he and all his, straightway, during the hour of twelve, a little before 1 o'clock, were baptized.

Sixthly, then he brought them into his dining-room, it is probable, and fed them; he rejoiced in and with his family. Soon as day appeared, the affrighted 'squires being informed that the preachers were safe, sent the sergeants of the guards to order that those men be let go; not knowing what had privately happened. Paul refused to go out, saying, let the magistrates come and fetch us out. They, through fear, did so, and bid them leave the city, etc.

If any man in his senses can believe that the family were carried, at that hour, through guards and gates, in the dark or with lamps (the city alarmed) to a suitable water, with garments on or naked, were dipped, and went back through all, undiscovered—and Paul also, to play the hypocrite, even refuse to go out in the morning: to believe in the doctrine of immersion from this report, is to read one way and believe another.

CHAPTER XVII.

In this chapter you will find remarks on three particular points. First, the noble conduct of the noble Berians. They heard Paul preach the faith of Christ, the doctrine of the resurrection; but they could not understand him, and they were of too noble a principle to condemn what they could not understand, and they were too careful of their souls to risk their salvation on a mere implicit faith; therefore they acted under the influence of wisdom and prudence, memorized the substance of the doctrine, searched the Scriptures of Moses and the prophets, from whence Paul drew his proofs, and many were converted and joined the order.

Secondly, the heathens were under an impression that there was a Supreme, but knew Him not, as the inscription testified, viz: "To the unknown God."

The third point is, we are all the offspring of the Creator God, as the God of nature. Adam was the created son of God, and his soul was breathed into him; thus all bodies and souls come from the first body and soul; as God saith, "All souls are mine." And God in essence fills all duration; and therefore the way to come to the knowledge of Him is to feel after Him by faith, in spirit, till happily your soul may find Him in love, peace and joy. As our life is in his hand, I think it strange we are not more afraid of Him.

CHAPTER XVIII.

Candid reader, notice how the Lord, according to His foreknowledge, speaks of things before they are seen by us, as though they were. Paul was encouraged to speak on, saying, no man should hurt you, for "I have much people in this city." He saw their willing, teachable, coming souls. Some will urge that these were partially elected from the foundation! Observe, election is of grace, and grace appears to all, teaching us. Those who will come to the light become the elect, through the sanctification of the spirit, unto obedience; but those who refuse the light, and choose darkness, do remain reprobates concerning the faith.

The next remark is this, the story of Apollos, an eloquent speaker, proving that Jesus was the true Messiah, agreeable to the prophets; he being versed in the prophecies respecting Jesus, answering the description of the true Messiah. But Luke observes, he knew only the baptism of John. This is the interpretation: Apollos was one of John's disciples, and he joined the Christian Church as John intended. He knew that John baptized unto repentance, as a preparative for the new kingdom. The gospel baptism, and the mysteries of the new kingdom, he did not comprehend. As great an orator as he was, private members could teach him. The Church gave him a recommendation, and he did much good. Notice the 27th verse. The people believed through grace. The divine light is saving grace, it teaches and produces faith; but those who choose darkness can never come to be believers.

CHAPTER XIX.

My reader will see in this section, unless he closes his eyes, that the baptism of John was not, and therefore is not, the gospel baptism. John lived just in the close of the old dispensation, and in course ought to have ended near eighteen hundred years ago. Some of John's disciples joined the Christian Church in the town of Ephesus. Paul in his travels found them there, and asked if they had received the Holy Spirit since they believed? They answered, saying, we have not so much as heard whether there be any Holy Ghost. This appeared strange, that people should come out from among Jews and infidels, and take the new name, and never hear of the Holy Ghost. But they only had received John's baptism.

CHAPTER XX.

The primitive Church is here called "the Church of God"—purchased with His own blood; by reason, the humanity was God's humanity, which must be divine, for "God was in Christ." Emanuel was God with us. Again: Paul called the preaching elders together, and gave them a solemn charge to take heed to themselves, and to the Church, the flock united under care and government. Paul predicted what would certainly come to pass if those ministers disregarded the apostle's counsel; and it came to pass as the man of God had said. Many among the elders (prelates were not born) were overseers to feed and lead the flock, not lords; they were the successors of the apostles, some of whom, who thirsted for dominion, wrested the Scriptures, perverted the sense, and drew off disciples from the simplicity of the gospel, and made divisions contrary to the doctrine which they had learned. Perhaps not over fifty years after the apostles, the evil began; but the most fatal of all the innovations was that carried on by an elder of Alexandria, whose name was Arius, who exclaimed, saying, Jesus Christ was a mighty one—but not the Supreme. He gained proselytes rapidly, and having gained the emperor with the civil power on his side, he raised a desperate persecution against the followers of the old primitive track, who adored Christ as a very God, manifest in the flesh. These Arians held the Christian name, but bore the fruit of savage cruelty—wolves in sheep's clothing, called Christians. Socinius denied the resurrection of the body, but was hard set to wrest the first of John's gospel, that the word that was made flesh was God. He perverted it, by saying that the word was with God in unity of affection, but not in essence; and that Jesus was God only by office. But those greatly differed in other notions. A late company of people, low down in Virginia, near Norfolk, whose circular I have read, hold the Lord Jesus to be a great creature, but not equal to God the Father. They exclaim that their brethren may be part arians, part socinians, part trinitarians, yet remain in perfect union! Every minister may preach his own faith, baptize any way, or no way, yet all is union. Among the rest, I saw the name of Mr. Tate, and was made to wonder and to sorrow. They exclaim, "the Christian Church." They went out from us. We pray for them, that they may return. Those people are trying to reconcile light and darkness, truth and error; and to answer the prophet Amos (2:2) that two can walk together, though not agreed—as observed. Paul directs us to be of one mind, in unity of faith, and have no schisms in the body; but those men tolerate all schism. Jude writes thus: Build up each other in the most holy faith. Those build up in unholy, or corrupt faith. One builds, the other pulls down! How is their Church to be edified? Our Lord says, a house divided against itself cannot stand—it is a Babel. Those are found in the north, east and west. Let all men know, that those who call themselves "the Christian Church," but refuse to honor the Son, even as they honor the Father, are not of us. Some of those in the west make light of the doctrine of atonement and intercession; but all pretend to be united in one body, though dislocated.

—From "Divine Oracles Consulted," by James O'Kelly.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Whoa, there! Where's that little boy that started off to win in this contest? Here he is! And where's that little girl that put off painting her picture till now? Here she is! Coming in on time this week, dears? The contest is still on. It won't be off till your editor tells you. Keep working till then, will you? I am just delighted with all your work. It's grand! Grand—oh, oh! you are all wonderful—really and truly, yes!

Who will win out, I wonder. Try hard this week to get your picture and your story in quick. Then the great news that tells who is the best!

Away we go now. Hurry, hurry; don't be slow! And bestest luck from

YOUR EDITOR.

A New Kind of Mouse.

BY EMMA FLORENCE BUSH.

"I am going to catch a mouse," said Mother Cat.

Fluffy, Buffy, and Cuffy pricked up their little ears. They did love to have Mother Cat catch a mouse. After she had tossed it and tossed it and made it all tender and nice, now that they were getting to be big kittens she would give them each a little taste of it. Not all they wanted—O no! It seemed as though they had just had a taste when Mother Cat would say, "No more," and if they tried to take one more little bite she would cuff them with her paw until they ran away. Mother Cat knew that too much mouse was bad for little kittens.

"How good a whole mouse would taste!" said Cuffy. "I would like just once to eat all the mouse I could."

"Yes," said Buffy; "I dream of catching and eating mice every night. I can hardly wait until I am big enough to catch one."

"I don't see why we have to wait," said Fluffy. "Three kittens ought to be as smart as one Mother Cat. We might try to catch one."

"How do we do it?" asked Cuffy quickly, wiggling her whiskers up and down in her excitement.

"First you find a hole," said Buffy. "I know that. Then you stay and stay and stay, and by and by a mouse comes out. Then you pounce and catch him."

"Let's find the hole," said Fluffy, and they all scampered away from the basket where they had been lying.

They ran upstairs and downstairs, here and there, through the hall into the bedrooms, down the stairs into the kitchen, and back into the sitting room, but not a hole could they find. So at last they all met again in the sitting room.

All was quiet. Mother Cat was at the barn, and the humans were all away. Suddenly they heard the front door shut hard, and then Marion and Margery giggled in the hall. Then the door of the sitting room opened softly and as softly closed again.

"O dear!" sighed Cuffy, "I am tired of thinking about a mouse. I wish Mother Cat would come back or the children would come in and play or something."

All at once Fluffy spied something moving over the floor. "O," she cried, "here is a mouse after all; look there!"

Sure enough, slowly over the floor a little mouse was creeping. Slowly but surely he crept nearer and nearer, and although all three kittens were fairly trembling with eagerness, he did not seem to see them at all. No, he was making straight for the other side of the room and did not notice the kittens at all.

All at once Buffy felt that she could not stand it another minute. She gave one jump and landed squarely on poor mousie, who never even squeaked.

But what was the matter with Buffy? Was she going crazy? She rolled over and over holding the mouse, kicking with her paws and doing all kinds of queer antics.

Fluffy and Cuffy sprang for the mouse, too. O how nice they felt! They began to kick and sniff and all three little pink tongues began to lick up tiny dust that came out of the mouse onto the carpet.

Mother Cat came in at the door.

"See," said Fluffy; "see the mouse Buffy caught."

"Yes," said Mother Cat; "the kind of mouse that is best for kittens. My dear Fluffy, did you not know that this is not a real meat mouse? No, my dear, this is a catnip mouse that Marion and Margery bought for you to play with."

Fairy Who Loved Her Neighbors.

BY DOROTHY ARNO BALDWIN.

For weeks and weeks no rain had fallen. There was scarcely any water in the ponds and streams, and everything was thirsty.

"How I wish I had a bottomless well!" sighed Fairy Who Loved her Neighbors, "so that I should have plenty of water to give to those who need it."

She looked at the little half-filled bucket which contained the last bit of water from her well. "If I am careful, perhaps I can make this last until tomorrow," she thought. "Rain may come by then, so that I shall have plenty."

As she turned away from the well she saw Cock Robin looking so hot and discouraged. "Will you give me some water to take home to the children?" he begged. "I can't find a drop anywhere."

"Of course I will!" said Fairy Who Loved Her Neighbors. "Do take a drink yourself. You look thirsty."

She gave Cock Robin all the water he could carry in a pitcher plant leaf, then started back to her oak leaf house. Before she had reached it she came upon Wee Meadow Mouse, panting as he lay under a tuft of grass.

"A hawk—chased me—and I had—to run!" he gasped. "Have you—any water?"

"I have plenty for you," said the Fairy, filling an acorn cup for him.

Wee Meadow Mouse drank the water gratefully and went his way, while Fairy Who Loved Her Neighbors again started home. She soon found a wild rose with leaves drooping from lack of water, and she stopped to sprinkle it. Then she gave a drink to a thirsty beetle and to some wilting grasses, and by the time she reached her door there was just a little water in the bottom of her bucket.

"I *must* save that for myself," she declared. "There isn't another bit in my well, and I'm really abraid that it isn't going to rain tomorrow."

She put the bucket containing the precious water carefully away where it would keep cool and then looked anxiously out at the sky. It certainly didn't look like rain, for there wasn't a cloud in sight, but in front of the window she saw a baby oak tree whose leaves were withering. "Poor thing!" exclaimed Fairy Who Loved Her Neighbors; "it will die if it doesn't have a drink soon, but it would take every drop of water I have to save it.

She turned away from the window and tried to forget the baby tree, but she couldn't help thinking about its drooping leaves and of what a fine tree it might make some day if it could only be saved. At last she took her bucket, and hurrying out to the young tree, poured the last of the water around its roots. The baby oak drank thirstily, and soon it began to lift its head and to hold up its leaves again.

Fairy Who Loved Her Neighbors went back to her house with the empty bucket. As she reached the doorstep a beautiful butterfly fell to the ground at her feet.

"Water!" it gasped.

"I have none," replied the Fairy, sadly. "I have given the last I had to a baby oak that was dying of thirst."

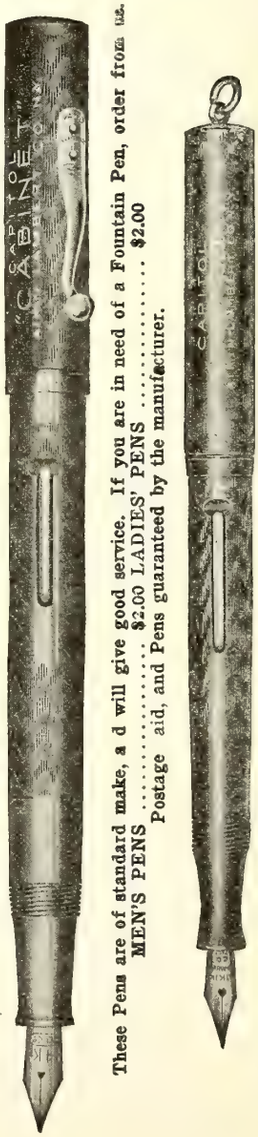
"There must be some in your well," insisted the butterfly.

"Surely there must be enough for a butterfly," agreed Fairy Who Loved Her Neighbors; "I will look and see."

She hurried to the well, and to her surprise it was brimming with bubbling water which was overrunning the mossy sides and flowing away in a sparkling rill. The Fairy stared at it in amazement until she heard a voice at her side and turned to face, not a butterfly, but the Fairy Queen, who had come to her in that disguise.

"Because you have given water to all who were thirsty, you shall never lack for water to give," promised the Queen. "I have touched your well with my wand, and it will never again be empty."

Cock Robin has told me that wherever you find a bubbling spring, there has lived a Fairy Who Loved Her Neighbors.



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OBITUARIES.

BOULDS.

Mrs. J. J. Boulds departed this life at her home, near Suffolk, Va., April 3, 1926, aged 53 years. She is survived by her husband, J. J. Boulds, and five children—Mrs. Spencer Carr, Mrs. Murray Cotton, Reuben Boulds, all of Portsmouth, Va.; Claude Boulds, of Franklin, Va., and Annie Joe Boulds, of Suffolk, Va.; and six grandchildren. She also leaves five brothers and one sister.

She was a member of Bethlehem Christian Church, where the funeral service was held, conducted by her pastor. Burial was in the Church cemetery.

W. D. HARWARD.

MUMFORD.

Mrs. Emily Mumford, a member of Isle of Wight Christian Church, died at her home in the county, April 4, 1926, aged 68 years. She leaves six children, two sons and four daughters, J. B. and H. M. Mumford, Mrs. J. H. Turner, Mrs. Mary C. Drewry, Mrs. W. G. Saunders, Mrs. Joel Edwards, two sisters, Mrs. S. E. Mumford and Mrs. George Pulley, and twenty grandchildren and one great-grandchild.

Funeral service was conducted at Isle of Wight Christian Church, after which the body was taken to Central Hill Baptist Church for burial.

NEEDHAM.

Rosa Beau, wife of Mason Needham, was born December 20, 1908, and died April 2, 1926, age 17 years, 3 months and 13 days. When eleven years of age, she professed faith and united with Flint Hill Methodist Church and remained a member to the end.

When told of the approach of death, she met it with a smile and put her hand out to meet the messenger. She is survived by her parents, several sisters and brothers, husband, and infant daughter.

The funeral was conducted from Ether Christian Church, and the body placed in the cemetery to await His coming.

God bless the bereaved.

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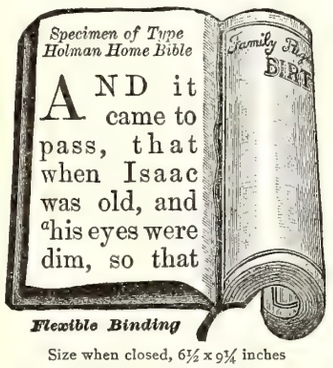
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THOMAS.

After a week's illness with pneumonia, Mrs. Margaret Lambeth Thomas, widow of the late Hughe Chalmers Thomas, passed away at her home in the New Elam neighborhood, Chatham County, April 8, 1926, at a little more than 81 years of age. She is survived by two sisters, Mrs. Julia Farrell, of Fayetteville, and Mrs. Emma Marks, of Lee County; also by four children, Mrs. G. L. Mann, with whom she lived; Mrs. C. B. Thomas, Siler City; Mrs. O. M. Goodwin, of Sanford, and Mr. C. L. Thomas, of Moncure.

A few hours before she passed away, Sister Thomas expressed her readiness for the approaching change. She had faithfully, patiently and lovingly followed the Christ for more than sixty years of her pilgrimage upon the earth; and thus, without fear or faltering, she followed him into the great beyond.

Funeral services, conducted by Rev. G. R. Underwood and the writer, were held at New Elam Christian Church, of which the deceased had been a member for more than half a century. Many were the sorrowing relatives and friends who gathered there from various sections to pay last respects to one whom they had known and loved for so long. Interment was in the Church cemetery. The significance of the bunch of perfect calla lilies which lay upon her casket was entirely in keeping with her faith in a glorious immortality. Other floral offerings were numerous and beautiful.

May the comforting Christ be very real to the bereaved.

B. J. HOWARD.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased Almighty God to remove from our midst our sister, Mrs. Addie Barber; and

Whereas, Sister Barber has always shown a deep and abiding interest in the woman's work of the Shallow Ford Christian Church, and particularly in the activities of the Woman's Missionary Society, and by her many Christian virtues of heart and hand has endeared herself to the members of her society, Church and community; therefore, be it ....

Resolved, That we, the members of the Alamance District of Missionary Societies, in session at Shallow Ford Church, note her passing with sadness, but not as those who sorrow without hope, and commend her example as worthy of emulation by all and tender our sincerest sympathy to her family and her society, praying our Heavenly Father's richest blessing upon them in their irreparable loss.

Resolved, further, That a copy of these resolutions be spread upon the minutes of our society, a copy be sent The Christian Sun, and a copy to the family.

MRS. J. D. KERNODLE.
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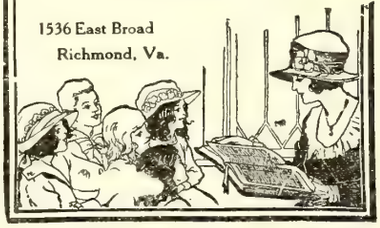

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, JUNE 10, 1926. NUMBER 23.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Samuel F. Patterson Dies.—

Samuel F. Patterson, newly elected president of the American Cotton Manufacturers' Association, died recently at his home at Roanoke Rapids, N. C. He had been in ill health for several years, and his recent trip to Atlanta is thought to have hastened his death. He had for years been most active in the cotton manufacturing development of North Carolina. His keen judgment of cotton conditions was highly prized by leading cotton men all over the country.

No Life in Polar Basin.—

Frederick Ramm, the correspondent of the *New York Times* and the *St. Louis Globe-Democrat,* aboard the Norge on its momentous flight across the North Pole from Spitzburgen to Teller, Alaska, reports that none of the Amundsen-Ellsworth expedition saw any sign of life on the polar ice in the vicinity of the pole. Nor did the party find any land other than some rocky islands which could hardly be called land. There was much open water at the north pole.

Eight Thousand Invitations Issued.—

Eight thousand invitations have been issued to the reception to be given on Sunday afternoon following the wedding of Miss Ailsa Mellon, daughter of the Secretary of the Treasury, and Mr. David K. E. Bruce, son of the Maryland senator. The wedding will be solemnized in the Bethlehem Chapel of the National Cathedral on Mount St. Albans, at Washington. Bishop James E. Freeman, of the cathedral, will perform the service. The Episcopal service will be used, including the woman's promise to obey. An entire floor of one of the largest hotels of the capital has been reserved for the Bruce-Mellon parties and members of the wedding party. The reception on Saturday afternoon will be one of the largest social events of the season in Washington.

Clemson has Big Fire Loss.—

For the second time in thirteen months, Clemson College has been afflicted by a great loss by fire. This time it was the engineering building, valued at three hundred thousand dollars. The fire occurred on May 27th about 4 o'clock. The students fought valiantly to curb the fire and to save the other buildings of the institution which were threatened. Three cities sent aid, but nothing could be saved of the building. Clemson, according to the president, had protection to the extent of $118,000. The agricultural hall of the institution was destroyed, entailing a loss estimated at one hundred and twenty-five thousand dollars about thirteen months ago. In spite of the loss of the engineering building and equipment, the work of that department will carry on in the coming session, arrangements having already been made, according to the president of the college.

Educational Gifts Increasing.—

It is a hopeful sign that gifts to educational institutions are rapidly increasing. According to a report given out by the department of the interior, the benefactions in 1923-24 amounted to nearly eighty-two million dollars, and 147 institutions received in gifts or legacies the sum of one hundred thousand dollars or more. Harvard received approximately eight million dollars, Yale and Northwestern reported five million each, University of Chicago and Western Reserve received above two million each, and Johns-Hopkins, University of California, and Leland Stanford, Columbia, Cornell, and Carnegie Institute of Technology received more than a million each. Princeton, Hamilton and Vassar got a little less than a million. Of the colleges for women exclusively, the largest gifts went to Vassar, followed by Wellesley, Smith, Radcliffe, Agnes Scott and Salem College.

Most of these institutions are in the North, but the Southern people are recovering from the destructive war of the sixties and are masters of the richest portion of the nation. They are beginning to answer the great educational call and to make the mind of the new South worthy of the spirit of the old. Such money provides educational opportunities for those who could never otherwise have them, and is a most excellent investment.

Stephens' Institute Celebrates Centennial.—

Stephens' Institute, named for Alexander H. Stephens, has just celebrated its one hundredth anniversary of usefulness. The school is a preparatory institution at Crawfordville, Ga. It stands within a stone's throw of the old Liberty Hall, where Governor Stephens lived. It was natural that this celebration should incidentally be a celebration of the life and works of Alexander H. Stephens, Vice-President of the Confederacy, senator from Georgia, Governor of the same State, author, historian, and one of the most prominent citizens of Georgia in its history.

The celebration was a unique one, having representatives of various graduating classes back to perform as they did on their graduation day and in the same costumes of those days. The newspaper correspondent was taken to see Charles Bergstrom, who was Governor Stephens' tailor, and he recalled many interesting stories of the Governor. He always kept a well-appointed guest chamber at Liberty Hall for the use of tramps. No tramp was ever turned away from the door. He bore in mind constantly the Bible injunction about entertaining angels unaware. He was entertaining a tramp when he was called to Atlanta to be sworn in as Governor. A private car stopped at the crossing near to Liberty Hall, and Governor Stephens took the tramp to Atlanta in his private car. An effort is to be made to raise funds for the erection of new dormitories much needed, and to provide a more adequate endowment, so that other boys and girls may enjoy the helpful work of the institution.

The Children's Cathedral.—

A unique Church has been established at Walden, N. Y., a manufacturing town in the Ramapo Mountains. It is the Cathedral for All Children, and originated in the mind of Dr. J. Bret Langstaff. The inspiration came to Dr. Langstaff several years ago while he was director of the David Copperfield Library in London. The people of Walden have manifested their interest in the project by giving their time to building the cathedral. Walden's bricklayers, plasterers, carpenters, painters, and other workers labored shoulder to shoulder in the erection of the cathedral. It does not follow any creed, but bases its service on an old mass of the catacombs. Dr. Langstaff has appropriated the things from all Churches which he feels will appeal to children. The whole service has been simplified, so that the children may better understand religion. The purpose of teaching children how to worship is carried out by giving the children full charge of the service, preaching and all. The officers of the Church are changed frequently in order that all the children may have an opportunity to serve as senior warden, junior warden, members of the vestry, and minister.

There is a miniature pipe organ played by child players, there are two choirs, one of thirty boys and one of thirty-five girls. These choirs sing antiphonally, one singing one verse and then the other responding. This attracts the attention of the children and overcomes the tendencies to fidget.

Though the Cathedral for All Children is still quite young, its congregation includes Roman Catholics, Orthodox Greek Catholics, Hebrew, Dutch Reform, Methodists, and Baptists. The service is held at 9:30 and lasts only half an hour, enabling the children to attend Sunday School at their own Church afterwards. Though Dr. Langstaff is rector of the Episcopal Church of Walden, the Cathedral for All Children follows no creed. It brings the children together for genuine worship. The rector emphasizes the fact that the idea is still in its infancy, so far as practicability is concerned, and that from time to time the necessary changes will be made as they become apparent. There is a tentative age limit of from five to fourteen. The project seems to promise much in many ways. It gives the children a service of worship which they can understand; it provides helpful activities for them; it brings the adults into closer contact with each other in the various Churches, and, last, but not least, it makes possible the breaking down of denominational barriers, and better religious understanding in the next generation.

NOTES-PERSONALS

Renew your subscription to THE CHRISTIAN SUN. Take a look at the label on your paper and govern yourself accordingly.

Rev. R. F. Brown, of Pleasant Hill, Ohio, requests us to announce that he has decided not to move to Elon College this summer.

Some of the most important committees of the Southern Christian Convention are arranging to hold meetings. This is a sign of new life. May the work "go forward."

Rev. H. C. Caviness, evangelist of the North Carolina Christian Conference, is assisting Rev. R. A. Whitten in a series of meetings at Reidsville, N. C., this week and next.

The Sunday School of the First Christian Church, Richmond, will go on its regular annual picnic to Buckroe Beach next Wednesday, June 16th. The train is scheduled to leave Main Street station at 7:30 A. M.

The Providence Memorial Association held its twenty-fourth annual meeting at New Providence Christian Church, Graham, N. C., Sunday, June 6th, Rev. G. O. Lankford, D. D., Burlington, N. C., delivering the annual memorial address.

Dr. P. H. Fleming, Burlington, N. C., in writing of his work, says: "We are having the best Church and Sunday School attendance that I have ever known in my field. I am hoping for a good and great year." Bro. Fleming is one of our busy and consecrated pastors.

Dr. W. H. Denison has been for some time at South Norfolk helping Bro. O. D. Poythress and his people in their new Church's financial campaign, preparatory to their opening services, and in the opening services themselves, which took place Sunday.

Work is progressing rapidly on the administration building of Bethlehem College, Wadley, Ala., the foundation being already finished and material on the ground for the walls. Rev. H. W. Elder is making heroic effort to secure funds with which to pay cash for materials and labor.

Rev. F. C. Lester, Franklin, Va.; Dr. W. D. Parry, Raleigh, N. C.; Revs. Stanley C. Harrell, Durham; R. A. Whitten, Reidsville; J. A. Ledbetter, Greensboro; C. E. Gerringer, Ether, and H. J. Fleming, Burlington, N. C., were among the visiting ministers at Elon last Friday to attend the funeral of Dr. W. P. Lawrence.

Many of his dear friends were glad to see Rev. J. W. Wellons at Elon last week and to know that, though he approaches his one hundred and first anniversary, he is still able to go about, and his mind is still active. He came to Elon to attend and take part in the funeral of his dear departed friend, Dr. W. P. Lawrence.

THE CHRISTIAN SUN acknowledges with gratitude and appreciation the following: "Mr. and Mrs. Jesse Wood Penny announce the marriage of their daughter, Mary Franks, to Mr. Joseph Paul Shaw on Wednesday, June 2, 1926, Raleigh, N. C." Our heartiest congratulations and best wishes are extended to this happy and popular couple.

Rev. G. D. Hunt, Wadley, Ala., writes of the Woman's Missionary Rallies in the Alabama Conference, all of which he attended and in which he rendered such valued service, the following personal line: "I feel like we are approaching a better day for our work in this section of our Church. It seems that we have been a long time coming to our privilege, but I pray that our Church may go forward in our Master's name. We have passed the experimental stage of our existence. It is a solemn reality with us now."

Dear Dr. Atkinson,—This is just a personal line to tell you the Young People's Missionary Society at Antioch, near Harrisonburg, is still on the job. They held their special mission program, including some exercises by children, a pageant by the young people, and an address by the pastor, Rev. R. P. Crumpler, last Sunday night, and took up an offering to be divided between Carroll County and Porto Rico. The amount of $14.12 will be sent in through our Conference Treasurer. This program was to have been given several months ago, but has been delayed by weather and sickness. Wishing you well, I am, sincerely, (signed) Mrs. B. F. Frank, Mt. Clinton, Va.

(But good Sister Frank will pardon us for printing this "personal.")

The report of the Executive Board of the Southern Christian Convention, and the incorporation of the Convention are given in this issue of THE CHRISTIAN SUN as matters of extraordinary interest to members of the Christian Church. Thus, the main official body is placed before the world as an institution to do business for the Master's kingdom. Every member of the Church should assume his part of the responsibility and contribute of his substance as the Lord has prospered him. By this new mode of directing the interests of the kingdom, it is hoped that every department of Church work will receive proper recognition and its equitable proportion in the administration of the Redeemer's kingdom as represented by the Christian Church.

Under date May 28th, Rev. B. J. Earp, Newport News, Va., writes: "I am inclosing you a copy of my resignation read before our people Wednesday night, 26th instant." In presenting his resignation, Bro. Earp says: "So far as I know, the Church is at this time in the best shape materially and spiritually in its history, and to God should be given all the glory. Feeling as I do that the time has come when I should stand aside for another and give place to one who shall, we trust, in the name of Christ, lead you on in this Christian career, I hereby tender my resignation as pastor of the Church, to take effect at the close of this Conference year, with a heart brimful of brotherly love for one and all. May God bless you and guide you in the selection of some one worthy of your fellowship and faithfulness. In all my experience as a minister I have never found a more faithful band of Christian workers than some of you." So far as we know, Brother Earp has made no definite promises for next year, and any Church desiring to secure his services would do well to correspond with him. He has done fine work in Newport News, and is much beloved by the Church and people there. Brother Earp should be engaged for full-time service, and we presume he will be, as he is one of our most consecrated and efficient pastors.

The sudden and unexpected death of Dr. W. P. Lawrence, at High Point, N. C., on the morning of June 2nd, carried grief and sorrow to his unnumbered friends and acquaintances. He was found dead in bed, and dying as he did from heart failure, the supposition is that the end came without pain or struggle. Dr. Lawrence had not been well for some days and was spending the night at High Point, where he had recently accepted a position. His death away from his family, who were unaware of his condition, made his going a sad one indeed and hard to be borne. The funeral was conducted from his home on Friday afternoon, June 4th, the services being in charge of Dr. N. G. Newman, Holland, Va. Those taking part in the same, besides Dr. Newman, were Dr. W. W. Staley, Suffolk, Va.; Drs. G. O. Lankford and P. H. Fleming, Burlington, N. C.; Rev. J. W. Wellons, Masonic Home, Greensboro, N. C., and J. O. Atkinson, Elon College, N. C. A great company of friends and loved ones gathered to pay tribute of respect, and the floral offerings and designs were strikingly beautiful, appropriate and abundant. As a good brother pastor attending the funeral appropriately remarked: "It is given to few men to make in a lifetime so many and such true friends as had been the lot of Dr. Lawrence." Having served as professor of English in Elon College for more than thirty years, his life touched hundreds of lives who learned to respect, to love, and to honor him. Rev. N. G. Newman, who was in charge of the funeral service, is to furnish THE SUN with an appropriate sketch of the life and labors of Dr. Lawrence. Our deepest sympathy goes out to dear Mrs. Lawrence and the two splendid children, Miss Mary Graham and Phalti. May God's blessings abide with them and His wisdom lead them into paths of peace and righteousness.

ALCOHOL INJURES BODY.

Alcohol injures body, ability, and wages, affirms Henry Ford, one of the greatest captains of industry the world has ever known. He writes as follows:

"Any thinking person knows that prohibition is a good thing. The only question is one of enforcement. The present law is the kind of law which accomplishes the purposes for which it was enacted—if it is properly enforced. When I say I am for prohibition, I mean, of course, I am for the Volstead act, too. That is the crux of the matter.

"If they really want to enforce this law, and cannot in any other way, why not utilize the army and navy? Prohibition is a part of the Constitution, and as such ought to have the benefit of every available enforcement agency.

"The human system cannot possibly assimilate more than a very small amount of alcohol in any one day, and it gets that amount through other agencies than the distillery. More than that amount results in physical injury, reduced ability to work, and consequently lowered earning capacity—not to mention the social phase of the question, which is obvious.

"Prohibition is no longer a debatable question. The passing of the commercialized liquor trade is as final as the abolition of slavery."

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THE CHRISTIAN SUN appreciates good wishes and intentions, and a subscription expresses both.

AN UNUSUAL OCCASION.

About six hundred people congregated Sunday, May 30th, in a beautiful grove at the home of Rev. John A. Blanton, of Surrency, Ga., bringing filled baskets which they placed on a table prepared for the purpose, and after an appropriate address delivered by Prof. A. R. Flowers, of Wilson, N. C., the contents of these baskets were placed on the table and enjoyed by all present.

Rev. Blanton has been an active minister for forty-seven years. His life has been one of unselfish service, and these people of different denominations and from half-dozen counties chose to express their appreciation to this aged veteran of the cross on his seventieth birthday.

Rev. Blanton was born in Pender County, N. C.; came to Georgia when a young man; married a Georgia lady, and here they have together made a name for which they are loved and honored by all people, regardless of rank or creed.

H. G. NICHOLS.

A RELIGION OF POWER.

There have been many ways of regarding religion, and different persons today think of it differently. It is very common to speak of it as something which one "gets" or "accepts." "He got religion," the neighbors say, or "he has always kept his religion through every trial." It is not uncommon to think of it as a statement of belief or faith which a person holds. "I accept the doctrine of the trinity, of the atonement, and of eternal life, and eternal punishment; therefore I have religion"—thus many a person explains his religion. To such a one it consists largely of correct definitions. Another class of persons care nothing for definition; they consider religion to be a good life. They say: "I do about right, I live up to my light, and I do not believe God will be hard on me."

There is still another way of reviewing religion. It is the power of God manifested in life. It does not begin with definitions; it does not consist of living about right; it is not something one "gets." It comes and gets the person. He does not keep his religion, but his religion keeps him. It is a power, a force, just as real and just as persistent as that which we call gravitation, and its effects are just as sure. No definitions of electricity would ever light a man's house, or move a trolley car. The first step is to let the current in and the house becomes light, or the car moves. Everything bases itself on the ultimate, invisible power, which is simply received. This is true of religion as it is of mechanics. There is no religion apart from God, and until a man comes to God and God gets him, the man is not truly religious. It consists first and last of possession—God's possession of us and our joy in the sense of His ownership. A religion without power would be like a gravitation which did not draw anything, or like electricity that had no force. Religion is spiritual gravitation. It draws the soul away from everything else to its true Central Sun. The first effect of it on a person is to beget love. Love is the unfailing sign of religion. A loveless religion is as impossible as a waterless ocean, or a treeless forest. If a man's religion does not flood him with love, it is the wrong kind of religion.

We have been speaking of what religion seems to us to be. Now a word about how it comes. There has been in our world but one Person who was perfectly divine and perfectly human. He revealed God and He showed what it means to be a son. He also showed how to be a Son, and He plainly said to the whole race, "I am the Way." Religion means getting to God; Christ is the way, and love is the sign.—*Rufus M. Jones.*

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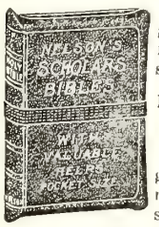

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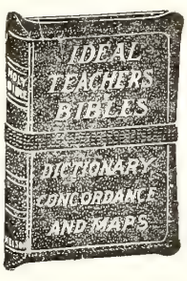

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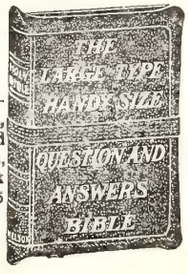

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THE CHRISTIAN SUN

1536 East Broad Street, - - - Richmond, Va.

E-D-I-T-O-R-I-A-L

EDITOR.

J. O. ATKINSON, Elon College, N. C.

Contributing Editors.

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE ALABAMA WOMEN AND MISSIONS.

Last week the women of our Alabama Christian Conference put on their missionary rallies. It was glorious indeed to be there. In all parts of our Christian cause there are now women consecrated, alert, intelligent, willing to take up the cause of their Lord as handed to them of their Church, and champion that cause enthusiastically and successfully. The woman's missionary work in the Alabama Conference is comparatively new, these being the first rallies that the women have put on; and yet in every district there were women superintendents, secretaries, and other officials who could and would take the work assigned them and carry it on beautifully and effectually.

Mrs. E. M. Carter, Wadley, Alabama, is the president of the Woman's Board of the Conference, and she is not only capable, but competent and enthusiastic in carrying out the full work of the board as the duties of her office requires. She attended every one of the rallies and carried the welfare and work of every meeting on her mind.

Mrs. G. L. Stephens, Wadley, Alabama, is vice-president of the board and also attended all the rallies, taking lively interest in the proceedings, reading a fine paper on the work, and did much to encourage and help in the meetings. Mrs. W. M. Melton, Wedowee, Alabama, is secretary of the board. She attended two of the four rallies and did much for the success of the meetings.

Mrs. O. H. Orr, Lineville, Ala., is the treasurer of the board, and is also superintendent of her district. She read a splendid message as superintendent and presided over one of the rallies. The board members certainly set a fine example by their deep interest in the rallies. Then the leaders of each rally were loyal, faithful and willing; they did their work beautifully. It takes neither a profit nor a son of a profit to see and to say that a new day is dawning in the Alabama Conference. Not only are the women waking up to their missionary obligations and privileges, but they are undertaking their tasks in a spirit of fellowship and Christian devotion, which means success and power not only in their own societies, but in the Churches to which their societies belong. It is the leaven that will leaven the whole lump. No Church grows very strong until it has a strong and active and vigorous Woman's Missionary Society. It takes the missionary spirit to develop the power in a Church, and that Church in our day that is trying to get along without a Missionary Society is to be pitied. These women in Alabama are the strong right arm of the pastors, and many of the pastors recognize this fact.

Rev. G. D. Hunt, a great leader of a good people and a most beloved pastor, attended every one of the missionary rallies, and, besides, delivered an address before each rally and took a lively interest in all of the proceedings of the day. His assertion was that all too long had the Church neglected to develop the greatest power latent in its membership, and that the women-folks, through their Missionary Society, constituted the force and the factor most necessary and constructive in building up a strong Church.

Revs. E. M. Carter and W. C. Carpenter, two of the other active pastors of the Conference, were each present at two of the rallies and helped much with their counsel and presence. It was a great and a good week in the Alabama Conference. The women have discovered that there is a work for them to do, and they have also discovered that, by the help of God, they can and will do this work.

Although it was an exceedingly busy season of the year, the rallies were well attended. Each of the four Churches served an abundant luncheon at the noon hour, and it was a time of real fellowship and good cheer. We feel that a new epoch has begun in the Alabama Conference. This Conference is building in the right direction. It is putting on a constructive program of enlightenment, of intelligence, of education and of growth. It will be heard from more and more in the years to come, because its face is set in the right direction and it has adopted and is adopting a constructive policy and program. It was indeed a joy on the part of the Mission Secretary to have a part in the rallies and witness the interest and enthusiasm of the women in doing the work that their hands are finding to do for their Lord and Master.

MODERN MIRACLES AND FAITH.

Neither ancient faith nor the day of miracles has passed from the earth. Any reader of authentic missionary volumes now pouring from the presses of the world will run up with accounts of faith as strong as Paul had and miracles as marvelous as in the days of the first apostles.

"Take the case of Syngman Rhee. He had been accused of being a revolutionary and had been thrown into prison by the Korean government. In his unspeakable sufferings and deprivations, he had longed for the peace of God. He had heard many Christian sermons, he had studied in a mission school, but he could not recall all he wanted to know of the way of life. A New Testament was smuggled into the prison and there, bound and with his feet in the stocks, he would have a fellow-prisoner hold the book open before him, while another mounted guard to warn of the keeper's approach. Rhee was converted. He began to witness to those around him, and several of the prisoners were converted also. Even the jailer asked, 'What must I do to be saved?' like the Philippian jailer of old; and he too believed. When Rhee was moved into better quarters, he formed a class of thirteen boys and taught them to read, then a class of forty adults, including the jailer. One long-continued revival went on in the prison."

So records a recent writer (J. Lovell Murray) in writing of the "romance of the printed pages." The Word of God is still sharper than a two-edged sword, and is doing its wonder work in the world. Those of us who have access to the Word do not appreciate, as we should, its wonder-working power, its revelation of faith that abides, its record of miracles which is still being written, and its safe finger pointing to that city which hath foundation and whose builder and maker is God.

THE WORST THING ABOUT BOYS.

Of the many wise things said and written by B. A. Abbott, this writer remembers best this arresting statement, "The worst thing I know about boys is that they grow up into men." Even more revolutionary was Christ's declaration to one of the best men of his day, "Verily, verily, I say unto thee, except one be born anew, he cannot see the kingdom of God"; and his challenge to his own disciples, "Verily, I say unto you, except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."

The talk with Nicodemus about the new birth we have left largely to the theologians, and the repeated exaltation of childhood we have abandoned to the painters and poets, but both must be taken seriously into our every-day life before we can enjoy our Christian birthright of happiness and peace.

Charles Dickens continues to be the best-loved English novelist, largely because of his perfect portrayal of childhood, and this he achieved because he himself was a child to the end of his days. Theodore Roosevelt has a secure place in the affections of the American people, not merely because of his statesmanship, but chiefly because he never ceased to be a boy. His courage, his keen enjoyment of life, his ardent enthusiasms, grew with the years, instead of being lost in the prudence, the care and the ambition of maturity.

Men dread nothing more than old age and death. The one sure way of avoiding them is, like Peter Pan, to refuse to grow up. This is possible only under more perfectly Christian conditions than we have yet provided, even in the most advanced communities. What else are we here for, if not to establish and maintain such conditions? That we have failed to do so until now is due primarily to the prevailing feeling that the reverse process is the ideal one. We have deliberately sought to make men out of boys instead of endeavoring to preserve and perfect the divine gifts of childhood, and where these have been lost, to restore them by making boys out of men.

Rotary clubs and similar organizations are doing just this in a most heartening way. Schools are making play a part of the curriculum. Cities are attaching as much importance to their parks and recreation grounds as to their city halls and courthouses. Even rural communities are awaking to the necessity of restoring the old swimmin'-hole and providing playgrounds to take the place of the lost woods and uncultivated bottoms. Cautiously, but certainly, the Church is taking an active part in this general movement, as well as giving tacit encouragement to outside efforts.

Any who doubt the scriptural soundness of building a larger recognition of childhood on the long-established foundation of Christmas and the later success of "Children's Day," Sunday School picnics and daily vacation Bible schools, with liberal provision for play, need only read the Bible again with this question in mind.

The Twenty-third Psalm is the most universally loved and used because it is the most childlike. The Beatitudes exalt the childlike graces. The thirteenth chapter of First Corinthians glori-

fies the virtue which childhood and God most perfectly exemplify. Yes, it is perfectly safe to take literally Christ's goal of child-likeness as the standard for manhood's aspiration and endeavor. And we can do no better than to combine all of our educational, political and religious activities to the one end of making the world safe for childhood.

Immediately and practically, to magnify "Children's Day," with a glorious service of songs and flowers and the largest possible offerings, is a sublime privilege as well as an inescapable duty. —*World Call.*

A COLLEGE EDUCATION.

By Rev. Roy C. Helfenstein, M. A.

More and more society is demanding a college education, which implies holding a degree from a standard college as a minimum requirement of young men and young women aspiring to positions of leadership. It is well that the young people of today consider carefully that fact, for the phrase "or its equivalent" never has been taken very seriously by educators when used in connection with "a college degree or its equivalent," insisting that there is no real equivalent to the experience embodied in a four-year college course.

It may seem unfair, in the mind of some of us, that the lines are being drawn so closely by the Church and school in their educational requirements of leaders. And when we advance the argument of "the personal equation" in defense of some of our friends who quit college before graduation, the answer comes, "There is no excuse for any young man or young woman not having a college education who aspires to a position of leadership. And the person who has refused to assume the sacrifices and hardships involved in completing his college course, has thereby forfeited his or her right to hope for a large place of leadership in the affairs of Church or school, as thousands of young men and women have faced every handicap and courageously finished their course of study in college." Those who make the exacting requirement that a person have a college education which carries with it a degree from a standard institution, declare that indifference to the benefits of an education in early life, or the lack of opportunity in early life does not excuse one who expects to be trusted with the responsibility of leadership for not taking advantage of the opportunities of the present to meet the requirement. The fact that there are literally hundreds of students in our colleges and universities who have passed their fortieth mile-stone in life, they declare, should be a challenge to those much younger who, for any reason, quit college to try some short-cut path to leadership.

Only recently while in a conference with a group of men representing various denominations, the question of certain positions of leadership to be filled was being discussed. The man who had the authority to pass finally upon the applicants said: "Gentlemen, I am not in favor of our considering any applicant who is not a college graduate." We all agreed that such was the ideal qualification. But I ventured the age-old argument, that of course the personal equation should be taken into consideration—that there were some who might not have a college degree, but who were as well qualified as some others who did have." The answer came quickly, but in kindness: "We do not want to consider *the others either.*" And then he went on to explain that in his wide experience he had found very few people, if any, who, without a college education, could measure up to the qualifications embodied in a college education plus native ability." Then he went on to say, "Too many have made the mistake of assuming that native ability" has been given merely to those who have not had technical training, when the fact of the matter is that the best evidence of one's native ability is the importance the individual has placed upon the need of having his native ability directed by wiser minds than his own. "Native ability is more often found among college graduates than among any other group," he declared.

Then, the argument given by this man who places hundreds of young people in responsible positions was in substance as follows in favor of a college education as the minimum requirement: "Either a college education is indispensable as a qualification for leadership in our day, or it is not. If it is indispensable for some people, it should be for all. Grant that some people who quit college before graduation have unusual native ability. Thousands of others with just as unusual native ability have completed their college course and taken graduate work in addition. These are the people who are best qualified for leadership. If native ability plus a little college training has given an individual whatever power of leadership he has, it stands to reason that another individual with an equal amount of native ability plus a complete college training would possess a greater power of leadership. There is not a standard college in all the land that has on its faculty a professor who is not a college graduate. There is not a bishop in any Church of the land who is not a college graduate. There is not a teacher in any accredited high school in the land who is not a college graduate. There is not a prominent physician or surgeon in the United States who is not a graduate. The prominent pulpits of every denomination are filled by college graduates. Some denominations will not even ordain a young man to the ministry until he has a college degree."

These and other arguments were presented in the conference, every member of which was a college graduate. Whether we all thought that the speaker was sufficiently generous or not in his recognition of the possible merit of some non-college graduates who aspire to leadership is not the question. Though personally I believe that every emphasis should be laid on the need of a college education for every person who is to occupy a position of leadership in any phase of religious thought and life, the same as is demanded by society for those who occupy any place of leadership in secular education, still I believe consideration should be made for exceptional cases. The speaker's answer of course to this would be that the strange thing is that all who did not meet the requirement inevitably believe that their case is exceptional.

But, I am writing the review of the conference in question, neither to oppose nor to defend the position of the speaker's contention. No doubt his contention is its own defense. The logic of hi asrgument cannot be refuted. We cannot deny the fact that in this present generation and in the generations to come, society will be more and more exacting in its demands of those who would occupy places of leadership in Church and school. My purpose in writing these lines is to emphasize the importance of playing fair with the youth of today by making plain to them the imperative need of securing a college education if they aspire to positions of leadership. There is no short cut. One's personal appreciation of his own superior native ability is not enough. No young man should be so conceited as to think that his native ability is so great that he can measure arms in life's competitions tomorrow with his companions of today who may have just as much native ability as he has, but who add to their native ability the discipline, training, and re-enforcement of a college education.

Parents owe it to their children to emphasize the importance of a college education. Sunday School teachers owe it to their pupils to emphasize the importance of a college education. Public school teachers and pastors should be living examples of the benefit of a college education, and by word of counsel should make plain to the youth the advantages of a college education in preparing them for places of leadership in society. It is manifestly unfair to the youth to take it for granted that they will intuitively appreciate the importance of a college education. If they fail to appreciate it now, and order their lives along other lines for the next ten or twenty years, then to realize their mistake they will be justified in laying the blame at the door of us today who fail to do our part, our duty by them in stressing the supreme importance of college training.

During these commencement days in our public schools is the logical time for all who believe in college education to lay special emphasis upon the fact that society will expect young people to secure a college education if they expect society to trust them with positions of leadership.

Christian education is the hope of the world. Society is demanding an educated leadership. It is for the Church not only to welcome with enthusiasm that demand, but also to see to it that the educated leadership shall be Christian.

Dover, Del.

THE JOY OF SOUL-WINNING.

Even if I were utterly selfish, and had no care for anything but my own happiness, I would choose if I might, under God, to be a soul winner; for never did I know perfect, overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had sought and found the Saviour through my means. No young mother ever so rejoiced over her first-born child, no warrior was so exultant over a hard-won victory. I am afraid there are some ministers who hardly think that the gospel is intended to come personally home to the people. They talk, as I read of one the other day, who said that when he preached to sinners he did not like to look the congregation in the face, for fear they would think he meant to be personal; so he looked up at the ventilator, because there was no fear then of any individual catching his eye. Oh! that fear of man has been the ruin of many ministers. They never dared to preach right at the people. We have heard of sermons being preached before this and that honorable company; but preaching sermons before people is not God's way; we must preach sermons at the people, directly to them, to show that it is not the waving of the sword in the air like a juggler's sport, but it is the getting of the sword right into the conscience and the heart. This, I take it, is the true mission of every minister of Christ.—*Charles H. Spurgeon.*

THE MINISTRY OF AFFLICTION.

I am old and blind!
  Men point at me as smitten by God's frown;
Afflicted and deserted of my kind,
  Yet I am not cast down.
I am weak, yet strong;
  I murmur not that I no longer see;
Poor, old, and helpless, I the more belong,
  Father supreme, to Thee.
O merciful One!
  When men are farthest, then Thou art most near;
When friends pass by me and my weakness shun,
  Thy Charlot I hear.
Thy glorious face
  Is leaning towards me; and its holy light
Shines in upon my lonely dwelling-place—
  And there is no more night.
On my bended knee
  I recognize Thy purpose clearly shown;
My vision Thou hast dimmed, that I may see
  Thyself—Thyself alone.

CONTRIBUTIONS

SUFFOLK LETTER.

Lieutenant Joseph Nicholas Harrison Clendenin was born in Alamance County, N. C., January 22, 1841. He was the fifth child of George and Mary Albright Clendenin, his father Irish descent and his mother German. He volunteered and entered Company H, 15th North Carolina Regiment, of the Confederate Army, at the beginning of the Civil War. He continued in active service during the entire war, belonged to the cavalry, and was at the surrender at Appomattox, Va., April 9, 1865.

While at home on furlough, he was married to Miss Elizabeth Catherine Long, daughter of Jacob and Jane Stockard Long, by John R. Stockard, July 31, 1862. Mrs. Clendenin was born June 2, 1837, and died December 11, 1918, at the age of 81 years, 6 months, and 9 days. She was an only daughter, with seven brothers. Her brother Joseph fell at Chancellorsville May 2, 1863. Other brothers became distinguished men. W. S. and D. A. as ministers and college presidents; J. A., as lawyer and legislator; G. W., as physician; and B. F., as judge.

Lieutenant Clendenin made an honorable and brave record throughout the four years of the Civil War, and returned to his native county and his wife on the 12th of April, 1865. His death came suddenly while quietly sleeping in the home of his eldest daughter, Mrs. Mabel Peterson, 930 Lexington Avenue, Greensboro, N. C., where he had gone to celebrate with her her birthday, the next day, January 8th. When she called him for breakfast, he did not answer. She went in and found him in his final sleep. He just lacked fifteen days of being eighty-five. He never missed an annual meeting of the Confederate reunion from the close of the Civil War to the time of his death. At the time of his death he was commander of Camp Ruffin, United Confederate Veterans, of Alamance County, and was also chairman of the prison committee of the county.

For many years after the war he was a successful farmer on Haw River, between Graham, the county seat, and Swepsonville, a mill town on the river. It was on that farm where "Uncle Joe" and "Aunt Bettie" lived happily together and reared their family of five girls and two boys—Mabel (Mrs. J. F. Peterson), mother of three girls and three boys, a widow, living in Greensboro, N. C.; Mollie, died unmarried; Kate, wife of Rev. Dr. N. G. Newman, Holland, Va., mother of two daughters and one son; Frank, not married; Ava, wife of Rev. Charles M. Lance, Methodist minister, but deceased; Esther, married C. C. Thompson, and they have two sons; George, married Ada Boyer, Charlotte, N. C., with four sons and two daughters. The whole number is: children, 7, two dead and five living; grandchildren, 19, 2 dead and 17 living; great-grandchildren, 4, living, making a total descendants of 30, four dead and twenty-six living. The family tree has many branches bearing good fruit in honor of good parents.

Lieutenant Clendenin was a good son, a good Christian, a good man, a good soldier, a good husband and father, a good citizen, a good neighbor, and a good friend. He became a Christian when a boy, lived up to his profession through war and peace and passed over the river leaving a good name. His life was full of good humor, a pleasant word with and for all others, and he obeyed the injunction, "Keep thy tongue from evil, and thy lips from speaking guile" (Psa. 34:13). One of the fine elements in his attitude toward others was that, though his young days were spent in a four-year war, he never lost that urbanity of manner that made him a favorite with all who came in contact with him. He laid him down to sleep, and, in the quiet of the night, his spirit went to join Bettie in the eternal home. He lacked fifteen days of being eighty-five—"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is there strength, labor and sorrow, for it is soon cut off and we fly away."

W. W. Staley.

BETHLEHEM LETTER.

Bethlehem College is taking on new life since the meeting of the Southern Christian Convention. The folks of this section are very much pleased over the financial plans of the Convention, especially the part pertaining to the financing of Bethlehem College. Never before was there such a challenge thrown cut to the Churches, and never before was there such faith manifested on the part of the officials of the Church. It is hoped that all the Churches of the Convention will come to the help of the Lord in financing the institutions of His great Church.

Our people are becoming enthused over the progress of the administration building of Bethlehem College, and this is what is needed in the case of all our enterprises. Enthusiasm often enables a man to accomplish the seemingly impossible, just because it won't permit him to see anything ahead but success. Goethals and the men under him dug the Panama Canal. Their enthusiasm enabled them to transform a plague-spot into a health resort; to get real work out of the lazy West Indian negro; to fight the floods and landslides with which nature opposed them.

Enthusiasm will win for any man in his struggle against circumstances. The greater the obstacles to be overcome, the greater will be the man's enthusiasm, if he is sincere in what he is doing. It was not the number of cubic yards of earth and rock to be moved at Panama that made the feat worthy to be called "big"; it was the tremendous obstacles of past failures of an unfriendly climate, and of man's sloth. So it is in any undertaking—the obstacles that hinder success only make its attainment that more worth while.

Enthusiasm keeps a man always on the job; not only during working hours, but also during his own time. I do not mean that he is always hard at work, but that he is always on the alert for any hint as to how he can improve his work and increase his knowledge. Many men have no enthusiasm for their work, because they have no real knowledge of it.

There are two ways of taking your work home with you. One is to worry over it—to mull it over when you should be forgetting it in recreation or sleep. This is letting your work master you instead of you mastering it; it is not the way of successful men. The other way is to remember that your advancement depends on what you do during your own time just as surely as on what you do during working hours. It is only the untrained man who worries over his work. He has cause to worry, because he never knows when something is going wrong that he cannot put right—when he is going up against some new problem that he will not know how to handle; when he will have to stand aside for the man who knows.

To the person with ambitions, there are few things which cannot be made to further his ambitions. Books and home-study courses will quickly give him specific knowledge of any subject. Newspapers, trade papers, daily conversation—all hold some suggestion which the wide-awake man can turn to account. The suggestion may be slight, the idea may seem to be common property; but the man who is not afraid to do a little overtime thinking can pick up much information of advantage to him, simply by keeping his eyes and ears open. Originally, screws were made blunt-nosed; the man who thought of pointing them made a fortune from the idea. Do you suppose that idea came to him during his working hours?

In its heart, the world loves the willing worker—the enthusiast—even while it fears him. It loves him because he does the things that have to be done, because he accomplishes what he sets out to do. Without enthusiasm, no man can accomplish anything worth while, whatever his opportunities. In her generous heart, Success has a special regard for the man who wins by pitching in. When he comes to her for his reward, she flings wide the doors of her treasure house and, smilingly, bids him: "Help yourself."

S. L. Beougher.

Wadley, Ala.

ELON LETTER.

The President's Report—1926.

Inasmuch as the deans, the business manager, the librarian, the registrar, and the visiting committee will each make written reports, much of the detail as heretofore contained in my report will be omitted.

Death of Trustee Corwith.

Since our last session, Trustee William F. Corwith, of Brooklyn, N. Y., has died. He gave the college $35,000 for endowment as a part of the Standardization and Emergency Funds. In addition to this, he gave pledges for $25,000 to the Emergency Fund for buildings. Part of these pledges were paid prior to his death. The others have been paid by his son, Lester F. Corwith, executor. An appropriate resolution should be adopted at this time.

Trustees to Be Elected.

At this session it will be necessary to elect eleven trustees. The term of office of nine trustees expires. Rev. W. T. Walters resigned as trustee when he became field secretary, and Mr. Corwith has died. This makes it necessary to elect eleven trustees at this time. The Southern Christian Convention has nominated twenty-two trustees, whose names are herewith submitted and from whom these trustees will be chosen at this session.

Gifts During the Year.

Aside from the regular collections on Standardization and Emergency Funds and the money collected through the efforts of Rev. W. T. Walters and Rev. W. T. Scott on behalf of the Southern Christian Convention Fund, the college has received gifts this year as follows:

Palmer Fund	$ 3,150.00
B. N. Duke	20,000 00
P. J. Carlton and family	50,000.00

The Duke gift was used to liquidate a part of the indebtedness incurred in the construction of the Science Building. The Carlton gift was used to retire a note of $50,000 held by the Virginia Trust Company and given to secure funds with which to complete the construction and furnishing of the Library Building. We have reduced the indebtedness of the college this year $87,178.74. We have also added $7,593.87 to the plant's value this year.

(Continued on Page 14.)

Christian Orphanage

Dear Friends:

Our little boys are out of school and are enjoying their vacation very much. For a number of years during the summer months when they were not in school it was their job to graze the cows in places we did not cultivate; but very often they would, childlike, get to playing or go to sleep and forget the cows, and in the cornfield they would go. Of course, when we found the cows in the corn and the little boys asleep, it was very hard to laugh and keep in a good humor, and we sometimes thought we had more vexations than anybody. But not so. We visited an orphanage last year in the middle of the summer, and after we got on the orphanage grounds we saw some little boys playing under the shade of some nice oaks, and a dozen fine large cows marching into the cornfield. We could not help but stop and take in the situation, for it reminded us of home, and we realized other superintendents had the same troubles. Last winter we built pasture fences and the little boys now have a ball game and the cows don't get in the corn.

Our larger boys do not have such a good time, especially on the farm. All of them just out of school and the oats ripe and ready to cut; corn, acres of it, to replant, as it has been so dry we got a poor stand. Potatoes to work and potatoes to plant. It keeps them busy. It takes much more work to farm in dry weather than when we have seasons.

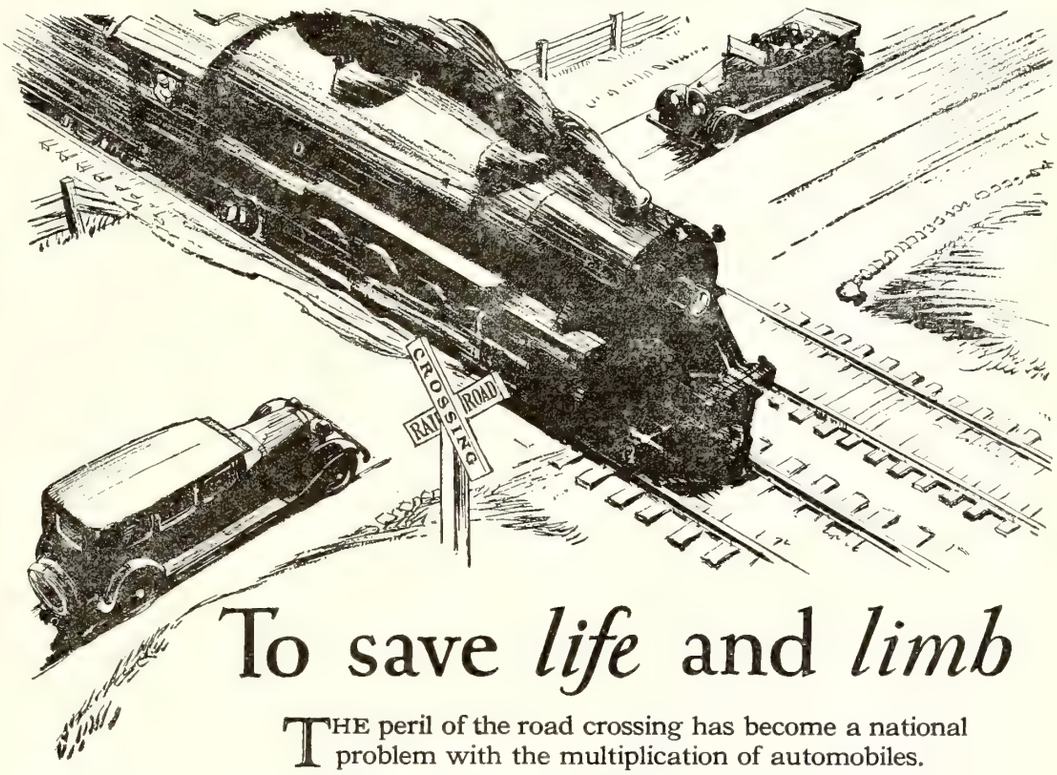
But Wilson Collier is the worst out-of-heart of any. He is our poultry man, and has taken on turkeys this year. He has had real bad luck with his turkeys. He lost quite a number before he found out what was killing them. He powdered the hens and the lice went to the little turkeys, and now he is putting lice powder on the little turkeys ,and I guess the lice will go after Wilson next. But Wilson is one who never gives up, and I feel sure he will get rid of the lice. And we will have turkey for Thanksgiving yet.

I wish you could see our new building. You would feel proud of it. I wish we could pay every dollar the day it is finished. We would feel happy indeed.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 10, 1926.

Balance brought forward		$10,111.41
Monthly Offerings.		
Western N. C. Conference:		
Poplar Branch S. S.		1.25
Eastern N. C. Conference:		
Pleasant Hill		4.56
N. C. & Va. Conference:		
Elk Spur S. S.	$ 2.38	
Mt. Bethel S. S.	.41	
Elon S. S., Philathea Class	1.00	
		3.79
Eastern Va. Conference:		
Mt. Carmel S. S.	$ 4.71	
Mt. Carmel S. S. Class 6	.80	
First Church S. S., Richmond, Va.	4.54	
		10.05
Va. Valley Central Conference:		
Bethlehem S. S., April-May	$ 5.13	
Concord	1.00	
		6.13
Alabama Conference:		
Beulah S. S.		3.00
New Building Fund.		
Lula Turner	$ 10.00	
R. M. Rothgeb	10.00	
		20.00
Easter Offerings.		
Elm Ave., Portsmouth, Va.	$ 5.00	
Mt. Carmel, Va.	8.34	
Mt. Pleasant, N. C.	6.00	
Kite S. S., Ga.	5.00	
Bethlehem S. S. Valley Va.	3.15	
Fuller's Chapel Church, N. C.	5.00	
Pleasant Ridge S. S., N. C.	5.00	
Parks Cross Roads, N. C.	8.00	
Third Ave. S. S., Danville, Va.	10.74	
New Hope Church, Ala.	14.00	
Concord, Valley Va.	6.00	
Suffolk, Va.	299.12	
		375.35
Special Offerings.		
W. W. Brown	$ 15.00	
E. M. Davenport	25.00	
Duke Endowment	339.50	
		379.50
Grand total		$10,915.04



Grade crossing accidents can be prevented if you will approach the zone of danger determined to exercise caution **For Your Own Protection.**

To save *life* and *limb*

THE peril of the road crossing has become a national problem with the multiplication of automobiles.

The Southern Railway System has eliminated 800 grade crossings, and is eliminating more every year, but over 6,000 remain to be separated on this system alone. The total cost to complete the work is a stupendous sum—probably half as much as the cost to build the railroads.

Even if the money were available, and the public willing to pay the increased freight and passenger rates necessary to provide a fair return on it, many years would be required to do the work.

Protection from the peril for the present generation at least must be found in some other way. Trains cannot stop at every crossing if they are to be run at the sustained speed expected by the public and required to carry the commerce of the country. The train crosses a highway about every mile. The motorist encounters a railroad only occasionally.

It is necessary, therefore, for the automobile driver to stop in order to avoid risk. No one who did this was ever killed.

It is better to save a life than to save a minute.

SOUTHERN RAILWAY SYSTEM

THE SOUTHERN SR SERVES THE SOUTH

The Southern serves the South

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

By Warren H. Denison, *Secretary.*

"I Feel it to Be Right."

That is what a friend said to me the other day about tithing. Have you any doubt about it being a blessing to tithe, or any question about it being your duty and privilege? Then it is worth sixty cents to find out more about it. J. E. Crawford has fully answered that question in his book, "The Call to Christian Stewardship." Are you wandering in the wilderness of perplexity and indecision? Then read these six chapters:

1. The legal route to tithing stewardship; or the voice of command.
2. The efficiency road; or the summons of an empty Church treasury.
3. The prosperity path; or the lure of financial success.
4. The grace highway; or the entreaty of love.
5. The call of a complete gospel.
6. The appeal of Pentecost.

Is it a good thing to be a tither, or is it not? Have you faced the tithing matter fairly and squarely as a Christian? Is this teaching of the tithe an indefinite something in the Bible? If it is a good thing to be a tither, you and I ought to be tithers. Dean Brown, of Yale Divinity School, says it is; Dr. J. H. Jowett says so too; Robert E. Speer says so. So does Roger W. Babson, Senator George Wharton Pepper, etc. Wouldn't it be fair to study the matter earnestly by getting a book like the above from our Christian Publishing Association? If it is a duty and a blessing, are you justified in being unsettled in the matter, or in failing to practice it?

Every Church Enlisted.

There is a growing realization for the need of every Church helping in all of our Christian Church enterprises. We cannot get along without every Church co-operating. Every Church needs for its own sake to share in every offering, every program, every enterprise of the Church. No Church should, for any reason, fail to have a worthy part in the evangelism offering, the stewardship program, the mission offerings, and the things that make up our work as a people. We are growing in loyalty, and we still need more of it. Every Church, every pastor among us, every institution we have, every agency needs to heartily co-operate in loyalty to the Christian Church in this time of her great mission to the world.

Some Plain Questions.

How long has your Church been in existence? How many ministers of the gospel has your Church given to the world? How many missionaries? How many life workers in some form of Christian service? Many Churches have never faced this matter squarely. They want pastors. They ask for trained men, able preachers, good pastors, ministers who can enlist the young, good mixers, etc., yet they have never sent out from their Church a single life worker. And sad to say, they have never given the matter much consideration. The need of the stewardship message is sorely needed by all such Churches until they create an atmosphere in the Church from which some of their finest sons and daughters will offer their lives for life Christian work.

It Would Bear Good Fruit.

It has been our conviction that great good could come to our cause if our Conference Presidents would visit other Conference sessions than their own. An exchange of such visits would be most helpful. It would give inspiration, information, new suggestions of method, and create a stronger fellowship.

STATE SUNDAY SCHOOL CONVENTION.

Clippings from the Dover, Del., papers speak in enthusiastic terms of the State Sunday School Convention recently held in our Church at that place.

On the 6th and 7th of May, what was declared to be the most successful State Sunday School Convention ever held by the Delaware organization was held in People's Christian Church. Speakers of State and national reputation were on the program. The speakers and delegates were enthusiastic in their appreciation of the splendid plant and equipment which provided accommodations for all the various conferences and committee meetings to be held without disturbance to each other, many declaring the building to be the most modern and efficiently planned in the East. The pastor's secretary had charge of our denominational book and supply table, the Christian Publishing Association also furnished free note-books to the delegates as an advertising medium.

Eight denominations were represented in the convention, 124 schools, and a registration of 432 delegates. A large number of visiting delegates were also in attendance.

The Woman's Missionary Society of the Church served cafeteria luncheon to the large company at the noon hour each day. The Lend-a-Hand Society of the Church served an elaborate banquet one evening of the convention.

The State general secretary declared that our Mr. John B. Hutton, superintendent of our Sunday School in Dover and general chairman of the committee on arrangements and the publicity chairman, Mayor J. W. Woodford, superintendent of our Young People's Division in Dover, and the chairmen of the other sub-committees had done their work in the most efficient manner of any local organization entertaining the convention during his ten years of experience with the State convention. R. C. H.

BETHLEHEM COMMENCEMENT.

The commencement exercises of Bethlehem College were well attended and greatly enjoyed by the people of the town and surrounding community.

The baccalaureate sermon was delivered Sunday night, May 23rd, by Rev. R. M. Archibald, presiding elder in the Methodist Church; subject, God's Word is Truth." This was an able message and was greatly enjoyed by a large audience.

On Monday night, May 24th, the graduating class of the academy gave their exercises, which did credit to themselves, their principal, Mrs. Lynam, and Bethlehem. There were fourteen in this class, all of whom received their diplomas.

On Tuesday night, May 25th, the graduating class of the college had their exercises. Rev. F. J. Ingram, pastor of the Baptist Church, delivered the literary address. There were eleven in this class, all of whom expressed a desire to go to a senior college next September, and part of them will go to Elon.

We regret very much the going away of Prof. and Mrs. Lynam. However, we hope them great success wherever they may go.

The board of trustees and faculty and student body have wrought well thus far, and we are expecting brighter days and greater accomplishments in the near future.

G. H. Veazey.

MORE ABOUT BETHLEHEM COLLEGE.

The third year is now a matter of history. A good commencement was enjoyed. The exercises were well rendered, and everybody seemed to be happy and a real good time was had. Arrangements are already being made for the next year. Let's work and pray that we may have the best school next year ever. We have the concrete foundation up to the first floor in, and we are ready to start the brick work. The walls will be going up before these words are read in print. We are putting up a splendid building, and we ask and expect the co-operation of our people to make the work go. I hope the pastors in Georgia and Alabama will get busy and raise the funds which they have been asked to raise. Brother pastor, can I depend on you?

I hope friends far and near will see our need and come to our aid. I know many are planning to help us, and will later, but, friends, we need that help now. A good sister sent me $50.00 the other day. She made a great sacrifice to do it. God bless her, and wonderfully bless her! A brother—I mean a real good brother, sent me $75 on the load of cement I had asked for. Others are helping—won't you?

Your servant and brother,

H. W. Elder.

FROM WALTERS.

Our work at Mt. Carmel is not what we would like to have it—very far from it—but we are glad that we have some things to encourage, and trust we may have more and more of this nature. Last Conference, the Treasurer reported all bills paid for the year 1925, with a balance in treasure.

We have just added to the beauty of the Church by giving it a new painting. This gives us a very beautiful, well-equipped, well-located Church.

In a district Sunday School convention a few Sundays ago our school won the Bible for having the best record in the district. However, the pastor and many of the members feel assured that the spiritual life is not what it should be, and are hoping and praying for a real revival.

To this end, we have organized a midweek prayer meeting, and we are looking forward for a real spiritual awakening this coming year. I feel that the great need every where is that the prayer life of the individual, the home, and the Church should be developed, less we stray and lose our power for God and right. Let all Christian people every where pray, very earnestly, for a great spiritual awakening.

Elisha Bradshaw.

MEN AND MILLIONS COLLECTIONS FOR MAY.

Report of Men and Millions' collections for the month of May, 1926.

Wood's Chapel, Valley Va.	$ 6.75
Newport, Valley Va.	1.00
Leaksville, Valley Va.	10.00
Mt. Carmel, E. Va.	20.00
Eure, E. Va.	10.00
Suffolk, E. Va.	18.50
Holy Neck, E. Va.	25.00
Burlington, W. N. C.	8.40
Elon College, N. C. & Va.	10.40
Kite Church, Ga. & Ala.	22.00
Total	$132.05

Very respectfully submitted,

Chas. D. Johnston, *Executive Secretary.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Oh, oh! my, my! what beautiful, beautiful pictures these are that are coming in every day. Here's a little girl from Alabama, writing a letter and sending a picture—that's wonderful; really I am delighted, dears! You are all precious. I can't wait till the great prize day. Just think! It's soon, too; and you may be the one who wins this time.

What about our Kiddies' Korner anyway? Do you like this contest? I am sure you do, though, for it's wonderful! These pictures that I have here in my little desk, I am saving them so you can see them in your Korner.

Let's see, now. Two more weeks is all we can give—then, what? Why, of course, three prizes for three little people to enjoy! Come on now, Kiddies; hurry up—work as fast as you can.

What's this I hear about daily vacation Bible school? It's most time for all the little boys to take their Bibles and their hammers and saws, and come to Church every morning—what for? Oh, yes, it's Bible School time again. What a good, good time that means to all. The little girls are going to make some underclothes for our orphan friends. The boys are to make some chairs, and bookcases, and, oh! but I can't tell you all of it, for it would take so much paper to write it on—can't you come over to Burlington and see for yourselves?

Here comes our ice man, all loaded with ice cream and bells that make us feel so chilly—and in the hot sunshine, too! Come on, run quick! Let's get some ice for our cooler. Little boys and girls get thirsty when they are working.

So long.

YOUR EDITOR.

A New Member for the Korner.

Route 1, Roanoke, Ala.

Dear Miss Moffitt:

Will you admit a little Alabaman into the "Kiddies' Korner?"

I am a little girl twelve years of age. My birthday was May 18th. I go to Handley High School and was promoted to the ninth grade. I enjoy my school work so much, but I look forward to the happy days of vacation. Sister and I have received a perfect attendance certificate for four successive years. Oh, my! the "bad measles" caused us to lose our perfect certificate this past year. I am so happy to say that we have never had to take final examinations.

Inclosed you will find a Bible story and picture for the contest you have on. We enjoy reading THE CHRISTIAN SUN so much!

I'd better hurry on before my letter gets too lengthy.

Affectionately,

NELLIE REA SLEDGE.

The Red Feather.

BY GLADYS C. CARPENTER.

Along the sunshine-spattered path in the cool woods the Indian brother and sister wandered with baskets on their arms. They were looking at every pretty thing in the woodland, hoping that they could find some red and blue berries and plenty of strange strong grasses and ferns, and maybe some colored feathers that the birds had dropped.

At home the Indian mother was going to make some baskets, so she needed berries to stain slender strips of bark and strong grasses and fern stems to weave into the baskets. While some colored bird's feathers would be very pretty woven in also.

The children's mother, like all other Indian mothers of her tribe, first thought of a story; then the pattern she wove into her basket told the story. No two Indian baskets were ever alike.

Now the little Indian brother's name was Give-Much, while his sister's name was Stingy-One. For a long time they wandered through the forest until their baskets were full, then they started home.

When they came in sight of the wigwams, Stingy-One sat down under a big tree. "Wait, I'm going to keep some of the nicest things for myself. I want to make a basket of my own," she said.

Taking off her small Indian shawl, Stingy-One spread it on the grass. Then she began sorting the queer things in her basket. "This bunch of berries is too pretty to give away," she said. So that bunch she put on her shawl.

She sorted everything, placing all the best in her shawl for herself and all the poorest in the basket for the Indian mother. Finally all was divided except three feathers. Two were black and one a beautiful red. Give-Much had allowed his sister to have the best of the things they had found; so now he looked eagerly at the feathers, hoping that Stingy-One would take the red one to the mother. But she saved it for herself and, gathering her shawl up like a bag, hid it near the tree.

When they reached home the Indian mother was ready to weave a basket, for the warrior had brought her some nice thin strips of white bark that had been soaking in the creek.

The mother gave Stingy-One some bark for a little basket of her own, and she hurried back to the tree and began to weave the basket. "Now," she thought to herself, "I will crush some of those lovely berries I saved and will stain some of these strips a pretty pink." But lo! when she reached to get them she found that some birds had picked at or eaten all the berries.

"Well, anyway, I can weave some of these long grasses and fern stems into my little basket," she thought. Lo! when she tried to break them the proper length, they were too tough. At home she could have cut them with a stone knife.

"I can weave that bright red feather into the handle anyway," thought Stingy-One. But just as she reached for the feather a gust of wind caught it, and away it sailed.

Stingy-One sprang from the ground and followed it. Up it floated, then nestled on a tree branch. The tree branches were low, so the Indian girl climbed and caught the feather. Then she tried to get down, but it did no good, for her dress had caught on a branch. There she hung, and all this while she had nothing to do but think. Soon she heard her brother's voice calling her. She answered him, and he freed her from the branch.

When they were going home Give-Much said: "At the wigwam the big, new basket is finished."

"Is it pretty?"

"No, not very."

"It is a story. I think it must look like a stingy story, like somebody had kept the best. I'm going to give this red feather to the squaw mother to weave into the handle."

The arousing of sympathy for bodily suffering is comparatively easy. A New York newspaper secured the co-operation of more than 50,000 of its readers in an endeavor to save from capital punishment a fifteen-year-old boy in Pennsylvania who had murdered his grandmother. The same number of men and women working for the salvation of the boys and girls of this country from spiritual death would do much toward making civil punishment for crime unnecessary. "A child left to himself bringeth his mother to shame" (Prov. 29:15). "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

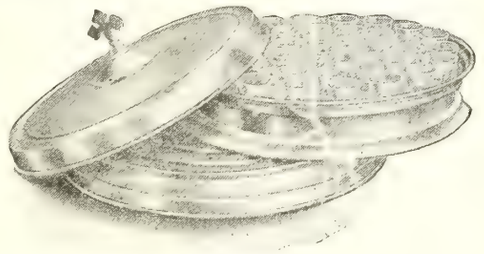
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

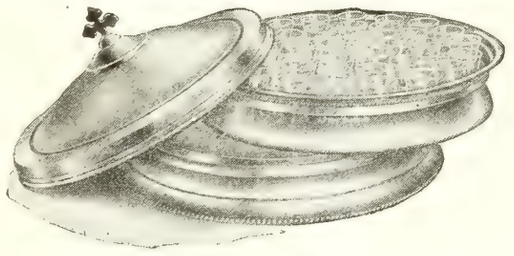


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlockink, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**

SILVER-PLATE.

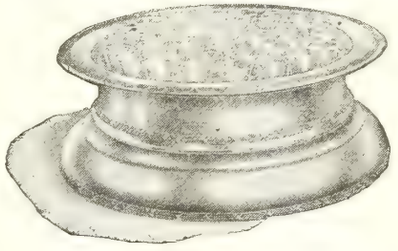
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
Cover No. 5—Silver-plate; fits Tray No. 85	**16.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**

Bread Plate No. 3—Narrow rim	**9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

Send Order to THE CHRISTIAN SUN.

1536 E. Broad St. - - Richmond Va.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

MONDAY.

BE NEAR ME, LORD.

From Tennyson's "In Memoriam."

Be near me when my light is low,
When the blood creeps and the nerves prick
And tingle, and the heart is sick,
And all the wheels of Being slow.

Be near me when the sensuous frame
Is rack'd with pangs that conquer trust;
And Time, a maniac scattering dust,
And Life, a fairy slinging flame.

Be near me when my faith is dry,
And men the flies of latter spring
That lay their eggs, and sting and sting,
And weave their pretty cells and die.

Be near me when I fade away,
To point the term of human strife,
And on the low, dark verge of life
The twilight of eternal day.

Be near us when we climb or fall;
Ye watch, like God, the rolling hours
With larger other eyes than ours,
To make allowances for us all.

I falter where I firmly trod,
And falling with my weight of cares
Upon the great world's altar stairs
That slope through darkness up to God.

I stretch lame hands of faith and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope.

So runs my dream: but what am I?
An infant crying in the night;
An infant crying for light,
And with no language but a cry.

TUESDAY.

THE HIDDEN PORTRAIT.

"Have I been so long time with you, and yet hast thou not known me, Philip?"—John 14:8-10.

Philip had sat at His feet, had listened to His teaching, had seen the aureole about His life. He had seen the loaves and fishes multiply at the touch of His hand and had often been with Him in His prayer-retreats. He had known that nearness to the life of His Lord that discipleship implied. Yet there was a need for the question and a touch of pathos in the very words.

And what of much of our avowed discipleship of today? Are there not many who gather about the sacred emblems of His torn body and shed blood to whom the Master would say, "Have I been so long time with you, and yet hast thou not known me?" We have our altars and rituals, our canonical laws and system of Christian ethics. We have our temples and cathedrals. But is not the true portrait often hidden beneath a multiplicity of organizations and the accumulation of glittering things? Oh, that all might find Him and get a new vision of His face!

Prayer.—Lord's Prayer, all the circle joining.

WEDNESDAY.

A CHRISTIAN AND THE LAW.

"Ye are not under the law, but under grace."—Rom. 6:14-18.

Jesus repudiates the Pharasaical idea of the law, which was to strain at a gnat and swallow a camel. He disliked intensely undue stress on law and ritual and special observances when they lacked heart-life or were lax in the living of great issues. He Himself refused to give laws either in practical affairs or in religious; but He always uttered great principles and left the individual understanding that he was called unto and into a higher freedom—a standard above the application of the law, and left him to make the application himself.

The liberty a Christian has in Christ challenges to the highest life, and Christians to live righteously, that they do not have to think of the law. Their living challenges the law's application—"ye become servants of righteousness."

Prayer.—Heavenly Father, help us to realize the immeasurable greatness of divine love and to devote our lives to loving service for His sake who gave His life for us. *Amen.*

THURSDAY.

MIRACLES BEYOND DISPUTE.

"For that indeed a notable miracle hath been done . . . is manifest to all, and we cannot deny it."—Acts 4:16.

The story of the Bible brings us face to face with many undeniable miracles. The transformations that take place when man comes in touch with God is the greatest of them all. Multitudes of people who have been narrow, provincial and selfish, but when they touch Jesus they become broad, universal and then exclaim with Paul, "For me to live is Christ."

One of the undeniable miracles is the mystic power some have to remain faithful to Christ in spite of the temptations to desert the faith. A minister said recently, "The world never had greater power to tempt the Christian than it has today. But the faith was never more triumphant than today." We may have no martyrs, but there are innumerable witnesses who cry, "Though he slay me, yet will I trust Him." "To whom shall we go. Thou hast the words of eternal life."

Prayer.—Our Father, make us witnesses of Thy blessings. The fruit of Thy Church is for the healing of the nations. O may we abide with Thee. Let come what will, may we be found faithful. *Amen.*

FRIDAY.

THE KINGDOM OF LOVE.

"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."—Matt. 7:7-12.

In the growing complexity of our civilization, when men are complaining that there are more than a million laws on the statute books of our States and nation, it is refreshing to remember that in the law of Moses there were ten simple precepts that summed up all the rest; that Micah reduced these to three—to "deal justly, love kindness, and walk humbly with God"; and that Jesus further simplified them in the one word "love." He epigramatized the whole law and the prophets in a single golden sentence.

A certain manufacturer operated his factory in conformity to this law, and was astounded at his immediate prosperity. Not only was the quantity and quality of the product greatly improved, but the spirit of brotherly kindness permeated the whole establishment until mechanical organization gave way to living organism. The world is chaotic, nation against nation, employer against employee, rich against poor, because we are not co-operating. "Just the art of being kind is all the old world needs."

Prayer.—That we may learn to apply in our own lives the great principle laid down by Jesus, that love is the fulfilling of the law, that God is Love. Pray that the spirit of love may rule in the household and in all our outside affairs. *Amen.*

SATURDAY.

BE CAREFUL.

"Watch and pray, lest ye enter into temptation."
"Him that thinketh, he standeth to be held lest he fall."—1 Cor. 10:10-13.

"Two men had made the point of the Matterhorn, the highest peak in the Alps. Their garments had been waved from a pole to the villagers below. It was a wonderful hour! Now the descent—the two joined four others of the party at a lower level and started the perilous movement. One man was turning to step downward when the other slipped and fell, knocking over the man nearest him. One by one, four of the six went flying through the air, falling from precipice to precipice down to the Matterhorn glacier four thousand feet below. The other two wept. Then one of them asked to see the rope, and to his horror, he found it was weak and never should have been brought. It had broken in mid-air."

Many a one is trusting to a flimsy rope, or building on sinking sands. When the test comes, then what? Paul urges us to take heed constantly, "instant in season and out of season," lest we fall. He cites instances to prove that even the strongest may fall in a careless or thoughtless moment.

Prayer.—Our Lord, when we look back over our past we see what narrow escapes we have often made. Impress us more and more with the perils of life into which we may fall if we are not watchful. Save us, Lord, by Thy grace. *Amen.*

SUNDAY.

SUNDAY AND EVERY-DAY CONVERSATION.

"Our conversation is in heaven."—Phil. 3:13-20 (v. 20). R. V.: *"Our citizenship is in heaven."* M. S. V.: *"We are a colony of heaven."*

1. Can our speech always be heavenly?
2. What is heavenly speech?
3. How can this be realized?

Answers: (1) yes; (2) heavenly speech is that conversation that is in harmony with heaven's purpose for man and in accord with the well-being of man, which is the glory of God. By understanding that we are citizens of the heavenly. (3) By a thorough belief in the heavenly. By a thorough consecration to the heavenly. And by a constand carefulness about our speech.

Peter's speech once betrayed him. After that he was more careful.

We all talk most about the things we are most interested in, and about the places where we are going. If we are followers of and workers for Christ it would seem to be the most natural thing that our conversation turn to things of Him. Our conversation reflects our citizenship and there is nothing in the true and noble relations of our temporal life with which God has nothing to do and which is not to be treated according to His divine purpose, and in that sense thoroughly heavenly. In all we ought to be able to realize that—

"There's a land that is fairer than day,
And by faith we shall see it afar."

Every-day conversation ought to be heavenly, and Sunday should mean so much to us that its inspiration would make it so.

Prayer.—Our Father, turn our thoughts to Thee this day. Fill us with Thy heavenly spirit, and inspire us continually to the true motives for living. *Amen.*

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

June 20, 1926.

Judah's Plea.

We must know something of the background of this lesson to understand it. Judah's plea and the subsequent events are but the working out of certain forces which had their rise when Joseph was sold into slavery, and their culmination when Jacob and his household came into Egypt and there began that development which made the nation that sprang therefrom a blessing to all nations and peoples.

There had been a dire famine in the land of Canaan, and Jacob hearing there was corn aplenty in Egypt—not because of abundant crops, for there was a famine in Egypt, too; but because of the foresight of Joseph—sent his sons down into Egypt to buy corn. He kept Benjamin, his youngest son, at home with him, for he could not take any risks with this boy in the light of what had happened to Joseph. When the men came into Egypt, they had to deal with Joseph, their brother, but they did not know him. Joseph had not forgotten his old home or his loved ones. He asked about his aged father and especially about his youngest brother, and as he heard about them he scarce could restrain himself. When the brothers returned, they left Simeon behind as a pledge of their good faith, for Joseph, in order to test them, had charged them with being spies. Furthermore, when they opened their sacks when they returned home, they found the money which they had paid for the corn in the mouths of the sacks. They recounted in detail to Jacob all that happened to them and of their dealings with the men of affairs.

The famine waxed worse and worse, and Jacob was forced to send again into Egypt for corn. The brothers refused to go unless Benjamin was sent along, for Joseph had told them that it would be useless for them to come unless they brought the youngest child. Jacob was unwilling to let the boy go, but the extremity of the situation, and Judah's pledge that he would be personally responsible for Benjamin, and forfeit his own life in case he failed to bring Benjamin back, finally overcame Jacob's objections and the sons went again into Egypt and got corn. Joseph, yearning to make himself known to his brothers, and yet eager to know whether they were worthy of confidence, had his cup put into Benjamin's sack. When the men were overtaken on the way back and charged with stealing Joseph's cup, they stoutly denied the charge and hastened back to establish their innocence. They were so certain that they were innocent that they were willing to die in case the cup was found in their possession. Joseph suggested that it might be better if the one in whose possession the cup was found was simply retained as a slave, and they agreed. Imagine their surprise and their dismay when the cup was found in Benjamin's sack. He was, of all of them, the least suspected and the one that they could least spare. This is the background of Judah's plea.

Judah's plea is a fine example of the art of making a plea, and every lawyer might well study it in all its details. With an earnestness that was manifest to all and with a passion that moved his hearers, he told of the events that had led up to that fateful hour. He told of the aged father's reluctance to allow his favorite son to come. He told of his own pledge for the boy's return. He pictured the aged man's grief if perchance they should return home without the boy, and he boldly declared that it would cause the old man to die of a broken heart. It would have been difficult for any man to have withstood such a plea, and it was impossible for such an one as Joseph to withstand it. He waved his servants aside, and, in sobbing and broken voice, revealed himself unto his brothers. When he saw their consternation and fear, he hastened to assure them that he had freely forgiven them and that they had nothing to fear. Furthermore, he asserted that they had been unwitting instruments in the providence of God which had manifested itself, not only in their lives, but in his life as well. And he told of his plans for the future, whereby his father and his household was to come into Egypt and live as his charges.

It is a glorious ending to a story that had an unpromising beginning. Here is the foreshadowing of that glorious doctrine which found its fullest expression in the vicarious suffering and death of Jesus Christ, the doctrine of the atonement. Here also we find that spirit of forgiveness which found its highest expression in that same Jesus Christ. Let him who reads this lesson think not that it is simply a story of far-away days. It is fresh and human and up-to-the-minute, for it deals with eternal principles. Think over some of the truths here involved.

1. There is a strange providence that rules over our destinies, rough-hew them as we may.
2. Be sure your sins will find you out.
3. The innocent suffer with and for the guilty.
4. God often uses men all unbeknown to them in working out His purposes.
5. To err is human; to forgive is divine.
6. A true son manifests an abiding interest in his father's welfare and, as far as possible, looks out for his father unto the end.
7. Material things may kill the finer qualities of a man's life, but it need not do so.
8. We are our brother's keeper.
9. We should forgive others because others have so much to forgive in us.
10. The ways of God are past finding out.
11. The fact that God overrules evil is no reason why man should do evil.
12. To be forgiven ought to be an incentive to holier living and more earnest service.

CHRISTIAN ENDEAVOR.

June 20, 1926.

Topic: "How Much of a Goal Should Money Be?"—Matt. 6:19-24, 33.

Some Money Thoughts.

Lay not up for yourselves treasures upon the earth (v. 19).

Life does not consist in the abundance of one's possessions.

A man's "worth" is not measured by the value of his property.

A man's attitude toward his property nearly always is his attitude toward the kingdom of God.

Jesus taught stewardship of money as among the first tests of stewards. (Read "Money the Acid Test," by McConaughy.)

The vital question is not how much property one has, but how one uses what he has for the Lord.

Money is sacred stuff. It is so much of ourselves. It is our sweat, toil, energy, strength turned into coin. We have no more right to misuse it than we have our life, person or time.

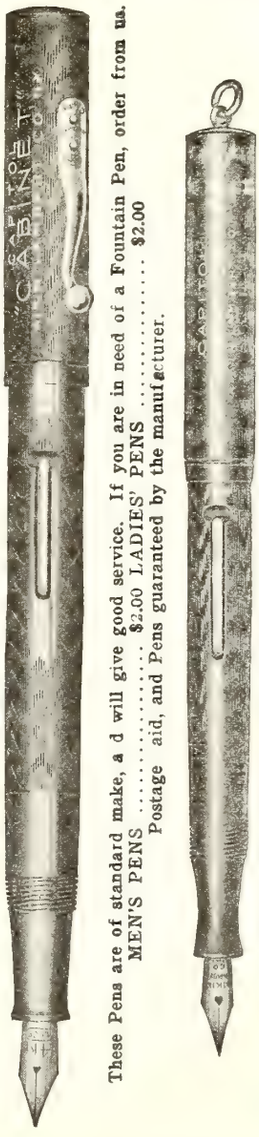
We should definitely set aside a certain portion of our income first for the Lord. The tithe (tenth) is the least that any one should set aside for his use.

Money is not an evil thing in itself. Money is not to be despised, but Christianized. It is not to be hoarded, but used for worthy purposes. Property is a great asset for the kingdom. God gives us power to make money, and we are to use it to advance His purposes on earth.

To have is not to hold or keep, but to owe.
Read Luke 16:9-10.

Our money is for use and not for power. We are not to accumulate to have and to hold, but to use and be a blessing in the world.

They that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.—1 Tim. 6:9-10.



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Report of Executive Board read and, on motion, adopted as follows:

REPORT OF EXECUTIVE BOARD.

Your Executive Board has been called upon to consider many matters during the past biennium. A detailed report of the work done is herewith submitted for your careful consideration and approval. The items dealing with the order to have the SoSuthern Christian Convention incorporated, and the provisions for issuing $500,000 in bonds by the Convention are quite lengthy, but it is very important that all this matter shall be included in the records of this Convention.

MINUTES OF THE EXECUTIVE BOARD OF THE S. C. C., INC.

The Executive Board of the Southern Christian Convention, Inc., met at Elon College, N. C., May 27, 1924, and approved the proceedings of the Special Committee, held in Suffolk, Va., on May 21, 1924, the minutes of the meeting of the incorporators of the S. C. C., Inc., the minutes of the Directors of the S. C. C., Inc., and the certificate of Incorporation of the S. C. C., Inc., as follows:

Minutes of Special Committee.

Suffolk, Va., May 21, 1924.

The Special Committee appointed by the Southern Christian Convention to take steps to make effective the following resolutions:

"That the Southern Christian Convention issue its bonds executed in behalf of the Convention by the President, countersigned by the Secretary, under seal of the corporation, to cover the indebtedness and financial requirements of Elon and Bethlehem Colleges, providing, over a term of twenty years, for the retirement of interest and principal of the same, thus replacing these schools on a safe financial basis. This would require $500,000—$400,000 for Elon and $100,000 for Bethlehem."

met in Suffolk, Va., today at 11 A. M., with all members present. Dr. W. W. Staley was also present, and Col. J. E. West for part of the time.

After discussion, the following form of bond was prepared, to be submitted to the Board of Trustees of Elon and Bethlehem Colleges and to the Executive Board of the Southern Christian Convention for approval, to-wit:

Form of Bond.

United States of America.

Number..... $.....

The Southern Christian Convention, Inc., a corporation duly created, organized and existing under and by virtue of the laws of the State of North Carolina, for value received, hereby acknowledge itself indebted to the bearer hereof in the sum of.....dollars ($.....), which it promises to pay to the bearer hereof at the office of the Farmers Bank of Nansemond, in the city of Suffolk, Va., on the first day of July, 19..., and in the meantime to pay interest at the rate of six per centum per annum, payable semi-annually on the first days of January and July of each and every year, according to the tenor of the coupons therefor hereto annexed, upon the presentation and surrender of the proper coupons therefor. Both the principal and the interest of this bond are payable in gold coin of the United States of America or of equivalent to the present standard of weight and fineness, without deduction for any tax or taxes which by any present or future law or ordinance of the State of North Carolina or the United States or of any State, county, or municipality thereof, the obligor may be required or permitted to pay or retain therefrom.

This bond is one of a series of 3,120 bonds of similar tenor and date, 1,680 of which numbered from D-1 to D-1680, both inclusive, are of the denomination of $50.00 each; 960 of which, numbered from C-1 to C-960, both inclusive, are of the denomination of $100.00 each; 320 of which, numbered from B-1 to B-320, both inclusive, are of the denomination of $500.00 each, and 160 of which, numbered from A-1 to A-160, both inclusive, are of the denomination of $1,000.00 each, amounting to the aggregate principal sum of five hundred thousand dollars ($500,000.00), all of which are issued under and by virtue of the authority of a resolution passed and adopted by the Southern Christian Convention at its biennial Convention assembled in thee city of Norfolk, State of Virginia, on the 1st day of May, 1924, and also by virtue of a resolution adopted at a meeting duly and legally called in the town of Elon College, N. C., on the 27th day of May, 1924, by the officers and directors of the Southern Christian Convention, Inc., all of which are duly executed by and in the name of the Southern Christian Convention, a corporation organized and existing under the laws of the State of North Carolina, by the duly elected officers of said corporation by virtue of the authority of the resolutions adopted as aforesaid.

Of said total of 3,120 bonds, 105 of the denomination of $50.00 each, numbered from D-1 to D-105, both inclusive; 60 of the denomination of $100.00, each numbered from C-1 to C-60, both inclusive; 20 of the denomination of $500.00, each numbered from B-1 to B-20, both inclusive, and 10 of the denomination of $1,000.00, each numbered from A-1 to A-10, both inclusive, mature on the 1st day of July, 1928, and of the remaining bonds, a corresponding number of each denomination, in the consecutive order of their numbers, mature July 1st in each of the years 1929 to 1944, both inclusive.

Any or all said bonds at any time outstanding may be called for redemption prior to maturity, on any interest due date, upon thirty days' notice, and the holder of any bonds so called shall receive the principal sum and interest thereon to the date fixed for such redemption.

This bond may be registered as to principal only by the duly appointed Registry Agent of the said corporation, but unless registered, or if registered to bearer, shall pass by delivery. Such registration, however, shall not affect the transferability of the interest coupons by delivery merely, and payment to the bearer thereof shall discharge the obligor in respect to the interest herein mentioned, whether or not the bond shall have been registered.

In witness whercof, the said Southern Christian Convention, Inc., a corporation as aforesaid, has caused these presents to be signed in its corporate name by its President, attested by its Secretary, and its common seal hereto affixed, and has caused the interest coupons hereto annexed to be authenticated by the lithographed facsimile of the signature of its Secretary this 1st day of July, 1924.

THE SOUTHERN CHRISTIAN CONVENTION, INC.
By....., *President.*
Attest:....., *Secretary.*

Form of Coupon.

On the first day of....., 19..., the Southern Christian Convention, Inc., will pay to bearer the sum of $.....dollars ($.....) in gold coin of the United States of America, of the present standard of weight and fineness, at the office of the Farmers' Bank of Nansemond, Suffolk, Va., being six months' interest then due on its bond number.....

....., *Secretary.*

Form of Registration.

Date of Registry.	In Whose Name.	Registered by.

The following resolutions were prepared to be approved by the Boards of Trustees of Elon and Bethlehem Colleges, providing for guarantee of the payment of the bonds in case the purchasers of the bonds require it, as follows, to-wit:

For Elon College.

Resolved, That the Board of Trustees of Elon College, N. C., do hereby authorize and empower its president to guarantee, in the name of said board and on its behalf, the payment of certain bonds and the interest coupons thereto attached, said bonds not exceeding in the aggregate the sum of four hundred thousand dollars, issued, or to be issued by the Southern Christian Convention, Inc., a corporation, in pursuance of and by authority of a resolution adopted by the said Southern Christian Convention at its regular session in Norfolk, Va., on the first day of May, 1924. The form of the guarantee shall be as follows: "The Board of Trustees of Elon College, by.....,
President."

For Bethlehem College.

Resolved, That the Board of Trustees of Bethleheme College, Wadley, Ala., do hereby authorize and empower its president to guarantee, in the name of said board and on its behalf, the payment of certain bonds and the interest coupons thereto attached, said bonds not exceeding in the aggregate the sum of one hundred thousand dollars, issued, or to be issued, by the Southern Christian Convention in pursuance of and by authority of a resolution adopted by the said Southern Christian Convention at its regular session in Norfolk, Va., on the first day of May, 1924. The form of guarantee shall be as follows: "The Board of Trustees of Bethlehem College, by.....,
President."

The Board of Trustees of Elon College were requested to collect pledges due on Standardization and Emergency Fund subscriptions for the benefit of the interest and principal payments of the $400,000 of the bonds which will be turned over to them under the said Southern Christian Convention resolution. They are also to use their officers, as directed by the Convention, to raise during the term of years the bonds are to run, any additional amount needed to care for their part of the principal and interest.

The Board of Trustees of Bethlehem College were requested to raise the interest payment annually for the $100,000 of bonds to be turned over to them, and the principal over the term of years the bonds are to run.

It was decided to date the bonds as of July 1, 1924, and for them to run for twenty years and to be retired one-twentieth each year, beginning one year after July 1, 1924.

It was suggested that the incorporators named in the certificate of incorporation for the Southern Christian Convention, Inc., meet as soon as practicable after said certificate is duly and legally approved, elect as its officers the present officers of the Southern Christian Convention, appoint a Board of Directors of not less than three nor more than five, a majority of whom shall constitute a quorum, to serve until the next biennial meeting of said Convention or until their successors are appointed or elected by said Convention or the Executive Board of said Convention. The said incorporators shall adopt the present Principles and Government, with amendments thereto, of the Southern Christian Convention as the by-laws of said corporation; shall elect members in good standing in the Christian Church as said directors; shall provide how and in what way members may be hereafter admitted, and shall submit all of their proceedings to the Executive Board of the Southern Christian Convention for approval.

It was further suggested that the directors shall meet immediately and pass the following resolution:

Pursuant to resolution of the Southern Christian Convention, in regular session in Norfolk, Va., on May 1, 1924, ze it resolved:

That the President and Secretary of the Southern Christian Convention, Inc., be, and are hereby, authorized, empowered and directed to execute in the name of the Southern Christian Convention, Inc., 6 per cent gold coupon bonds in the aggregate amount of $500,000 par value, $400,000 to be known as bonds for Elon College and $100,000 to be known as bonds for Bethlehem College, the same to be serial bonds in the aggregate number of 3,120 bonds of similar tenor and date, 1,680 of which numbered from D-1 to D-1680, both inclusive, shall be of the denomination of $50.00; 960 of which, numbered from C-1 to C-960, both inclusive, shall be of the denomination of $100.00 each; 320 of which, numbered from C-1 to C-320, shall be of the denomination of $500.00 each, and 160 of which, numbered from A-1 to A-160, both inclusive, shall be of the denomination of $1,000.00 each; of which bonds, 105, of the denomination of $50.00 each, numbered D-1 to D-105, both inclusive; 60 of the denomination of $100.00 each, numbered from C-1 to C-60, both inclusive; 20 of the denomination of $500.00 each, B-1 to B-20, both inclusive, and 10 of the denomination of $1,000.00 each, A-1 to A-10, both inclusive, shall mature of July 1, 1928; and of the remaining bonds, a corresponding number of each denomination in the consecutive order of their numbers shall mature July 1st in each of the years 1929-1944, both inclusive.

Second: The said bonds shall be inform substantially as follows, with coupons and form of registration provided, to-wit: (See pages 1-3, inclusive, of above.)

The Executive Board of the Southern Christian Convention is requested to approve all the above and to direct, authorize and empower its President and Secretary to execute said bonds as hereein provided, and also to approve the certificate of incorporation of the Southern Christian Convention, Inc.

JESSE F. WEST.
E. E. HOLLAND,
W. A. HARPER,
Special Committee.

MINUTES OF THE MEETING OF THE INCORPORATORS OF THE S. C. C., INC.

The incorporators of the Southern Christian Convention, Inc., met in Elon College on May 27, 1924, pursuant to call, a quorum being present. Rev. G. O. Lankford was made temporary chairman, and W. A. Harper, temporary secretary.

The certificate of incorporation was presented and approved and ordered to be carefully preserved in the archives.

Directors were elected to serve until the next session of the S. C. C., as follows: Dr. L. E. Smith, Dr. I. W. Johnson, Col. E. E. Holland.

It was voted that a majority of the directors should be a quorum.

On motion, the present Principles and Government, with amendments thereto, of the Christian Church were adopted as the constitution and by-laws of the S. C. C., Inc.

It was unanimously voted that each person who was elected a delegate or who was an ex-officio delegate to the regular session of the Southern Christian Convention, held at Norfolk, Va., in May, 1924, and each person, who may hereafter be elected or appointed a delegate or have the privilege of sitting as a delegate ex-officio to said Convention at any future time, by any Christian Conference which belongs to, or would be entitled to send delegates to the session of said Convention, be, and is hereby, made a member of the Southern Christian Convention, Inc., during his term of office as such delegate, whether elective or ex-officio, and shall be entitled to vote in all meetings of Southern Christian Convention, Inc., and exercise all other rights and privileges now exercised or enjoyed by the incorporators of said Southern Christian Convention, Inc.

It was unanimously voted that the following be elected officers of the Southern Christian Convention, Inc., for the unexpired term of two years ending in April, 1926: President, L. E. Smith; Vice-President, N. G. Newman; Secretary, I. W. Johnson; Assistant Secretary, Mary Andrews; Treasurer, W. C. Wicker; Executive Board: L. E. Smith, I. W. Johnson, E. E. Holland.

It was unanimously voted that the above elected directors of the S. C. C., Inc., have the power to make and alter the by-laws of the corporation. Such directors to serve for an unexpired term of two years ending at the April, 1926, session of said Convention. The said Board of Directors and their successors shall be vested with full power to manage and control the business and affairs of the corporation, subject to the superior power of the members of the corporation in regular or special session or of the Executive Board during the recess of the Convention.

G. O. LANKFORD,
Temporary Chairman.
W. A. HARPER,
Temporary Secretary.

MINUTES OF THE DIRECTORS OF THE S. C. C., INC.

Having been notified by the incorporators of the Southern Christian Convention, Inc., of their election as directors of the S. C. C., Inc., the directors met at Elon College, N. C., May 27, 1924, and elected officers as follows: President, L. E. Smith; Secretary, I. W. Johnson.

It was voted that a majority should constitute a quorum.

It was voted to approve the proceedings of the Special Committee appointed by the S. C. C. and to report the same to the regular next session in full.

It was voted to approve the minutes of the incorporators of the S. C. C., Inc., and to report the same, with the certificate of incorporation, to the next regular session in full.

Resolution.

It was moved and unanimously voted that the following resolution be adopted:

Pursuant to resolution of the Southern Christian Convention, in regular session in Norfolk, Va., on May 1, 1924, be it resolved:

That the President and Secretary of the Southern Christian Convention, Inc., be, and are hereby, authorized, empowered, and directed to execute, in the name of the Southern Christian Convention, Inc., 6 per cent gold coupon bonds in the aggregate amount of $500,000 par value, $400,000 to be known as bonds for Elon College, and $100,000 to be known as bonds for Bethlehem College, the same to be serial bonds in the aggregate number of 3,120 bonds of similar tenor and date, 1,680 of which, numbered from D-1 to D-1680, both inclusive, shall be of the denomination of $50.00; 960 of which, numbered from C-1 to C-960, both inclusive, shall be of the denomination of $100.00 each; 320 of which, numbered from B-1 to B-320, shall be of the denomination of $500.00 each, and 160 of which, numbered from A-1 to A-160, both inclusive, shall be of the denomination of $1,000.00 each; of which bonds, 105, of the denomination of $50.00 each, numbered D-1 to D-105, both inclusive; 60 of the denomination of $100.00 each, numbered from C-1 to C-60, both inclusive; 20 of the denomination of $500.00 each, B-1 to B-20, both inclusive, and 10 of the denomination of $1,000.00 each, A-1 to A-10, both inclusive, shall mature on July 1, 1928; and of the remaining bonds a corresponding number of each denomination, in the consecutive order of their numbers, shall mature July 1st in each of the years 1929-1944, both inclusive.

Second: The said bonds shall be in form substantially as follows, with coupons and form of registration provided, to-wit: (See minutes of the Special Committee above.)

Articles of Incorporation of the S. C. C., Inc.

24842. Certificate of Incorporation ,Southern Christian Convention, Inc.

This is to certify that we, the undersigned, do associate ourselves into a non-stock corporation, under and by virtue of the laws of the State of North Carolina, as contained in chapter number 22 of the Consolidated Statutes, entitled "Corporations," and the several amendments thereto, and to that end do hereby set forth:

1. The name of this corporation is "Southern Christian Convention, Inc."

2. The location of the principal office is at Alamance Building, in the town of Elon College, County of Alamance.

3. The objects for which this corporation is formed are as follows:

(a) To organize and maintain Church and Church enterprises in America or any other country.

(b) To promote the cause of education and to maintain colleges, schools and seminaries.

(c) To promote, encourage and maintain the cause of Christian missions.

(d) To provide and maintain homes for orphaned or destitute children, aged or infirm ministers, their wives or widows, or otherwise provide for them.

(e) To publish and circulate such newspapers, magazines, periodicals, books or other literature, or other means of communication, and to engage in, operate or perform any other activity or enterprise that it may deem advisable.

And in order properly to prosecute the objects and purposes above set forth, the corporation shall have full power and authority to purchase, lease, and otherwise acquire, hold, mortgage, convey and otherwise dispose of all kinds of property, both real and personal, both in this State and in all other States, Territories and dependencies of the United States and any other country or countries, and generally to perform all acts which may be deemed necessary for the proper and successful prosecution of the objects and purposes for which the corporation is created.

4. The corporation is to have no capital stock, and is not organized for profit.

5. The names and postoffice addresses of the incorporators are as follows: G. O. Lankford, Burlington, N. C.; W. A. Harper, Elon Collegee, N. C.; D. R. Fonville, Burlington, N. C.; W. K. Holt, Burlington, N. C.; Mrs. W. B. Sellars, Burlington, N. C.; Chas. D. Johnston, Elon College, N. C.; N. G. Newman, Elon College, N. C.; W. P. Lawrence, Elon College, N. C.; J. O. Atkinson, Elon College, N. C.

6. The period of existence of this corporation is unlimited.

7. Members other than the present members of the Southern Christian Convention may be admitted after organization, according to the Government and Principles of the Christian Church, or amendments thereto.

In testimony whereof, we have hereunto set our hands and affixed our seals this the 6th day of May, A. D. 1924.

G. O. LANKFORD.
W. A. HARPER.
D. R. FONVILLE.
W. K. HOLT.
MRS. W. R. SELLARS.
CHAS. D. JOHNSTON.
N. G. NEWMAN.
W. P. LAWRENCE.
J. O. ATKINSON.

Signed, sealed and delivered in the presence of C. C. Fonville, witness.

State of North Carolina,
County of Alamance, ss:

This is to certify that on this 6th day of May, A. D. 1924, before me, a notary public, personally appeared G. O. Lankford, W. A. Harper, D. R. Fonville, W. K. Holt, Mrs. W. R. Sellars, Chas. D. Johnston, N. G. Newman, W. P. Lawrence and J. O. Atkinson, who, I am satisfied, are the persons named in, and who executed, the foregoing certificate of incorporation of Southern Christian Convention, Inc, and I having first made known to them the contents thereof, they did each acknowledge that they signed, sealed and delivered the same as their voluntary act and deed, for the uses and purposes therein expressed.

In testimony whereof, I have hereunto set my hand and affixed my official seal, this the 6th day of May, A. D. 1924.

LUCILE JOHNSTON, ...
Notary Public.

My commission expires September 2, 1924.
(Notarial Seal.)

Approved by the Executive Board of the Southern Christian Convention.

L. E. SMITH,
I. W. JOHNSON,
E. E. HOLLAND,
Executive Board of the Southern Christian Convention.

Filed May 24, 1924.

W. N. EVERETT,
Secretary of State.

State of North Carolina,
Department of State—Esse quam videri:

I, W. N. Everett, Secretary of State of North Carolina, do hereby certify the foregoing and attached three sheets to be a true copy of thee certificate of incorporation of Southern Christian Convention, Inc., and the probates thereon, as the same is taken from and compared with the original filed in this office on the 24th day of May, A. D. 1924.

In witness whereof, I have hereunto set my hand and affixed my official seal.

Done in office at Raleigh, this 24th day of May, in the year of our Lord 1924.

W. N. EVERETT,
Secretary of State.

The above is a copy of the certificate on file in my office.

I. W. JOHNSON,
Secretary.

It was voted to issue the $500,000 of bonds as provided by the S. C. C., in session in Norfolk, Va., May 1, 1924, and as fully described in the above papers, and to authorize the President and Secretary officially to sign and seal the same and properly to attest the coupons of the several bonds.

L. E. SMITH,
President.
I. W. JOHNSON,
Secretary.

MINUTES OF EXECUTIVE BOARD AND HEADS OF DEPARTMENTS.

Minutes of the meeting of the Executive Board and heads of departments of the Southern Christian Convention, held at Suffolk Christian Church, Suffolk, Va., September 16, 1924:

The Executive Board and heads of departments met in session, upon call of Dr. L. E. Smith, President, in the Suffolk Christian Church, Suffolk, Va., today, September 16, 1924, at 10 o'clock A. M. Those present: Dr. L. E. Smith, President; I. W. Johnson, Secretary; W. W. Staley, W. A. Harper, C. D. Johnston, W. K. Holt, W. T. Walters, P. J. Kernodle, J. O. Atkinson, J. E. West, E. E. Holland.

Prayer led by Dr. W. T. Walters.

President Smith announced that the meeting was called to consider the best methods of prosecuting the work planned for at the last session of the Convention.

The following business was transacted:

1. It was moved and carried that the Elon College library be made the official depository of printed reports and periodicals of the Convention; and the college library is requested to bind copies of *The Christian Sun.*

2. It was moved and carried that it is the sense of the board that the Board of Religious Education, under provision 5, page 35 of the printed minutes of the last session of the Convention, shall send a contribution to the Board of Christian Education of the General Christian Convention equal to the amount received from the offerings to be raised in November, 1924.

3. It was moved and carried that the matter and cost of memorials (see page 24, minutes 1924 session S. C. C.) be fully determined upon by the committee, and cnotributions be asked for to pay the cost.

4. It was moved and carried that the President of the Convention be responsible for submitting to the various Conferences the matter of increased apportionments, pages 35 and 39.

5. It was moved and carried that the office of the Southern Christian Convention, Inc., shall be located in the Alamance Building, at Elon College.

6. It was moved and carried that the President shall defer the sale of any Convention bonds until authorized by the Executive Board.

7. It was moved and carried that thee managing editor shall be elected as agent to sell books and periodicals for the Convention.

8. It was moved and carried that a copy of the Principles and Government of the Christian Church be presented to every ministerial student of the Christian Church in Elon College.

9. It was moved and carried that it is the sense of the board that some fitting memorial to Dr. W. S. Long should be located at Elon College, and the college trustees are requested to consider the matter.

10. It was moved and carried that the President be authorized to draw orders for payments to General Convention, for Federal Council and other co-operative work as required by Convention order.

11. It was moved and carried that the Board of Education limit loans to ministerial students to $200.00 annually.

12. It was moved and carried that W. A. Harper, J. O. Atkinson and C. D. Johnston be appointed a special committee to handle the matter of making loans to ministerial students.

13. It was moved and carried that it is the sense of the board that the contract for printing *The Christian Sun* implies that the bonus of $3,000.00 (see page 36) shall be paid from the Men and Millions Fund when there is not sufficient money in the Convention Fund to pay same.

Board adjourned. Prayer by President Smith.

L. E. Smith,
President.
I. W. Johnson,
Secretary.

Suffolk, Va., Sept. 16, 1924.

Minutes of Executive Board and Heads of Departments.

Minutes of the meeting of the Executive Board and heads of departments of the Southern Christian Convention, held in Suffolk Christian Church, September 22, 1925:

reported that the committee on the O'Kelly Memorial has decided to recommend the placing of the memorial on Elon College campus, if possible.

Dr. W. A. Harper reported that provision has been made for a memorial to Dr. W. S. Long at Elon College.

It was moved and carried that the President submit to the next session of the Western N. C. Conference the matter of the increased apportionment.

It was moved and carried that it is the sense of this body that restrictions made against general appeals during the term of the Men and Millions campaign terminated May 1, 1925.

It was moved and carried that no appeals for funds by departments be made to the constituency of the Convention until authorized by the Convention or Executive Board.

The board met, with the following persons present: L. E. Smith, President; I. W. Johnson, W. W. Staley, C. H. Rowland, J. H. Lightbourne, W. A. Harper, C. D. Johnston, Mrs. J. A. Williams, J. O. Atkinson, N. G. Newman, J. E. West, W. T. Walters.

Called to order by L. E. Smith, President. Prayer by W. W. Staley. Minutes of last meeting read. Dr. J. O. Atkinson reported that plans and specifications for the Lebanon Memorial had been prepared and accepted. He also

It was moved and carried that it is the sense of this board that the action of the Convention relating to the issuance of $500,000.00 in bonds included the authority of Elon College Board of Trustees to handle the bonds in all details in the sum of $400,000.00, including the collection of interest on same; and that the Board of Trustees of Bethlehem College handle the $100,000.00 allotted to Bethlehem in the same way.

It was moved and carried that the President appoint a commission of finance to study and submit to the next session of the Southern Convention such matters as pertain to the financial policy of the Convention.

It was suggested that the next session of the Convention deal largely with matters touching finance, principles and polity of the Christian Church, mission, evangelism, etc.

Adjournment. Prayer by Dr. N. G. Newman.

L. E. Smith,
President.
I. W. Johnson,
Secretary.

* * *

Your board elected Dr. C. H. Rowland, Secretary of Evangelism.

We accepted the invitation of the Durham Christian Church as a place for holding the 1926 session of the Convention.

We have prepared a program for this session, which we submit herewith for your approval.

L. E. Smith,
I. W. Johnson,
E. E. Holland,
Executive Board.

ELON LETTER.

(Continued from Page 6.)

Field Secretaries.

The board of trustees in its last annual session authorized the administrative committee to employ one or more field secretaries to canvass the Churches of the Southern Christian Convention in the effort to raise $24,000 as interest on the bonds given the college by the Southern Christian Convention. For this purpose, Rev. W. T. Scott and Rev. W. T. Walters were employed. Rev. W. T. Scott began his work in June and resigned in January to enter Yale University.

Rev. W. T. Walters began his work the first of October. They will make report of their work to the board, as will also the business manager, covering the financial side of the matter.

Cost of Rebuilding Program.

Last year the board of trustees desired that a detailed statement of the cost of the rebuilding program be submitted at this session. I have been aided in the preparation of this report by estimates made in the office of the general contractor, Joe W. Stout, and by the auditor who distributed the item of overhead amounting to $44,283.96 to the various accounts of the rebuilding program.

The following results appear now covering these items on the books of the college:

Account.	Cost.	Paid.
Alamance (administration)	$139,946.09	$ 40,590.65
Whitley (auditorium)	89,549.36	50,000.00
Duke (science)	87,269.32	70,000.00
Carlton (library)	91,500.00	*100,000.00
Mooney (Ch'n education)	110,176.27	100,000.00
Porticoes	10,560.00	
Campus, grounds, walls	47,036.34	
Fence and grandstand (athletic)	5,000.00	
Furniture and equipment	145,662.50	
Powerhouse equipment (outside)	43,867.95	
Books for library (not including 1925-26)	16,553.27	
Raised for general purposes	123,501.45	
Totals	$787,121.10	$484,092.10
Balance due on rebuilding program	303,029.00	
	$787,121.10	

*Includes remittances covering the cost of the equipment of this building.

The distribution of these items is slightly different from that reported to the Southern Christian Convention because the auditor at that time had not distributed the overhead item, but the total is the same.

Refinancing.

The banks and individuals who hold the college obligations have been especially kind in their willingness to continue to carry these obligations. There is a strong feeling, however, that the time has come to refinance, funding the obligations over a term of years and so being in position to weather any financial storm that may overtake the country. With this purpose in view, several overtures have been made to financial agencies during the year. Details covering these matters are herewith submitted.

The liquidation of the indebtedness of the college is a major concern. The Southern Christian Convention voted to raise for us through the benevolence budget $36,750 a year—$6,750 of this money is 6 per cent interest on the endowment note which we have held for many years, and the $30,000 is interest on the $500,000 of bonds which the Convention has voted the college. The raising of this money will enable us to pay the interest on the indebtedness and to meet the current expenses of the college, including the increase in the salaries of the professors, but it will not liquidate the indebtedness. It is the purpose, with your approval, to endeavor to increase the endowment of the college by large gifts and to use the income on this increased endowment to curtail the indebtedness of the college. In this way, over a term of years it is hoped that the college will be able to free itself from its present indebtedness. This matter is laid before you for your earnest consideration.

Internal Government of the College.

For the past several years the internal government of the college has been shared with the students under the constitutions granted them, with by-laws approved by the faculty. There is a feeling on the part of certain students that student government should be independent of faculty initiative or control. This disposition also finds expression with regard to student publications. There is a feeling that the faculty advisers for student publications should be withdrawn, and that these organs of student sentiment and expression should be entirely free. Inasmuch as the board of trustees determines policies for the government of the college, I am presenting these matters to you for consideration.

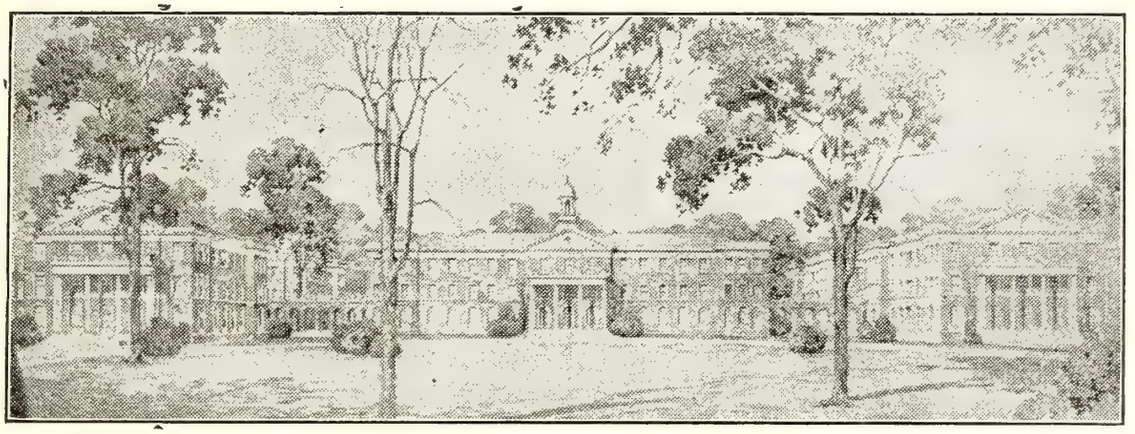
A certain section of the student body opposes the compulsory chapel attendance and compulsory attendance on Church and Sunday School. These are trustee requirements, and I am submitting the matter to you for consideration.

These attitudes are not local merely, but are general in the college life of today. In some colleges the presidents of the student government organizations are asked to sit with the faculty in its regular and called sessions, and the deans of the college sit with the student governments in their regular and called sessions. This suggestion is referred to you for consideration in connection with the whole question of the government of the college in its relationship to students.

The faculty committees and the deans, as has been our custom for several years now, handle the details of the internal management of the college and its several departments. The deans and these committees make regular reports to the faculty.

(Concluded in Next Issue.)

ELON



COLLEGE

Library Building
Auditorium
ELON COLLEGE
Alamance Hall—Administration Building
Religious Activities
Science Hall

OBITUARIES.

THOMAS.

Charlie C. Thomas was born November 4, 1854, age 71 years, 7 months and 6 days. He was married to Foster Watson, October 26, 1876, and to this union was born nine children—Robert, Jones, John, Oscar, Stacy, William, Artemus, Jerome, and one daughter, Lizzie Thomas Clark. One son, Artemus, departed this life December 16, 1924. Had he lived until October 26th, he would have been married fifty years.

He joined the Shallow Well Christian Church in middle life and has been a faithful member for thirty or more years. He leaves to mourn their loss a wife, eight children, two sisters, thirty grandchildren, one great-grandchild, and also a host of friends.

Interment was made in Shallow Well Cemetery, services being conducted by the writer, assisted by his former pastor, Rev. R. L. Williamson. He had been afflicted for the past few years, but was able to be up until the day he died. He attended the memorial service on Saturday, May 9th, and Monday the 11th the summons came.

May the God of all comfort, sustain and uphold by His free grace the bereaved. Let us labor to enter into that rest into which we have a hope that he has entered.

J. W. KNIGHT.

LOHR.

Mrs. Sarah Elizabeth Lohr, a member of Mayland Christian Church and a resident of the Mayland community, died May 25th, after a long, lingering illness. The funeral was preached in Linville Creek Church of the Brethren, near Broadway, Va., and the body laid to rest in the cemetery adjoining on Thursday, May 27th.

Sister Lohr had reached the age of 65 years, 2 months and 27 days. In the absence of her pastor, Rev. A. W. Andes, who was away assisting in an evangelistic meeting at Fancy Gap, Va., the funeral services were conducted by the writer, assisted by Elder D. H. Zigler, of the Church of the Brethren.

R. P. CRUMPLER.

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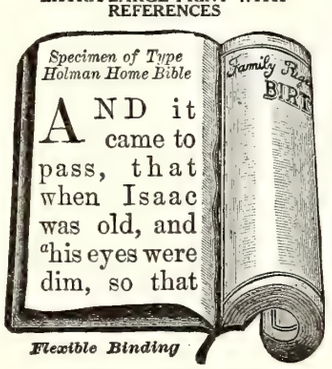
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ALLISON.

Samuel Doak Allison, a former resident of Orange County, passed away at his home in Palmdale, Fla., Sunday, May 16th. Mr. Allison was born in Orange County, N. C., in 1862, the son of David S. and Martha E. Allison. He was a member of the Presbyterian Church of Orange County until his removal to Florida. He is survived by a wife and three daughters—Maude, Faye and Lola—all of Palmdale, Fla.; three brothers and four sisters—T. H. Allison, Mesdames J. S. Carden, M. M. Franklin, of Durham; J. C. Allison, of Reidsville, N. C.; J. H. Allison, of Norfolk, Va.; Mrs. W. N. Wilkerson, of Orange County, N. C., and Mrs. J. A. Mitchell, of Danville, Va.—and many nieces and nephews.

The funeral was held at the home in Palmdale May 17th, conducted by his pastor. Interment was in the Moore Haven Cemetery. May God's blessings abide with the bereaved ones.

A FRIEND.

CULLIFER.

Ernest Lemuel Cullifer, a faithful member of Bethlehem Christian Church, and living near Suffolk, Va., departed this life February 28, 1926, aged 42 years. He had lived in the county 27 years, having moved from Chowan County, N. C.

He leaves a wife, Mrs. Bettie Cullifer, a father, E. F. Cullifer, and one sister, Mrs. R. O. Luter.

The funeral service was conducted at the church of which he was a member, the pastor being assisted by Dr. W. W. Staley. Interment was in the church cemetery.

W. D. HARWARD.

BUTLER.

Mrs. Maggie Virginia Butler, wife of Benj. F. Butler, was born March 23, 1869, and died March 4, 1926, aged 56 years, 11 months and 9 days. She is survived by husband, three sisters and four brothers—Mrs. Nancy Turner, Miss Bettie Thorns, Mrs. Annie Holland, R. L., R. S., L. L., and M. L. Thorne.

The funeral service was conducted at Antioch Christian Church, of which she was a member. The pastor was assisted in the service by Rev. Elisha Bradshaw. Burial in Church cemetery.

W. D. HOWARD.

CHAPMAN.

Mrs. Fannie Chapman died December 13, 1925, aged 73 years, 11 months, and 13 days. She had been in bed for about twelve years and was not able to talk, having had a stroke of paralysis. She leaves husband, Henry Chapman; three sons—Obie, John and Willie Chapman; two daughters, Mrs. Victoria Joyner and Miss Anna Chapman; one brother and fifteen grandchildren.

Burial services conducted at Antioch Christian Church, after which the body was laid away in the Church cemetery.

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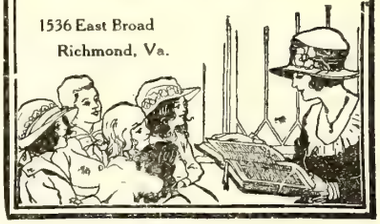

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, JUNE 17, 1926. NUMBER 24.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Ask to Elect Governor.—

A delegation from the Porto Rican Legislature visited Washington recently to urge the President and Congress to allow that island to elect its own Governor. At present, the President appoints the Governor of Porto Rico, and he must be a citizen of the United States. The Porto Ricans feel that they should have a voice in choosing their chief executive.

A Year of Tornados.—

During 1925 there were 115 tornados in the United States, resulting in the deaths of 853 persons and the destruction of twenty-five million dollars worth of property. The worst one swept over parts of Indiana, Illinois, and Missouri on March 18, 1925, killing nearly eight hundred. Nineteen twenty-five was a year of tornados, one of the worst years in history.

Inconsistency.—

Congressman Davey, of Ohio, has recently called attention to the fact that, in spite of the talk of reducing government expenses, twenty thousand civilian employees have been added to the government service since January 1, 1924. This fact standing alone seems out of harmony with the economic professions of the party now in power. To add twenty thousand to the pay-roll of the government means more than a small increase in government expenditures.

Another Radio Step.—

Radio which is the newest invention to claim a nation-wide enthusiasm, is still in its infancy, and every forward step is watched with a great interest. One of the last of these was the sending of the photograph of the British Prime Minister Baldwin from London to New York within the hour of its taking. This rapid transmission of Premier Baldwin's photograph has become one of the wonders of modern progress, and leads one to expect almost anything from radio.

Still Inventing.—

Some thirty years ago the chief of the Patent Office in Washington resigned because he believed that everything had been invented, and no more patents would need to be granted. That was thirty years ago, and last year the Patent Office had the busiest year in its history. It granted forty-five thousand patents, and Americans maintained their tradition as an inventive people. There are yet many things to be invented, and another commissioner need not quit. It is possible that this year may break the record set by 1925.

Broadway's Curfew Law.—

Since Jimmie Walker, the one-time writer of popular songs for Broadway, has become New York's Mayor, Broadway is threatened with a thorough cleaning up. A curfew ordinance has been passed in New York which closes all the shows and night clubs at 2 A. M. Broadway is protesting, and begging for another hour, but let us hope they lose one more instead. Apparently, New York has had enough of such parties as that of Earl Carroll's, and the police are closing those shows which depend on lack of clothing by their actresses for their appeal. We wish New York's "singing" mayor much success in his clean-up efforts.

Another Notable Career.—

From stable boy for Russian Cossacks to Shah of Persia. Riza Khan crowned himself Shah on April 25th with a ceremony of Oriental splendor. He had been the virtual ruler of Persia for several years. After leading a successful revolution he made himself prime minister, and last October, through his efforts, the Persian National Assembly deposed Shah Ahmed Mirza. At that time, it was reported that Persia might become a republic, but not long ago the Assembly voted to make the former stable boy to Russian Cossacks Shah, and the former stable boy crowned himself with due Eastern pomp. It is a story of a remarkable rise from a lowly position to that of a high place, but so different from that of our Lincoln. Riza Khan learned well from Russian Cossacks, and by revolution and bloodshed rose to power, using it when it was his to glorify himself and not his people.

A Modest Inventor.—

There is a great man in Washington who is retiring, and will have none of the blare of trumpets so much desired by his near neighbors, the politicians. On May 20th he had a birthday. It was his seventy-fifth birthday, and Washington wanted to give Emile Berliner—for it is Emile Berliner who is this modest, great man—a great birthday celebration, but he would not have it. He was too busy for such things, there was too much to do. It was this quiet man in Washington who helped Alexander Graham Bell to perfect the telephone just fifty years ago. He created the first microphone or telephone transmitter. This same invention, with a few modifications, is now used in broadcasting by radio. The latest invention of Mr. Berliner is the acoustic tile which will revolutionize the architecture of great auditoriums. By the use of the acoustic tiles the voice of a speaker modulated to conversational tones can be easily heard more than a thousand feet away. This will keep many an auditor awake, and save many a speaker vain efforts to make his audience hear what he is saying. Mr. Berliner, like Thos. A. Edison goes on inventing, and allowing others to snatch the applause and blare of trumpets. He does not care for that side of the business.

Huge Social Charities.—

The opening of the headquarters for the Council of the welfare organizations of New York City, which includes most of the fifteen hundred charitable organizations at work in that city, gave opportunity for the announcement that the sum expended in welfare work exceeded two hundred million dollars only thirty-one million of which was appropriated by the city. The remainder of this huge sum is raised by voluntary contributions. The Jewish and Catholic welfare work was singled out for especial praise in the report.

A study of the welfare work in a number of the great cities of the country revealed the fact that Cleveland, Ohio, with a budget of thirteen million dollars, had the best method for collecting and expending its money for social welfare. This is a great country, a rich country, but a thought of the poor who must have these huge sums expended in charity for them in order that they may exist, is proof that the economic arrangements in the nation need a complete reorganization. We ought not to need charity in a land so rich as ours, but an equalized opportunity by which every person would have a chance to be self-supporting and self-respecting.

Scientist Talks About Religion.—

A rally on behalf of religious freedom held in Unity House, Boston, Mass., was addressed recently by Professor A. Robert Milliken, a Nobel prize winner and director of the physics laboratory of the California Institute of Technology. In reporting the address of Dr. Milliken, the *Boston Herald* said: "Dr. Millikan classed the development of religion into four stages, beginning with pagan and barbaric forms of worship, on through the coming of Jesus, with a backward move following, in which religion became incrusted with superstition through which the life and teachings of Jesus had to shine, and so to the present and fourth stage. In this stage he declared that an utterly new conception of God came to man, a religion which was inextricably linked up with the increase in scientific knowledge and advance, the stage whose outstanding feature was the definite increase in the power of moulding environs, with probably limitless possibilities ahead in the use of the scientific method for the development of the human race. Religion today, he declared, was of two sorts—first, the dogmatic type, which he further divided into atheists and fundamentalists; and liberal religion, which in contrast to the others was that which kept its mind open and was capable of adapting itself to an ever-changing world, and," he concluded, "modern science walks humbly with the Lord its God." If the world could understand and adhere strictly to Dr. Milikan's definition of liberal religion, it would be a happier world.

NOTES-PERSONALS

Dr. W. A. Harper gave the baccalaureate sermon at Defiance College on June 13th. He also gave an address before the Defiance Alumni on June 14th.

Dr. J. O. Atkinson is to take two courses at Blue Ridge Missionary Conference this summer. Dr. Atkinson is being recognized as a leader among the mission secretaries of the country.

Rev. S. M. Lynam, editor of THE SUN's "Observatory," has given up his professorship at Bethlehem College to become pastor of our Church at Toronto, Canada. He will continue to write the "Observatory" for THE SUN, in which he is doing a fine piece of work.

THE SUN's editor, J. O. Atkinson, was summoned by wire to Cambridge, Mass., to the bedside of his son, J. O. Atkinson, Jr., Tuesday, the 8th, where the latter was in school at Harvard University. After a serious surgical operation, his son is reported as improving and is now thought by his physician to be out of danger. The editor hopes to be back at Elon College by Tuesday night of this week.

The minutes of the Southern Christian Convention and of the Woman's Missionary Convention have been printed and distributed. The endeavor has been to send a copy to each minister and layman, also to each member of committees of both Conventions. No doubt there have been some omissions, but any one sending a post-card addressed to THE CHRISTIAN SUN, will receive a copy. The supply, however, is limited.

The editor of THE SUN met by accident, and most pleasantly, on the train recently a good brother of the Church who, though not in touch with his local Church for some years, felt interested in the Orphanage, and the conclusion of our conversation was that he was ready to give a donation of at least $100.00 as a starter for a real library at the Orphanage. We learn from Bro. Johnston, the superintendent, that they have some books which are old and much worn and read, but that this donation means the beginning of a real library, and he is indeed happy for the children who are there. The name of the good brother who conceived this fine idea and is to make the donation will appear under the Orphanage report at an early date, with the desire that other names shall appear, following his, of those who shall wish to build up at the Orphanage a library of real worth-while books. This is certainly one channel of blessing and benefit to our children at the Orphanage, and we are indeed grateful to the friend we met and with whom for an hour we traveled most happily as we discussed together needs pertaining to our Christian cause and the work we are trying to do.

VISITORS AT WAKEFIELD.

The people of the Wakefield pastorate enjoyed a great feast May 30th. It was our annual get-together day in this charge. Dr. N. G. Newman preached the morning sermon, and I think it was one of the best I ever heard him deliver—it was great! Dr. Newman was at one time pastor of a part of these Churches, and it was a joy to all to have him come back and preach for us.

Following Dr. Newman's sermon, Dr. C. C. Ryan conducted a very fine Communion service, making it very, very impressive. Then came the lunch, and, as it is always characteristic of these good folk, there was more to eat than could be consumed, but all seemed to enjoy it.

In the afternoon, Dr. Ryan brought to the congregation a very stirring message, which is nothing unusual for him to do; it was great, and every one enjoyed it very much. Then Rev. H. E. Truitt spoke briefly on the Elon summer school. Then Dr. W. A. Harper spoke on Christian education. All of these addresses were well delivered and well received. We know that by bringing men like the above mentioned together always helps a field and gives the people a large and truer conception of a greater scope of work. We cherish the day when these men will be with us again.

L. C. CRUTCHFIELD, *Pastor.*

ALABAMA S. S. CONVENTION.

The Sunday School and Christian Endeavor Convention of the Alabama Conference met at Rock Stand on Saturday and Sunday, May 29th and 30th. On Saturday morning the main features were the business session, in which Rev. J. H. Hughes was re-elected president, and Carl Dollar elected secretary-treasurer. The president's address reviewed the things done the past year and told some of the needs for the coming year; and a talk was made on "Our Duty to Our College," by Rev. G. H. Veazey.

In the afternoon, Dr. Atkinson was with us and spoke on "Sunday School and Missions." His talk was the main feature of the Convention. The young people held an interesting session in the school building. Some of the subjects discussed in this session were "The Church and Young People," "Sunday School and Young People," "Evangelism and Youth," and "Missions and Young People." Some visiting members told us of interesting things that are being done in the B. Y. P. U. The young people decided to organize a mission study class in every Church and to raise a fund to be used in furthering Christian Endeavor.

On Sunday morning after Sunday School, Dr. Atkinson made a short speech, which was followed by a powerful sermon by Rev. G. D. Hunt, on the subject of "The Church."

We are looking forward to greater things the coming year.

CARL DOLLAR,
Secretary.

REV. HUNT CONDUCTS RALLIES.

Dear Bro. Editor:

It has been my good pleasure to attend all of the Woman's Missionary Rallies in our Conference, beginning with Mt. Zion, May 31st. It was great to be there and observe the faith and courage of these good women. Their zeal and devotion was an inspiration to me.

June 1st the rally was held at New Harmony Church. Here the rain interfered somewhat with the services, but a good crowd gathered and we had a fine meeting, presided over by Mrs. O. H. Orr.

June 2nd, the meeting was at Beulah Church. Here the rally was very well attended and a fine service. Mrs. Lois Melton presided over the meeting. Much enthusiasm was manifested in the discussions of the day.

The last rally, June 3rd, was held at Antioch, presided over by Mrs. V. E. Kitchens. This was indeed a fine meeting, good attendance and much interest manifested in all lines of work. It seems that our Church has waited a long time before giving the good women a chance to assist themselves in a missionary program. But they are equal to the emergency. I trust that something may be done to get the women organized in every Church, and may it soon be accomplished.

Dr. Atkinson was present at three of our meetings, but was summoned away to attend the funeral of Dr. W. P. Lawrence, of Elon College, and, therefore, could not attend the last meeting. We were all inspired by his timely and eloquent addresses, and we were saddened at his departure. We trust he may be able to come this way again at no distant day.

G. D. HUNT.

MEETING AT LANETT, ALA.

Dear Editor and SUN Readers:

I have not let you hear from me in some time through THE SUN. I am still living at Lanett, Ala., and am working hard trying to do something for my Lord. We have just closed a two-weeks' meeting here at Lanett Christian Church. Rev. J. D. Dollar did the preaching, and he gave us some great messages, and the people enjoyed them very much. The Church was greatly revived, and backsliders were reclaimed and sinners were converted and sixty members were added to the Church and there are more to follow next Sunday. It was indeed a great revival. I organized a band of workers a few months ago, and we held prayer meetings in the homes of the people and prayed for a great revival, and the Lord heard and answered our prayers.

I want to tell all of you pastors, when you want a revival in your Church, if you will get a band of your Church members to work with you and have about three months' prayer meetings in the homes of the people before the revival begins, you will succeed. I have never seen it fail yet.

Dear brother pastors, let us all pray more and work harder than we ever have for a great revival in all of our Churches. The people will accept Christ if we will hold Him up before the world. We must become burdened for lost souls, and we must lay this burden on the hearts of our Church members. When we meet and pray for lost souls God will save souls and add them to the Church.

Dear pastors, let us preach the full gospel of Christ and preach against sin in all of its forms, and keep ourselves unspotted from the world, and God will bless our Churches and make us happy.

Rev. J. D. Dollar is a good preacher, and if any of you pastors need help you will do well to get him to help you in your revival meetings. I am going to help Rev. S. D. Lankford at Enigma Church and at Vanceville, and I am going to help Bro. Carpenter at Mount Zion Christian Church and at Coves Grove. Pray for us, that God may give us a great revival at all of these Churches. I am expecting the Lord to be with us in these meetings and get to Himself great glory. God forbid that I should glory save in the cross of our Lord Jesus Christ.

H. M. GRAY, *Pastor.*

MT. OLIVET (R) REVIVAL.

Mt. Olivet (R), Virginia Valley Conference, has recently experienced by far the greatest spiritual awakening this Church and the people of the community have ever known. This revival began on Sunday, May 16th. While the series of evangelistic meetings closed Thursday night, June 3d, we are glad to say that the spirit of revival has by no means ceased to be manifested.

Rev. J. L. Early, Jr., of the M. E. Church, South, Bridgewater, Va., did most of the preaching—did all of it the first two weeks. Bro. Early is a gifted, spiritually minded pastor-evangelist; a man of great spiritual power, who preaches with wonderful effectiveness the old-time doctrines of sin, eternal punishment, repentance, faith in Christ's atoning death, shed blood, etc., regeneration, and eternal life and heaven.

Rev. M. G. Lilly, of Hinton, Va., a licentiate of the M. E. Church, South, did the preaching May 30th to June 2nd, and rendered very efficient service during the most of the meeting by doing personal work, conducting testimony meetings and otherwise assisting.

Then, too, Bro. A. S. Turner, a consecrated layman of the Presbyterian Church of Portsmouth, Ohio, and who spends his summers in the Mt. Olivet section, was with us and rendered very valuable assistance after the first week. Mr. C. Tusing, of Harrisonburg, Va., had charge of the singing a part of the time. Besides these, friends of the Mt. Olivet, East Point, Elkton and Swift Run sections, representing the Christian, Methodist, United Brethren and other Churches, favored us with good and appropriate special music from time to time during the entire series of meetings. In fact, this writer has never seen a finer spirit of Christian brotherhood and a more whole-hearted co-operation manifested any where than was shown by all the people of all the various denominations represented in the Mt. Olivet and the surrounding communities. Every one entered into the spirit of the services and worked as enthusiastically as though it had been his own meeting—better than many people often do.

Notwithstanding the facts that the nights were rather short and the people were busy working in the daytime, and although the McGaheysville High School held its commencement exercises during the time, the handsome and commodious structure which Bro. E. Herring gave to the local congregation a year ago was "packed and jammed" with overflowing congregations almost every night.

The social, moral and spiritual results of these evangelistic efforts have been marvelous—wonderful! The Lord gave us a veritable pentecostal outpouring of the Holy Spirit. This and the adjoining communities were deeply stirred. There were more than one hundred conversions and reconsecrations, many of these being people who came from a distance to attend the services. A very remarkable feature of this revival was the fact that the most of those who were converted or reconsecrated were adults. Many who are parents and grandparents who had never before made a profession of faith in Christ were genuinely transformed—all kneeling at the altar for prayer, praying for themselves, and giving ample evidence by their changed countenances and by bright testimonies and personal work subsequent to their conversion. This was an old-time spiritual revival; not a card-signing or whirlwind, "latest method" campaign. Forty-nine people—for the most part, grown people—united with the Mt. Olivet Christian Church as a result of this wonderful revival.

On Sunday, June 6th, the writer baptized thirty-five of the new members. Many of the new members are people who came to our Church from other Churches. So far, fifty new members have been received into Mt. Olivet Church this year; and we have the promise of others joining with us soon.

Heretofore, Mt. Olivet (R) was only a weak, struggling little Church, composed mainly of young people. Now, since the majority of the older people in the community have become Christians and united with the Church, we feel that the Church has been placed on a solid footing. Not only were there many conversions during the recent revival, but, as is almost always the case, the spiritual life of the entire Church has been greatly strengthened. Our Heavenly Father has been mighty good to us. To Him we give all the glory.

R. P. CRUMPLER.

Linville, Va.

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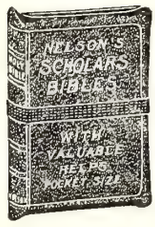

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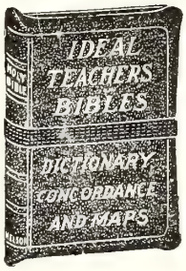

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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

HARD TIMES AND GREAT SOULS.

From every side comes the note of difficulties encountered in the work of the kingdom. Temptations are embodied in more subtle forms. There is a widespread and persistent effort to portray virtue as prosaic, if not positively stupid; and to paint vice as beautiful, alluring and thrilling. Then, too, life is keyed to such an exacting pitch. There are so many things to take one's time and engage one's attention. Those who are actuated by the noblest intentions find the time slipping away, leaving a host of good intentions unfulfilled. Moreover, there are evidences of grave weaknesses developing within the Church. A blighting apathy has stolen over large numbers of the membership. Many are entirely indifferent in the matter of attending the services of the Church. And of those who attend, many are developing a marked weariness over the persistent and insistent calls for service.

There is always a temptation in such a time to take the easiest way. There is a temptation to drift along on the strength of the momentum already acquired, and to wait for more favorable occasions for the putting forth of great effort. At this present time there will doubtless be many congregations as well as individuals who will be content to excuse their inactivity and indifference by calling attention to the difficulties in the way. But hard times are not entirely an unmixed evil. For out of them are born and developed the great souls, who not only overcome the difficulties of the times, but having conquered the difficulties in the way, they lead the people of God on to greater heights of righteousness, and to nobler achievements of service than have ever been dreamed of before.

The great souls of the Old Testament were invariably the product of most trying and hopeless times. Noah, the first preacher of righteousness, lived in a very evil age. Moses, the deliverer and law-giver, was called to his task when it looked as if the people were hopelessly enslaved. Samuel was born in a time when even the priesthood had fallen into evil ways. Every one of the prophets came with a flaming message to light up a dark and despairing day. Even the Master Himself was born at a time when the ship of righteousness was hopelessly becalmed. The same thing has been true throughout the Christian era. The Augustines, the Luthers, the Calvins, the Knoxes, the Wesleys, and all the great Christian leaders have been born in periods when the lamp was burning low and when it looked as if the forces of righteousness were to be completely overthrown by the forces of evil. If the times are as evil as many writers seem to think, then we may soon begin to look for the appearance of preachers and leaders of heroic stature and colossal faith.

For great faith is always the product of difficult times. The Bible tells us that we walk by faith, and not by sight. But it would seem that many of us will walk by faith only when we can no longer walk by sight. When times are easy, to use the common expression, men are prone to think that they are equal to the demands of the times, and there is little calling and relying upon God. Prayer is perfunctory, and service is of the earth earthly. But when the waves of difficulty appear overwhelming, then men are afraid to launch out upon the deep without God. And when men do begin to venture out with God, we always see the achievement of what has heretofore been considered impossible. If the times are hard, then they can only be met with increased effort. If the task is too big for our resources and strength, then let us invoke the help of Jehovah. There has never been a task too big for his strength, if there were men and women with enough faith to become workers together with him.

One does not like to dogmatize, but it may be that we have gone as far and accomplished as much as is possible with the sort of leaders that are produced in easy times. It may be that God is bringing us face to face with hard times, in order to raise up men of such faith, of such heroic confidence in God, and of such perfect willingness to place themselves and their all into the hands of God, that through them God can lead the Church to such achievements as the past or this present age has not dared to attempt. It may be that God is now, by the very difficulty of the times, raising up leaders that shall accomplish kingdom triumphs that we have not yet even dreamed of. History certainly records that at the times when it has seemed that God's forces were hopelessly outclassed, it was but the falling back of the skirmishers that the real battle might begin. And when God leads His hosts to battle, the issue is never in doubt.

OPPOSITION.

But for the conflicts of our life, we would doubtless be imbeciles, some of us any way. And so there has grown up the notion that opposition of whatever sort is good and wholesome. We are particularly told that man's conflict with nature has led to man's progress and development. And thereby hangs a tale.

There is no willful opposition to man on nature's part. The conflict we have with her is in the necessary effort to master her laws and make them our servants. Then her opposition becomes our strength. To oppose her laws is folly. To co-operate with her laws is highest wisdom.

But this is a far different thing from what the average man understands by opposition. A distinguished leader in our Church once publicly declared it has chosen service to put the brakes on his forward-looking brethren. Politics is unsavory, because, irrespective of the merit of a proposal, the opposition finds fault with it.

Dr. Cadman gave a good answer to a man who wrote him for advice. His wife was nagging him, he said, to the point of desperation. He felt he just must get a divorce. "No, don't," urged Dr. Cadman, "you and your wife just need separate vacations for a few weeks. Try that." He did, and it worked like a charm. The opposition ceased.

It is so easy to find fault, and so difficult to give helpful counsel. But it may be said, in a general way, that most of us thrive best on praise. Opposition causes us to desire to fight back, and this is war; it may be in miniature, but it is war just the same.

It has been found that this is particularly true in dealing with young people. Getting on with young Americans today is a real proposition. If some strong point in a youth's character can be found which can be conscientiously praised, and usually there can be, the offending young friend can be led around to sanity of life, conduct, and attitude. Out and out opposition always does harm, even though outwardly a victory is won. It is a peace achieved by force, which is no peace, but a solitude, volcanic, and destined to erupt at a most unexpected time.

Men should not think they are rendering God service and truly helping their fellows by opposing something. If we are born in the accusative case, let us change it to the vocative, and let the vocative be that of approval rather than that of opposition. It will be so much better for us and for our brothers to help in this constructive way. No Church ever prospered except through brotherly co-operation and good-fellowship.

W. A. H.

THE CHURCH IN A CHANGING WORLD.

ARTICLE IV.

One may deny the theory of evolution, but it is pretty hard for any rational person to blind himself to the fact. All life is constantly outgrowing its former state. The evolutionary process, the fact of development is everywhere in evidence. Old customs are giving way to new; old industries are giving way to new; old ideas are giving way to new; old philosophies are giving way to new; old institutions are giving way to new, where the old institutions are not willing to take on new life and adapt themselves to the new times. Within the past thirty years, scores of new philanthropical and social organizations have sprung up, simply because the Church has not embraced its opportunity for a larger life. The very life of the Church as an institution is threatened unless it takes on a new and larger life. Jesus was not referring to the institutional life of the Church when he said the gates of hell could not prevail against it. He was referring to the fellowship of the family of believers.

But thank God, the Church as an institution is already entering into the new and larger life. It is insisting that religion should be given room in every relationship in life. It is rapidly developing better methods of propaganda, and is seeking by every device possible to interest people in religion, and cause them to want to make the investment of faith.

No doubt, there will always be those who will oppose anything new—people whose eyes are in the back of their heads, looking at the past instead of the future. But the great rank and file of Christian believers will see to it that anything that makes people think about God and causes them to want to invest in Christian faith is legitimate for the Church to foster, such as accommodations for a social center, a gymnasium, a motion-picture equipment, club rooms, etc., etc. It takes time for religious prejudices to have their day and pass away, but they are bound to pass;

for, of all people, Christian men and women should believe the most sincerely in progress.

There was a time when it was considered wrong to have seats in Churches, it being thought that the comfortable position of sitting on a seat would take the worshiper's mind off God. I had the privilege of worshiping in a Church of that kind in Europe, where the worshipers had to stand throughout the service. But there are few Churches indeed today that do not have comfortable seats. Time was also when it was considered to be absolutely out of place to have a stove or any kind of heating device in a Church. Artificial heat for a house of worship was thought to be the devil's delight. Even within the past hundred years there have been congregations in our own country that protested against having a stove or fireplace in the Church, but allowed the worshipers to carry their individual "warming pans," as a sort of a foot-rest. And in some of the old countries, even to this day, no provision is made for heating the Churches. I worshiped in such a Church in Scotland one Sunday in December a few years ago, and the chill which I experienced convinced me that the devil was in the cold more than he possibly could be in a stove or furnace. But, though, years ago no Churches had provision for artificial heat, thinking that the comfort from such would detract from the spirit of worship; now practically all Churches of all denominations have their heating systems.

Again, time was when it was thought sacriligious to have a musical instrument in the Church. An organ or a piano, and especially a violin in a Church in those days would have been the same as giving the devil full sway. Some few Churches even to this day protest against the use of musical instruments in the program of worship. But the great majority of Churches—in fact, all the progressive Churches that are making an impression upon the life of the day—permit the use of musical instruments of every type in their program of worship. And if the Churches today would go clear back to the old custom of having no pews, no heat, no music, few indeed would be the worshipers, if any. All these devices have been adopted in the interest of making the worship of the Church attractive, and to make it easier to "sell religion," if you please; to cause people to want to invest in Christian faith.

Today we find a great many Churches that are opposed to bringing the motion-picture equipment into the Church. But hundreds of Churches are beginning to realize the wonderful possibilities of the motion pictures to promote religion, and to make people want to invest in Christian faith. The Catholic Church is realizing this great opportunity of religious education, and is spending millions of dollars, through the Catholic Art Association, dramatizing the great teachings of their Church and reproducing the same on motion-picture films, so that the films may be sent to every city and town where Catholics live. They show their pictures in public halls or in their parish houses rather than in the Church building. But protes'an's realize that if the motion pictures can portray the blessings of faith in such a way as to cause men to want to know God, and to want to serve Him, that such has a right to be shown in the Church, for that is the business of the Church, namely: to cause people to want God and to want to do His will.

The function of the Church is primarily to "sell religion to the community." The pastor is the head salesman, and every member of the Church should be a free lance advertiser, keeping constantly in mind that he should never lose an opportunity to advertise by his manner and attitude of life the grade of goods which is handled by the house he represents.

The whole Church should be alive to the proposition of denouncing sin and popularizing righteousness and justice. In short, the whole program of the Church is a program of salesmanship and service—first, get people to want to invest in the Christian faith and to get former investors to invest their personalities and talents more largely in the spiritual verities of life; and, second, to direct the combined power of all believers in right living, in a program of service to the world in which men live now. R. C. H.

LIBERTY (VANCE) CONFERENCE.

A special session of the Eastern Carolina Christian Conference met with Liberty (Vance) Saturday, May 29th, continuing through the evening of May 30th. The Conference was called to order Saturday at 2 P. M. by the president, Rev. H. C. Caviness. A small delegation of ministers, committeemen, and delegates was present. Dr. W. C. Wicker endeavored to make known the object of the called Conference. The president presented various things that must claim our careful and prayerful consideration if we are to go forward as a Church. The suggestion of consolidation among Churches when thickly settled was offered.

The president having declared all present members of the Conference, with the liberty to suggest plans, a lively discussion followed. Some thought the plan of consolidation ideal, as it would give the preacher time to do pastoral work and be a real pastor to them. Our Churches are served by devout men of God, who want to do their best for the Churches, but are so overworked with the number of Churches in charge they have no time for pastoral service. Others opposed this idea, and after several hours of deliberation, a committee was named. This committee was asked to get together and recommend to the Conference the best method whereby the problem might be solved.

Sunday, May 30th, at the close of the Sunday School hour, Dr. W. T. Walters briefly presented the college and its present needs; also the summer school at Elon College July 26th to August 4th, where any one might attend and be greatly benefited. The 11 o'clock hour was given to Rev. J. Lee Johnson, who brought a very deep message from the Word of God; theme, "The Christian's Hope." From beginning to the close he unfolded the word that gave new light on the Christian's hope. Bro. Johnson proved that our hope is not Christ, for a Christian already has Christ abiding within, and has no need to hope for a thing already obtained. Hope that is seen is not hope, for what a man seeth, why doth he yet hope? (Rom. 8:24.) Then, if Christ has been enthroned in heart and life, why should one hope for him? The Christian's hope is not salvation, for if ye have been saved by grace, through the atonement on Calvary's cross, why do you hope for salvation? The Christian's hope is not heaven, because heaven would not mean much to us if we did not have some possession there. Then the Christian's hope is His appearing the second time to claim his own. Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ (Titus 2:13). "If I go, I will come again and receive you unto myself, that where I am, there ye may be also," is the Master's promise. If He fails to come, what can we hope for? Bro. Johnson is one of our deepest consecrated Bible students, and his message was a revelation and inspiration to us. At this hour, Bro. Johnson, in a very timely and impressive manner, reminded the Conference that, as Rev. H. C. Caviness was our evangelist and work was scarce at this season of the year, we should take an offering for him. A free-will offering was then taken. In passing, we desire to urge all pastors to use our evangelist if possible. Those who desire the best evangelistic services will find in Rev. H. C. Caviness more than hoped for. May the active pastors be ever mindful of the fact that our evangelist has no means of support, only as we give him support. We highly recommend him to any field.

This brought the morning session to a close, and we gathered around the long table laden with refreshments, reminding us of God's goodness to us. At 2 P. M. we assembled in the house for a short business session. The committee on recommendations rendered the following report: "First, we recommend that all the strong rural Churches secure the all-time pastor, hoping that the pastor can arouse interest, get inactive members busy, thereby build up a strong force for Christ. Second, that the smaller Churches form associate pastorates, with the hope of consolidation in the future.

We regretted very much that our Mission Secretary, Dr. J. O. Atkinson, could not be here, and in his absence Rev. J. E. Franks was given the 3 o'clock hour; theme, "Christ as the Broken Loaf." In this study we were made to realize that Christ could never have filled His mission as the whole loaf. It was not until after He had been persecuted, rejected, forsaken, and finally His body broken in Calvary's tree, that He was enabled to say, "It is finished." Even so with Stephen, Peter, Paul, and all those down the ages that would live godly Christ-like lives must suffer to be broken. The spirit of pride must be broken and become humble, able to suffer persecutions, if we are to follow the Master's example. Bro. Franks truly lives what he preaches. At the conclusion of this service a Communion service was held, Dr. W. C. Wicker and Rev. J. W. Patton having charge of same. This was a very impressive part of the day's program.

At 8 P. M., Rev. H. C. Caviness brought the much-needed message of the hour, "Men's Responsibility to God, and His Money." In keeping with his rule of using double texts, he chose these for the hour: "For the love of money is the root of all evil" (1 Tim. 6:10); twin verse, "For the love of Christ constraineth us" (2 Cor. 5:14).

Bro. Caviness, under the power of the Spirit, proved that the love of money is the root of all evil. Since the time we were saved, bought with that awful price, if we had failed to render unto God the things that were God's, surely we had robbed Him. After realizing the true situation, we found ourselves "embezzlers," since no one could stand as one that had not robbed Him, and only a few who were tithing now. The evangelist said he was not surprised at the dry, parched earth in this section. He plead earnestly to let the love of Christ constrain us—to at least be honest with God. By the tithe (tenth), all beyond this we can give ourselves credit for giving. This message excelled any one we ever heard on this subject.

Oh, if our Church would wake up and be real stewards of God, our mission cause would not have to suffer longer. Awake! awake, for the call is meant for you. We are assured that this message was not in vain, as several say they will keep books with God hereafter. We trust that the whole lump will become leavened. We enjoyed so much having these dear people with us again, and while no definite plans were made for constructive work, the people are interested, and something shall be done.

In behalf of this Conference, we request every Christian to be much in prayer, that the Holy Spriit may lead and direct in all that may be said or done to open up the way by our next meeting wherein something may be done for the good of the Church and to glorify our Lord. Through His leadership, may we undertake great things for Christ and His Church.

MRS. R. J. NEWTON.

Henderson, N. C.

CONTRIBUTIONS

SUFFOLK LETTER.

June 6, 1926, was red-letter day in South Norfolk Christian Church. The new hundred thousand dollar Church, with forty rooms and an auditorium seating six hundred, was opened on that day with three full preaching services and full houses at each service. Hymns, prayers, Scripture lesson; anthem, "Ponder My Words," by the choir; solo, "Sometime, Somewhere," by Mrs. O. D. Poythress; anthem, "Trust in the Lord Forever," by the choir; a great sermon by Rev. W. H. Denison, D. D., of Dayton, Ohio, and a closing hymn, "Blest Be the Tie that Binds," and the benediction. The great congregation entered sympathetically and thankfully into this hour of worship; but, in addition to this holy hour, a great service was added. An offering and subscription was taken to help meet the demands of this great building, and the response to this call was not only liberal, but an example of generous giving. The sum total of cash, checks and pledges was more than fifty thousand dollars at the three services. The day will be long remembered in South Norfolk Christian Church.

At the afternoon hour, Rev. Leon Edgar Smith, D. D., pastor of Memorial Christian Temple, Norfolk, Va., brought a great message to a great congregation. The choir sung the anthem, "His Saving Grace Proclaim"; Mrs. L. W. Vaughan sang "Only a Little Way," and the congregation sang "Come, Thou Almighty King" and "Onward, Christian Soldiers." The offering was continued and the people continued the liberal financial support begun at the morning hour. South Norfolk Christian Church is not a rich congregation, but a liberal congregation, and that is the best kind. All giving some is better than some giving all. It was a service in which prayer, song, preaching and giving conspired to glorify God. Dr. Smith was at his best, and the congregation hung upon his words as a real message from God. Congregations could improve the preaching very much by regular and enthusiastic attendance and worship. It would be a poor choir or orchestra with only twenty-five per cent of the members present. Poor preaching is produced by poor attendance and poor attention.

At the evening hour the choir sang the anthem, "In the Silence of His Presence"; the choir and congregation sang "Day is Dying in the West," "Faith of Our Fathers," "My Faith Looks Up to Thee," and Pastor Poythress preached a fine sermon on "Our Faith in Thee." It was the close of a memorable day in which the community took part by their presence, their prayers, and their gifts. No such day has ever been known in that Church. It was the answer to their prayers, their plans, their labors and their gifts.

Monday night continued the Sunday celebration in what the program called "Christian Church Night," with song service led by Rev. J. F. Morgan, minister of Rosemont-Berea pastorate; and greeting from First Christian Church, Berkley, by Pastor John G. Truitt; greeting from Rosemont-Berea, by Pastor J. Frank Morgan; duet, by Revs. Morgan and Poythress; greeting from Christian Temple, Norfolk, by Pastor L. E. Smith; friendly words from Pastor Sawyer, of the Baptist Church, and congratulations and a few words from this pencil-pusher, and closing prayer by Rev. J. N. Cutchin.

W. W. STALEY.

ELON LETTER.

(Continued from Last Issue.)

As was stated last week, the deans and committees of the faculty handle the detail work. They keep written records of their transactions, and whenever they desire any item naturally coming under their jurisdiction to be considered by the faculty, a called meeting is held.

Mr. C. M. Cannon, who has served so many years as secretary to the president, has been designated as registrar, with particular reference to recruiting the student body and the certification of graduates to outside agencies. He has shown a splendid aptitude in his work.

Enlisting Our Constituencies.

The constituency of a college is made up of several times. I have already spoken of the relationship of the college to the students. There is the general public to be considered; also the Church, the alumni, and particularly the women.

I think that the general public is rather favorably disposed toward Elon. I think also that our Church is. The board of trustees are the direct representatives of the Church, and in their legal capacity own and control the institution and determine its policies.

The alumni of the college are represented on the board of trustees, but not through representatives of their own choosing. It would require an amendment to the charter of the college to permit the Alumni Association to nominate trustees in twice the number, from whom the board in session should select alumni trustees. I mention this matter for your consideration.

At the recent session of the Southern Christian Convention, a motion was made indorsing the idea of an advisory board of women and leaving to the board of trustees itself final action in regard to this matter. Several years ago, with your approval, we had a woman's advisory committee of local graduates of the college. We kept their names in the catalogue for several years and finally they requested that their names be dropped because they had found nothing to do.

However, there is a feeling on the part of certain women that they should be given a voice in the control of the college. Whether this should be done by electing women as trustees or through an advisory board, is a matter that will require your careful attention at this time.

The Cost at Elon.

Last summer I made a careful study of the cost of education at Elon College per pupil. From this study it was discovered that we pay for the education of each student $110.09 more than the student pays the college. This study also revealed that, while we lose $22.02 on each student course in the literary department, we lose $42.48 on each student course in the science department. An hour of instruction in the literary department costs $.259 per student, while the same instruction in the scientific department costs $.298. You can readily see, therefore, how wise the trustees were several years ago when they fixed the enrollment of the college at 400. It would be unwise to go beyond this limit until we have added endowment to cover the difference between what the student pays and what it costs the college for his education.

Present Tendencies in College Administration.

There are several pronounced tendencies in college administration today. I cannot cover them all, but may briefly set forth the major tendencies for your consideration.

1. *The Curriculum.*—We have been familiar with the elective system in colleges for many years. The tendency now is to require a student to select one major and three minors, pursuing the major for the entire college course and each minor for at least two years, and to make all other subjects freely elective. We have in our new catalogue not gone the full length, but we have endorsed the system of majors and minors, with certain requirements in addition which we consider fundamental. For example, every student is required to take the course in Bible I. Every student is required to take a course in history. Every ministerial student is required to study, in addition to the above requirements, a course in Church history and another in Church principles and polity. Greek is also required as a minor for ministerial students. Bible is required as a major for ministerial students.

Some colleges have introduced what they call "honor courses." At the end of the sophomore year students who have made a certain record in scholarship are allowed to select a field of knowledge in which they will do individual investigation and research. Regular classes are not required for them, and they may find it necessary to leave the campus and often the country in the pursuit of their specialty. It is found to be a very expensive method of instruction. It will be a long time before we shall attempt to undertake it at Elon.

2. *Laboratory Method.*—The laboratory method has been known in the colleges for many years, but as particularly applying to the scientific courses. The present tendency, however, is to include it also in the psychological, historical, sociological, and religious departments as well. It encourages initiative on the part of students. Our laboratory in Christian education at Elon is the first of its kind in an American college. I have been asked during the past year to present its work before the Council of Church Boards of Education in New York City, and before the biennial convention of the Disciples of Christ in St. Louis. In addition to this, we have had a stream of visitors from seminaries, universities, colleges, and various departments of the International Council of Religious Education, both State and national, investigating the work here. I may say, for your encouragement, that they have given their approval to our plan. Our building has been selected by Dr. Robert L. Kelly as one of fifty outstanding college buildings in the country.

3. *Practical Education.*—The tendency to make education vocational and practical continues to grow in our colleges. The old-time commercial departments are giving way to departments of business administration, and engineering courses are being demanded even in the smaller colleges. We are planning next year, with your approval, to continue our commercial department without giving college credit for its courses and to add a full professor of business administration. This is in accordance with the fundamental idea that underlies the denominational college, that it should prepare its alumni to function as Christians in any department of life.

4. *Athletics.*—I now speak of a very important tendency, and that is to put athletics under the control of the faculty. There is no tendency more pronounced in the field of college administration at this time than this. President Pritchett, of the Carnegie Foundation, vigorously comments upon alumni participation in intercollegiate athletics. He bases his criticism upon the results of an investigation into the condition of intercollegiate athletics in the colleges of the South. The excessive expenditure of money, commercialism, too great insistence on a winning team, "scouting" for athletes in preparatory schools, too great em-

phasis on the training of athletes, the tendency of smaller institutions to try to rival the larger ones in athletics, the overemphasis given by the alumni and the general public to the relative importance of athletics, the great newspaper publicity, and gambling are the abuses which he charges to the account of intercollegiate sports. A special committee of the Association of American Colleges has this to say:

"The colleges have outlived the days when intercollegiate athletics were but the amusement of the undergraduates, and the later days when they were the plaything of the alumni. We have reached the time when college athletics, intramural and intercollegiate, are recognized as but the final development of a system of athletic exercises for all students under the strict supervision and instruction of the faculty. . . . By faculty control is meant not merely the general supervision of students and of the games which a faculty exercises as standing in *loco parentis,* but specifically the control through faculty officers (professors or directors of physical education), or through committees, over the appointment or tenure of office of coaches, the making of schedules, the eligibility of athletes, and the expenditure of funds."

The National Collegiate Athletic Association has passed the following five recommendations:

"Control. Intercollegiate athletics should be entirely within the control of the faculty. The faculty may be aided in the details of management by undergraduates, and advisory bodies of alumni may prove helpful, but the last word in all matters should be with the faculty.

"Coaches. As in intramural games, so in intercollegiate, players should be taught by men of fine character, college graduates with the ideals a college teaches. Their appointment should be for at least a year. If appointed to a grade higher than assistant, they should have membership in the faculty. Their salaries should not be greatly in excess of the amounts paid teachers of similar grade in other departments, and in no case should exceed the highest salaries paid to professors in other departments.

"Finances. All receipts and expenditures for athletics should pass through the college treasury. Gifts from alumni or others for athletic purposes should not be accepted if there is any condition expressed or implied which limits the freedom of the faculty in matters of athletic personnel or policy.

"Abuses. Gambling by students should be rigorously repressed. To avoid the appearance of evil, members of the staff in physical education should not be sent out to solicit students. No scholarships should be promised except by the president, or a scholastic committee of the faculty.

"Eligibility. The migrant rule and the freshman rule should both be enforced, and the amateur rule also, so far as public opinion will support it; when it does not, the public should be educated on the subject."

The new system of coaching which the administrative committee has recommended for Elon next year is in accordance with the best thought and tendency in intercollegiate athletics. It is felt that with college professors giving part time to coaching, athletes will have a higher ideal and desire for scholarship and that the best qualities of character development will come from athletics.

In this connection, too, I should say that the North Carolina College Conference and the Southern Association of Colleges have taken very decided action relative to the control of athletics by the faculty as such.

5. *The Alumni.*—There is a growing tendency on the part of alumni of the colleges to contribute regularly to the current operating expenses of their colleges. The stronger universities have been enabled to escape heavy deficits in these latter years only through liberal gifts each year from their alumni. This is particularly true of Yale, Harvard, and Princeton. We don't have among our alumni many persons who have accumulated large sums of money. Most of our alumni are engaged in preaching, teaching, and housekeeping. However, I don't think you will find a more loyal group of alumni than our own. We should encourage them to organize local associations, to recommend and work for suitable students, and to contribute to the current expense account of the college each year. The alumni Association, as the official organization of the alumni, should be encouraged to initiate methods by which it can help the college in its larger work of ministry and service.

6. *Standardization.*—For a number of years now there has been a decided tendency on the part of certain voluntary agencies to erect standards for colleges, touching finances, preparation of faculty, equipment, and other items. The State Department of Public Instruction in North Carolina has virtually adopted the standards of the Southern Association of Colleges and Secondary Schools. We are anxious to meet the requirements of this agency for admission to their membership. From certain correspondence which we have had with this association's officials, I wish to make the following quotations:

"It is my opinion that the bonds of the Southern Christian Convention wipe out the debt of Elon College and leave an endowment of slightly more than $500,000, and that the college is free of debt."

"So far as I am personally concerned, I see no reason why the bonds should not be used in meeting the requirements of the association."

"The standards and regulations of all institutions applying for admission must have been in operation for a considerable time before they will be regarded as vital and permanent."

You will see from these quotations that we are headed toward ultimate admission to the Southern Associaion. We have the physical plant and equipment entitling us to enter. By using the S. C. C. bonds to offset the indebtedness and to increase the endowment, we are in line from this standpoint. The salary we are paying our professors and their professional equipment are the vital elements affecting our application for entrance at this time.

Dr. T. C. Amick attended the 1925 session of the Southern Association in Charleston, S. C. He had a very satisfactory interview with the Commission on Higher Institutions, and was encouraged to believe that our application will receive favorable consideration in the not very far distant future.

Of course, we could assume the attitude of indifference toward this or any other standardizing agency, but it would be with devastating effect upon our academic rating and also upon our student enrollment. Our alumni, too, would suffer in the public estimation, and Elon would be unable to render the increasingly large service which evidently it is her privilege to render and which it is at the same time the expectation of the public that she will render.

W. A. Harper,
May 24, 1926. *President.*

VALLEY LETTER.

My revival meeting season opened this spring with a good meeting at Concord. The congregations were better than usual. A good interest was manifested, and there were twelve conversions and eleven additions to the Church.

My next meeting was at Bethlehem. Here the congregations were rather small, and the meeting discouraging until the last night. Then there were seven conversions, among them a mother and her two children, and a man of eighty-three years of age. When I opened the doors of the Church the seven new converts presented themselves for admission, and along with them came seven others, some heads of families and all splendid people. I understand there are several others who expect to unite with the Church there soon.

Immediately after this meeting I hastened away to be with Rev. M. T. Sorrell in a meeting at Rocky Ford in our mission work in the mountains of Carroll County, Va., a brief account of which appears elsewhere in these columns. While trying to do my bit for the work in Carroll County, I was deprived of the privilege of officiating at four funerals and one wedding in my own field. Mail and messages from afar travel slowly in that section, and it was with real sorrow that I learned all too late of the calls that began to come to my home for me soon after I left. Bro. John W. Shiflett, a faithful member of Antioch, was one of the number. I preached his wife's funeral several years ago, and he had often told me that he desired that I perform a like service for him when the time came. I had often found congenial companionship and splendid entertainment in the Shiflett home years ago when I was pastor at Antioch.

At Mayland for months lay Sister Sarah Lohr suffering from a grievous affliction. Her death also occurred during my absence. It was my privilege to visit her occasionally during her illness, and I always found her trusting fully in the Lord for eternal salvation and bearing her affliction with Christian fortitude. Rev. R. P. Crumpler conducted this funeral service, and also that of Bro. Shiflett.

Sister Regina Gray, wife of Henry Gray, of Sedan, W. Va., died May 24, 1926, at the age of 71 years. She was a faithful member of the Timber Ridge Christian Church, and was held in high esteem by all who knew her. She is survived by her husband, one son and two daughters. Funeral services were held at Timber Ridge May 27th. In my absence, the services were conducted by Rev. Wheeler, of the Methodist Church.

Evan R. Johnson, for many years a prominent member of the Timber Ridge Christian Church, died at his home at Hook's Mill, W. Va., May 27, 1926, in the ninetieth year of his age. In the days of his strength, Bro. Johnson was a great worker in the Church. He is favorably known by a host of friends who regret his passing away. Funeral services were held at Timber Ridge May 30th, and in my absence were conducted by Rev. C. H. Anderson.

It was my privilege to attend the Southern Christian Convention at Durham, N. C., April 27th to 30th. It is always helpful to attend these Conventions and get information and inspiration, and a great pleasure to meet with brethren and friends.

Our Sunday School Convention at Leaksville, May 12th to 14th, was an excellent one. The attendance was good, though perhaps not the best we have ever had. Dr. J. O. Atkinson added much to the pleasure and profit of the occasion, especially from the missionary standpoint, as he always does. Other speakers also were especially good. Bro. Roy Larrick, of Winchester, is the president, and a good one he is, too.

I am now in a meeting at Timber Mountain, Hampshire County, W. Va. This will be my last meeting for this Conference year.

A. W. Andes.

Harrisonburg, Va.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

BY WARREN H. DENISON, *Secretary.*

GROUP STEWARDSHIP.

Every Christian has a tow-fold stewardship responsibility. There is first of all his individual stewardship of life—time, talent, property, business ability. All these are entrusted to us as stewards, and we are not to consider them as our own, but are to render an account of our use of them for God. Then we have a *corporate* responsibility. We are associated with others in the home, in business, in Church. We live in groups, work and worship and have responsibilities with others. We have certain responsibilities *as Churches,* and for which we must account. Among them are these on Church finances:

First, as only one-half of the members of the Church are helping to support the average local Church, the Church as an organization has a stewardship responsibility to the other half. The local Church dares not spare any reasonable Christian effort to teach and to plan to enlist those nongivers and to do it in such a way that their whole interest will be enlisted. The Church needs their financial support, and they need to give for their own sakes from every spiritual and financial standpoint. The Church should not neglect this corporate responsibility.

Second, only thirty-five per cent of the members, if your Church is the average Church, make any gifts of record to the general work of the kingdom, its missionary, educational, and other extension agencies outside of the local Church. The local Church has a corporate responsibility toward those other sixty-five per cent of its membership. It must teach, organize, and otherwise enlist them in the whole work of the whole Church. The needs are overwhelming for their assistance, and they need to have a worthy part in it just as badly as the work needs their help. There is a great need for the Church to feel its *group* responsibility to them and the kingdom work.

Third, the Church has a responsibility to enlist its membership in tithing. The Scriptures stress it. Tithing is not a method of securing funds, but is for basic spiritual purposes primarily, so that men will put God and the kingdom first in their lives. It is to help develop their worship. Young people have an inalienable right to be taught it as a character-builder. All people need to be tithers. There is a great ignorance on the subject. The people want to know about it. In stewardship institutes, more questions are asked about it than about any other subject.

Fourth, the local Church has a group responsibility to see that its financial records are faithfully and accurately kept; that all funds are properly credited and go for the purposes for which they are given, are carefully handled, reported, remitted and audited. Every Church has a group stewardship as to this vital matter of records, using and accounting.

In view of these reasons that a Church render a faithful stewardship in business and financial lines, there should be a department of stewardship and finance in the local Church, with a head, or chairman, to be called a stewardship secretary. With him should be several associates. It is better for these associates to be appointed by the official board, so that proper care be given to choose at least one from each department or major organization in the Church. Then the financial secretary, current expense treasurer, benevolence treasurer should be *ex officio* members of this department. The Church auditor may or may not be a member of the department. This department has four primary duties:

(A) Plan for and raise the local and benevolent budget of the Church.

(B) Train the entire congregation in Christian stewardship.

(C) Keep the congregation fully informed of the financial needs and conditions of the Church.

(D) Co-ordinate and simplify, where needed, the finance work in the several departments of the Church.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR MAY.

North Highlands, Columbus, Ga., $2.40; Mt. Bethel, Summerfield, N. C., 80c; Linville, Harrisonburg, Va., $4.81; Pleasant Grove, News Ferry, Va.; $4.39; Richmond, Va., $1.20; Windsor, Va., $19.86; Mt. Auburn, Manson, N. C., $5.35; Berea (Nans.), Driver, Va., $7.45; First, Portsmouth, Va., $6.97; Ocean View, Va., $1.88; Rose Hill, Columbus, Ga., $1.28; Wadley, Ala., $1.68; Salem Chapel, Walnut Cove, N. C., $1.00; Franklin, Va., $8.00; Newport News, Va., $7.06; Suffolk, Va., $12.50; First Church, Greensboro, N. C., $18.92; Rose Hill, Columbus, Ga., $1.60; Holland, Va., $10.00; Leaksville, Luray, Va., $1.95; Ether, N. C., $3.12; Norfolk, Va., $7.26; South Norfolk, Va., $7.34; Richland, Ga., $1.00; Shallow Ford, Burlington, N. C., $2.78; Bethlehem, Broadway, Va., $1.13; Liberty (Vance), Henderson, N. C., $5.46; Durham, N. C., $8.96; Oakland, Chuckatuck, Va., $5.00; People's Church, Dover, Del., $24.55; Providence Memorial, Graham, N. C., $3.75; Pleasant Hill (a) Liberty, N. C., $2.50; Wake Chapel, Fuquay Springs, N. C., $5.00; Randleman, N. C., $2.58; Bethlehem (Nans.), Suffolk, Va., $1.31; Winchester, Va., $3.88; Holy Neck, Holland, Va., $16.00; Dry Run, Seven Fountains, Va., $2.12; Turner's Chapel, Sanford, N. C., Rt. 5, $1.00; Ramseur, N. C., $5.32; Palm Street., Greensboro, N. C., $4.55; Auburn, Garner, N. C., $4.15; Antioch, Harrisonburg, Va., $5.59; New Lebanon, Wentworth, N. C., $3.78; Damascus, Chapel Hill, N. C., $4.00; Wakefield, Va., $2.65; Rosemont, South Norfolk, Va., $23.70; Mt. Pleasant, Over Hill, N. C., $1.75; Philaetha Class, Elon College, N. C., $1.00; North Highlands, Columbus, Ga., $2.14; Elon Community Church, N. C., $5.00; Liberty, N. C., $1.50; Parks Cross Roads, Ramseur, N. C., $2.50; Mt. Auburn, Manson, N. C., $1.14; Burlington, N. C., $60.57—total, $295.61.

While we are profoundly grateful to the schools named above for their liberal offering, and to the other schools which contribute monthly to missions, it is noted, with regret, that there are quite a few schools in the Southern Christian Convention not yet sufficiently interested in enlarging the kingdom and building up schools and Churches elsewhere to make a monthly contribution. It is devoutly hoped that many of our schools not already doing so will vote for and send us one offering a month for this most worthy and needy work of the kingdom.

Respectfully,

J. O. ATKINSON,
Mission Secretary.

EMERGENCY MISSION FUND.

Collections from May 1 to 31, 1926.

Belew Creek, N. C.	$ 8.00
Kite, Ga.	12.50
Hayes Chapel, Raleigh, N. C.	11.40
J. A. Denton, Raleigh, N. C.	5.00
Winchester, Va., Young P. Soc'y	40.00
Antioch Young People's Society	2.00
Leaksville (Va.) Woman's M. Soc'y	21.50
Winchester Woman's Missionary Society	14.20
Parks Cross Roads, Ramseur, N. C.	25.15
Leaksville, Luray, Va. (additional)	3.00
Oakland, Suffolk, Va.	15.00
St. Luke's Dover, Del.	3.00
LaGrange, Ga.	11.51
Newport News, Va. (additional)	8.50
Antioch, Harrisonburg, Va.	1.00
Poplar Branch, Jonesboro, N. C.	2.15
Lebanon (Lee County), Raleigh, N. C.	10.75
Monticello, Brown Summit, N. C.	24.41
Hank's Chapel, Pittsboro, N. C.	18.03
O'Kelly's Chapel, Durham, N. C.	10.00
Raleigh, N. C. (partial)	2.00
Zion, Moncure, N. C. (additional)	1.05
Whistler's Chapel, Quicksburg, Va.	5.00
Bennett, N. C.	3.45
Antioch (Warren, Elams, N. C.	11.25
Bethel (Wake), New Hill, N. C.	10.51
Pleasant Cross, Asheboro, N. C.	6.80
People's Church, Dover, Del. (add'l)	16.00
Glendon, Carbonton, N. C.	18.00
Amelia, Clayton, N. C.	2.56
W. H. Floyd, Abanda, Ala.	2.00
H. E. Foltz, Broadway, Va.	1.00
R. C. Myers, Broadway, Va.	1.00
Valley Va. S. S. Con., Harrisonburg, Va.	10.50
Miss Lydia Pickering, Va.	5.00
Mt. Gilead, C. J. Strickland	50.00
Turner's Chapel, Sanford, N. C.	21.00
Ebenezer, Cary, N. C.	6.00
Durham, N. C.	575.00
Liberyt (Vance), C. E. Society	5.45
Liberty (Vance), additional	4.00
Antioch, Windsor, Va.	61.17
Windsor, Va.	48.10
Bethlehem, Windsor, Va.	40.00
Isle of Wight, Windsor, Va.	20.00
Wakefield, Va., Ladies' Aid Soc'y (add'l)	5.00
Happy Home, Ruffin, N. C.	1.00
Pisgah, Wadley, Ala.	4.80
Brown's Chapel, Biscoe, N. C.	2.75
First Church, Norfolk, Va. (add'l)	6.00
Mt. Hermon, Smithfield, N. C.	4.60
Bethlehem (A), Altamahaw, N. C. (add'l)	1.55
Bethel (Caswell), Corbett, N. C.	5.65
East LaGrange, Ga.	2.25
Liberty Grove, Arab, Ala.	3.25
Arab, Ala.	4.75
Mayland, Harrisonburg, Va.	2.75
M. H. Thomas, Broadway, Va.	5.00
Total May collections	$ 1,206.79
Amount previously acknowledged	10,258.29
Grand total to May 31st	$11,465.08

Total May collections:

Emergency Fund	$1,206.79
Regular S. S.	295.61
Specials	1,252.07
Collections on pledge	30.00
Mountain work	135.35

Amt. check sent R. W. Malone, Treas. $ 2,919.82

J. O. ATKINSON,
Secretary.

THE CHRISTIAN SUN appreciates good wishes and intentions, and a subscription expresses both.

DISTRICT MISSIONARY RALLY.

Alabama Woman's Missionary Conference, first meeting of Woman's Missionary Rally, District No. 4, met with Antioch Church, June 3, 1926. The meeting was called to order by the president, Mrs. V. E. Kitchens, at 10 o'clock. Hymn, "I'll Go Where You Want Me to Go." Devotional by Mrs. H. C. Swint. Scripture lesson, Luke 10: 1-11. Prayer by Mrs. C. W. Carter.

Enrollment: Antioch, 7; Roanoke, 4. Reports from societies. District leader message by Mrs. V. E. Kitchens. This was fine. What our district is doing, by Mrs. G. L. Stephens. Address, "The Imperative Need of the Present," by Dr. J. O. Atkinson, Mission Secretary. He being called away, Rev. G. D. Hunt took his place, with a splendid address. Special offering, $7.50.

Committees: Nominations—Mrs. J. W. Lane, Mrs. C. W. Carter, Mrs. J. F. Beaird. Plans—Mrs. A. T. Landers, Mrs. Dock Brown, Rev. G. D. Hunt. Resolutions—Mrs. J. H. Swint, Rev. E. M. Carter, Mr. J. F. Beaird. Hymn. Adjourned for lunch.

Afternoon session called to order. Hymn. Devotional by Rev. E. M. Carter. Scripture, 2nd Psalm. Prayer, Rev. E. M. Carter. Reading, by Mrs. J. F. Brown. Introduction to our missionaries, prepared by Mrs. C. H. Rowland, and read by Miss Irene Tomlin. Sentence prayers were called for for our missionaries, led by Mrs. J. W. Lane; closed by Rev. G. D. Hunt, a number taking part. Address, "How to Interest Our Young People," by Rev. E. M. Carter. This was interesting and will be very helpful.

Presentation of goals, by Mrs. E. M. Carter. This being our first meeting, we had no district work. Hope to have greater work in the future. Discussion of problems in our societies, led by Mrs. C. W. Carter. Talk by several present.

Reports of committees: Nominations—This committee decided we keep our same officers for the next year (Mrs. V. E. Kitchen, president; Mrs. Warn Hood, vice-president; Mrs. L. H. Liles, secretary and treasurer). Plans and place—We, your committee, decide to meet with New Hope Church next year. Time of meeting to be decided by Mission Board. Resolutions—We, your committee on resolutions, submit the following resolve: That we express our greatful thanks to the society and Church of Antioch for their most generous and royal entertainment during the session of this Convention; that we aid in every possible way in the organization of a society in every Church within the district; that we keep in touch with the work of the Woman's Board through every available means, such as the Christian Missionary and the literature furnished by the Mission Board; that we express our sincere thanks to Dr. J. O. Atkinson for his most faithful and untiring efforts for the success of our work.

Closing hymn. Dismissed by Mrs. G. L. Stephens. All went home feeling glad of what they had heard and felt that day.

Mrs. V. E. Kitcken,
President.
Mrs. L. H. Liles,
Secretary and Treasurer.

RALLY AT MT. ZION.

District rally of Alabama Woman's Conference met at Mt. Zion May 31st. Called to order by President Mrs. E. M. Carter. Devotional by pastor, Rev. C. W. Carpenter. Welcome address, by leader, Mrs. W. C. Morris. Enrollment: Mt. Zion only society represented. Mrs. W. C. Morris, president, made encouraging report from her society. District leader's message, by Mrs. E. M. Carter. Introduction to our missionaries, prepared by Mrs. C. H. Rowland, read by Mrs. J. B. Swann and Miss Addie Belle Sledge. A chain of prayers for our missionaries, led by Rev. G. D. Hunt; closed by Rev. E. M. Carter. Address, "The Imperative Need of the Present," Dr. J. O. Atkinson. Special offering, $4.00.

Appointment of committees: Nomination—Mrs. J. S. Sledge, Mrs. J. B. Swann. Time and place—Rev. C. W. Carpenter, Mrs. Liles. Resolutions—Rev. G. D. Hunt, Mrs. W. M. Melton. Adjournment.

Afternoon session called to order by Mrs. E. M. Carter. Devotional, by Rev. E. M. Carter. Presentation of goals, Mrs. E. M. Carter. Address, "The Joy and Hope of Missionary Service," by Mrs. G. L. Stephens. Reading, "Making the Church Missionary," by Miss Nellie Rea Sledge. Discussion of problems in our society, led by Mrs. J. S. Sledge. Address, "How to Interest Young People in Missions," by Dr. J. O. Atkinson.

Reports of committees: Nomination—Miss Iva Hughes, president, Wedowee, Ala.; Miss Annie Hughey, secretary, Wedowee, Ala., were nominated for re-election. By motion, report was adopted. Time and place—Place, Mt. Zion; time, to be left to the board. By motion, report was adopted. Resolutions—We, your committee on resolutions, submit the following report:

1. That we express to the pastor, Church and Missionary Society of Mt. Zion our sincere thanks and gratitude for their kindness and hospitality during this session.
2. That we express our most hearty appreciation to Dr. J. O. Atkinson for his faithful service.
3. That the pastors co-operate with the women in an effort to organize a Missionary Society in every Church in Alabama Conference.
4. That our people be urged to pray earnestly for the mission cause, mission boards, and missionaries in foreign fields.
5. That more of our people subscribe to the *Christian Missionary* and The Christian Sun.

Report was adopted. Benediction by Rev. C. W. Carpenter.

Mrs. W. C. Morris,
Leader.
Mrs. G. L. Stephens,
Secretary.

A VISIT TO CARROLL COUNTY.

It was my privilege to spend from May 25th to June 4th with Rev. M. T. Sorrell in a meeting at Rocky Ford in our mission work in the mountains of Carroll County, Va. Congregations were good and the interest fine. I could not stay to the close of the meeting, but there had been nine conversions when I left.

Bro. Sorrell is doing a great work among the people in that mountainous region. Everybody seems to like him, and I heard many expressions of regret because he thinks he must leave them soon to complete his course at Elon College. Bro. Sorrell is a busy man among them, visiting in their homes, marrying the young, burying the dead, preaching two or three times every Sunday, distributing to the necessities of the poor, going to town in cases of sickness and death, starting balky cars and trucks, and in a general way making himself useful to the whole community for miles around.

In his work of educating and uplifting the community, he has been ably assisted by his wife and by Miss Margaret Morey and Miss Elsie Bray, and by others who preceded them. These helpers have been teaching day school and Sunday School, doing personal work, and helping in every way possible to advance the interests of the kingdom in that part of our Zion. Miss Morey feels that she is no longer physically able to do the work there, and is leaving about this time for her home in Pennsylvania. Her going will be a very great loss to the work there, and her place will be hard to fill, but I am sincerely hoping some consecrated, capable young woman can be found who can take up the work she is laying down. Miss Bray has proven herself to be a capable and consecrated worker there, and I am hoping she can give them many more years of service such as she has been giving.

Every field of work doubtless has its peculiar problems. There are problems in our Carroll County work which are not easily nor quickly solved. It will require time, labor, money and prayer to do the work that needs to be done there. Bro. Sorrell is seeking not so much to make a great show as to do real constructive work and lay a solid foundation for the future, and with this I am in hearty accord. Although our work there is scarcely more than five years old, yet I was told by several who are in a position to know that there has been a great improvement there educationally, morally and spiritually. I asked them to what they attributed this change, and without exception they replied, "To the Christian Church." It is a great work, a worthwhile work, and well deserving of a much more whole-hearted support than we have given it thus far.

We have two good Churches there now—Rocky Ford, near the foot of the mountain, and Elk Spur, on the top. There are at least four or five other places within a few miles around where we ought, by all means, to begin work and build Churches. Bro. Sorrell has been begged by people from some of those sections to come and begin the work, but before he can branch out very much beyond his present limits he will have to have re-enforcements in the form of workers and money from the home base.

My little study of the field there was a real pleasure to me, and has deepened the interest I have had in the work there from its beginning. Personal contact with the work there will, I think, awaken the interest of any one. Our investment there is yielding good returns, and yet we have only begun. May we hope and work and pray for better things in the days to come.

A. W. Andes.

Harrisonburg, Va.

FAREWELL SERVICE.

On Monday evening, May 31st, the members of the Earlston Christian Church held a farewell service for Rev. and Mrs. Wm. M. Jay, who are closing a successful pastorate of two years and nine months with their Church. Appropriate music and recitations were followed by fitting and appreciative remarks of the work accomplished during the pastorate by representatives of each department of the work. Rev. A. R. Turner, of the Methodist Church; Rev. J. E. Sheetz, of the Reformed Church; Rev. E. E. Spousler, of the M. E. Church, and Rev. King, of the Episcopalian Church, each spoke feelingly of their association with and appreciation of Dr. and Mrs. Jay. Following the program, refreshments were served to all present.

Dr. Jay has accepted a position as teacher in Elon Christian College, N. C. This is one of the best equipped colleges in the South and will give opportunity for great service in the future. Dr. Jay has won the esteem of not only his own Church, but of the Conference and his fellow-townsmen. He leaves with all bidding him their best wishes for success.—*The Everett Press.*

NOTICE.

Wanted a place to hold Eastern North Carolina Sunday School and Christian Endeavor Convention. Send invitations at once to J. Fuller Johnson, president, Fuquay Springs, N. C.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

THE SLEEP SHEEP.

BY ALICE M. N. WHITE.

Once upon a time there was a dear little boy named Paul. He was a very good little boy, except at bedtime.

Every night, Mother Dear would say, "Come, Paul, it's time to go to bed."

And then Paul would say, "But I don't want to go to bed! I'm not sleeply."

One day Paul's aunt came to see him. She came a long way and was going to stay two whole weeks. When bedtime came, Mother Dear said, "Come, Paul, it's time to go to bed."

And Paul said, "But I don't want to go to bed! I'm not sleepy."

Then Paul's auntie said, "Let me take Paul to bed."

She took Paul's hand and led him up the stairs.

"Oh, my, what a pretty room you have to go to sleep in," said his auntie, and she helped Paul to undress and then she heard him say his prayers and tucked him into bed and kissed him goodnight. "Pleasant dreams, little boy," she said.

"But I'm not sleepy," said Paul.

Then his auntie sat down beside him and she said, "Can you count, Paul?"

"Oh, yes, I can count—one, two, three, four, five."

"And do you know what a nice woolly sheep is?"

"Oh, yes; I have often seen them in the park."

"Well, if you shut your eyes and lie still, and think about nice white, woolly sheep jumping over the wall, and if you count them as they jump, I expect that tomorrow morning when you wake up you'll find that five nice white woolly sheep have jumped over the wall right onto your window-sill."

So Paul shut his eyes and lay still, and he counted, "One nice white, woolly sheep jumping over a wall; two nice white, woolly sheep jumping over a wall; three nice white, woolly sheep jumping over a wall, four nice white, wool—" but he never got any further, for—what do you think? He went sound asleep and slept, and slept, and slept, until the next morning when the sun peeped in his window and kissed him on the tip end of his nose.

The minute Paul opened his eyes he thought of the nice white, woolly sheep, and he looked on the window-sill, and what do you think? There were five nice white, woolly sheep that had jumped right over the wall onto his window-sill.

Paul dressed very quickly and ran to tell Mother Dear and Auntie about the five white, woolly sheep and then he had his breakfast. After breakfast, Paul went back upstairs and all the morning he played with the nice white, woolly sheep on the window-sill.

He was so busy that he could hardly believe it was lunch-time when Auntie came to call him, but he went down and had his lunch and then ran back to his room, and there was the window-sill just as he had left it, but the five nice white, woolly sheep were gone. They had jumped back over the wall.

Paul ran downstairs to tell his Mother Dear and Auntie about the sheep, and his Auntie said, "I guess they were hungry, too, but I expect they'll be back tomorrow if you lie still and count them tonight."

So when Paul's bedtime came and Mother Dear said, "Come, Paul, it's time to go to bed," Paul said, "All right, Mother Dear." And he took mother's hand, and went up the stairs and along the hall and opened his door.

And Mother Dear helped him undress and heard him say his prayers and tucked him into bed and said, "Good-night, dear little boy."

And Paul said, "Good-night, Mother Dear," and he shut his eyes and lay very still and counted, "One nice white, woolly sheep going over the wall; two nice white woolly, sheep going over the wall; three nice white, woolly sheep going over the wall; four nice—" but he never got any farther, for he went sound asleep and slept, and slept, and slept until the sun peeped into his wondow and kissed him on the tip end of his nose.

The minute Paul opened his eyes he thought of the nice white, woolly sheep, and he looked on the window-sill, and what do you think? There were five nice white, woolly sheep that had jumped over the wall right onto his wondow-sill.

After that, Paul always went to bed like a good little boy.

THE SNOWFLAKE TWINS.

BY M. WILMA STUBBS.

"Thank you, Golden-Locks, so much for our good breakfast. Mostly we don't need help—we were born in Winterland, you know. But when the snow is extra deep, it is thoughtful of boys and girls to furnish us with a meal of tasty seeds or crumbs. To repay you, we will tell you our story—you will like to hear it, I know.

"You may call us whatever you please, Snowflake or Snow Bunting, or just Snowbird, though we share that last name with another winter bird quite unlike us, the Slate-Covered Junco. See how, in our dress we match the winter fields—the brown of the weedstalks, the white of the snow, with glimpses of what will be a beautiful shiny, jet-black when we go North in our wedding suits.

"We like your snowstorms. When the wind whistles through the leafless branches and blows the snow in drifts, it seems to us as if it were meant for us to frolic with. Warm in our winter coats and quite used from babyhood to tempest and cold, we laugh at folks who think they must stay in the house in winter weather. All we ask is plenty to eat when the snow covers the seed-stalks.

"And now about our real home up in the Northland. We left it last fall because we shouldn't have been able to find food there in winter. But we shall go back in April or earlier. The place where one is born is always home, you know. It is a long journey. For, strange as it may seem, we were born, and our parents before us were born, only a few hundred miles from the North Pole. Now, you do believe we came from Winterland, don't you?

"But there is a summer even in Winterland. There are flowers and grassy fields and mossy tundras, there are birds and bees—and snow and ice, plenty of both. The sun shines far into the night; for a time there really isn't any night.

"Our homes are hidden in the moss or sometimes in crevices of the rock. They are made of dried grasses and are warmly lined with feathers. Usually there are four or five of us in a family. But dangers are many, and of our family only my sister and I lived to grow up and travel southward.

"You say you like our merry twitterings on a cold day. Come to the Polar North and visit us and we will sing for you a really beautiful song. We sing it up there in the spring sunshine, before the other birds have come, while the North is still ice-bound. And brave men you call Arctic explorers have heard it and have been cheered by it."

GRANDMOTHER'S WAY.

BY M. D. TOLMAN.

Oh, lovely wrinkles my grandmamma has,
And pretty white hair in curls,
And the pleasantest smile that ever you saw;
And I know that she loves little girls.

And grandmamma has the pleasantest room,
With flowers and pictures and books;
And she is as happy as she can be—
You can know it just by her looks.

So yesterday when I came home from school,
And was feeling quite cross and sad—
For, oh, I had missed in the spelling class,
And that always makes me feel bad!

I went right up to grandmamma's room,
The door was open a crack,
And I said, "Dear grandma," and then ran away—
But she called to me, "Alice, come back!"

So I told her all the trouble I'd had,
And the words that I couldn't spell—
I couldn't spell queue, and I missed on view,
And I couldn't spell dwell nor knell.

I couldn't spell biscuit, hard as I tried,
I couldn't get it right with the "u";
I spelled it with "i," and I spelled it with "k";
I think it's a puzzle, don't you?

Then grandmamma smiled, and almost laughed,
And she said, when she was young
She had the same trouble in spelling a word;
She said that her word was tongue.

She didn't see the use of spelling that way,
When t-u-n-g would do;
But she said she studied it over and over,
Until she had learned the cue.

And after she learned it she never forgot
To put in the letters just right;
And then, she said, to spell that word
Was always a real delight!

And so, grandma said, it is always best,
When we've anything hard to do,
To try and try, till we find the way—
I think she is right, don't you?

FAT MRS. MOUSE.

BY META O'CONNOR.

'Twas when the moon was shining bright
That sober Mrs. Mouse
Once spied a crack within the wall
And gnawed herself a house.

And through the open cupboard door
She'd jump upon a shelf,
And of the cheese and pies and cakes
She'd freely help herself.

She grew so fat that Mr. Mouse
Would sit and laugh and tease,
When through the small door of her house
His wife tried to squeeze.

So while she shook her head she sighed,
"I see it is no use,
I'll have to let up on the cheese;
I really must reduce!"

The report of the president of Elon College deserves a careful reading by every one interested in education, and especially if interested in Elon College. It points to the changes taking place in college development which the present-day college must meet. This report was started in last week's SUN and is completed in this issue.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

June 27, 1926.

Review—What We Have Learned from the Book of Genesis.

Golden Text: "We know that to them that love God, all things work together for good, even to them that are called according to His purpose." —Rom. 8:28.

Devotional Reading: Heb. 11:22.

We have been studying lessons during the past quarter from the book of Genesis. These lessons were made up for the most part from stories which came from a period many centuries removed from our own era, and they concern men who lived under circumstances much different from our own setting of life. But there is an element in these simple, and in some cases, child-like stories that has insured their preservation and given them abiding value. They deal with certain fundamental principles in regard to God and man, and life and duty and sin that have given them not only an appeal, but a power in human life. No matter how far we may go, we can never outgrow these stories, for back of and underneath them all there are the basic facts of life. As Dr. W. H. Bennett in his introduction to the book of genesis in the New Century Bible, says: "It is the human, the representative character of these narratives which have preserved them, and procured for them a place in Scripture. Many generations felt that they expressed real experiences, and, therefore, handed them on as their own testimony also to the righteousness and love of God." In this review we will simply emphasize a few of the more important truths from each lesson. We will begin at Lesson II, for that is the first lesson taken from Genesis.

2. *The Story of Creation.*

A. God created the world.

B. Man is the crown of creation and was created in the image of God.

C God had purpose in the creation of the world.

3. *The Beginning of Sin.*

A. Sin is disobedience to divine commands.

B. Sin has power to make us tempt our fellowmen.

C. Sin robs a man of happiness which God has made possible for him.

4. *The Story of Cain and Abel.*

A. Keep thy heart with all diligence, for out of it are the issues of life.

B. True worship is a matter of spirit.

C. A man is responsible for his fellowmen.

5. *God's Covenant with Noah.*

A. Sin eventually reaps a tremendous toll.

B. God enters into covenants with those who trust Him.

6. *Abram and the Kings.*

A. A true Christian cannot be really at ease when his fellowmen are in need.

B. Tithing is God's approved way of acknowledging stewardship.

7. *Abram and the Strangers.*

A. Hospitality is an opportunity to unsuspected possibilities.

B. One righteous man may be the means of saving a whole community.

C. God appears unto His children in ways adapted to their understanding.

8. *Isaac and His Wells.*

A. The way of peace is the way of God.

B. Riches need not be a barrier to entrance into the kingdom.

9. *Jacob at Bethel.*

A. God is often found in unexpected places.

B. Man has immediate access to the spiritual world.

C. A vision of God brings corresponding obligations.

10. *Jacob and Esau.*

A. To err is human, to forgive is divine.

B. Those who often seem worst have much of the good in them.

C. A man's past always finds him out.

11. *Joseph's Fidelity.*

A. Obstacles and handicaps cannot permanently keep a man of purpose down.

B. God overrules the sinfulness of man to work out His purposes.

C. Faithfulness in what one has committed to him is one of most dependable factors in success in life.

12. *Judah's Plea.*

A. Unsuspected heroism and sacrifice are often revealed in crisis of life.

B. The innocent suffer with the guilty.

C. As oft as a man repents of his sin, so oft ought he to be forgiven.

CHRISTIAN ENDEAVOR.

June 27, 1926.

Topic: "What May Japan and Korea Expect from Christianity?"—Mic. 6:6-8.
(Missionary Meeting.)

Some Bible Hints.

All peoples are religious at heart and want to know how to find God (v. 6).

God Himself is man's greatest treasure, and man is willing to do anything to possess and please Him. Witness what the heathen do (v. 7).

Other nations may demand justice first of all. If we do not give them all, all else is vain (v. 8).

A Christian nation would "walk humbly" and leave arrogance and boasting to others. Are we Christian in this sense? (v. 8).

Suggestive Thoughts.

Many Japanese students, as they look on un-Christian American life and industry, give up their faith. They have a right to expect better things of us.

Foreigners find here great philanthropy. Hospitals, homes, refuges, and so on. Good! But, they ask, why are these things necessary? Why not live so that they are not needed?

Japan has learned from Christian nations the secret of work and material organization. She has not taken, as she should, their ideals, their faith, which create the prosperity she desires.

Japan and Korea may expect from Christianity a new way of life, the Christ way. We can help by living that way in our dealings with them.

A Few Illustrations.

Christianity implants ideals of independence and democracy. Japan has independence; Korea not yet. But nothing can hinder its coming.

Japan, we are told, has planted all over Korea houses of ill fame. Christianity must clean up this evil and lead Korea to high ideals.

New power. It is not enough to know what is right. We must have power to do it. Only Jesus can give that power. Neither Japan nor Korea can rise without the Christian power.

Both Japan and Korea need to learn the Christian lesson of love. All nations need this. Then all persecution in Korea would cease and a new spirit would arise.

To Think About.

Why do people interpret Christianity from what they see in us?

What are Japan's and Korea's greatest needs?

How is Korea receiving the gospel?

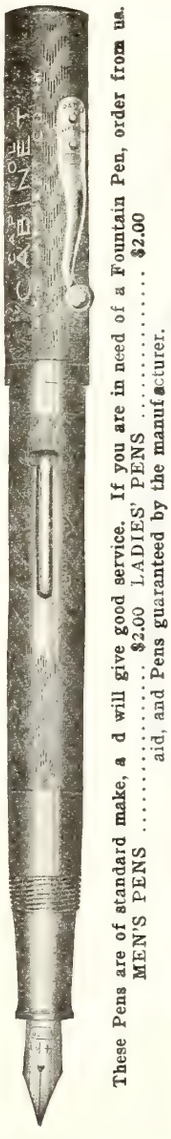
A Cluster of Quotations.

A Japanese woman said of a sister who was a Christian: "My sister has no money and no beautiful clothes as I have, but I envy her the peace of her eyes."—*Maude Soper.*

Even the Emperor of Japan declares that the once-forbidden Christianity is a great benefit to the people. It raises the level of morality.—*Irvin H. Correll.*

A Korean woman had stolen little pieces of cloth. She was converted, and worked hard to be able to buy a whole roll of cloth to give to the person from whom she had stolen. A changed heart was the cause.—*H. Roswell Bates.*

Korea! Nowhere in the world is there a more marked illustration of the vitality of the truth, the joy of the believer in Christ, and the value of personal work for souls. The gospel is light.—*Arthur Judson Brown.*



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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

MONDAY.

SELFISHNESS AND ETERNITY.

"Now, we . . . ought to bear the infirmities of the weak and not please ourselves."—Rom. 15:1-2.

"He that giveth to the poor shall not lack; but he that hideth his eyes shall have many a curse."—Prov. 28:27.

"It is possible to live such a meager life on earth that living has in it no deep satisfaction.

Life can easily be made a burden and a bore. When one lives solely for himself and remains ignorant of the joy of living for others, the vision of such an existence indefinitely extended fills the soul with terror. In order to enjoy the prospect of living forever, one must live day by day like an immortal. It is those who live most as Jesus lived who look forward with brightest anticipations to the life beyond the grave. Paul had tasted so long the joys of companionship with Christ in self-sacrificing work that he was eager to enter upon those completer satisfactions which he knew must come from still closer companionship with Christ in the spirit world."—*Jefferson, of New York.*

Prayer.—Dear Heavenly Father, forbid that we shall become so absorbed in self that we shall be oblivious to or ever forget consideration for others, but show us how to study the welfare of others and make every relation a consideration or courtesy that makes for their betterment and unto edifying. In Christ's name. *Amen.*

TUESDAY.

HOW TO BELIEVE AND REALIZE IT.

"With the heart man believeth unto righteousness."—Rom. 10:9.

"The righteous shall live by faith."—Gal. 3:11.

One cannot believe in immortality simply by an exercise of the will, nor can one wish for immortality simply by wishing that he could wish for it. The only thing to do in this case, as in every case, is to do right, to perform one's duty day after day with fidelity, to seek for truth, and to accept it just as rapidly as it becomes clear. He who does this is moving in the right direction. He is moving toward the light. He may be for a while in darkness and may often stumble, but if he is sincere and perseveres, he will some time, somehow, come out into the light. Even should he die before the light falls upon his eyes, he will have on the other side of death the glad surprise of entering into unanticipated joy which God has prepared for His children.

Prayer.—Dear Father, thou art our helper. Give us faith, that we may not fear. Send us forth to do righteousness, that our faith fail not. In Christ's name. *Amen.*

WEDNESDAY.

DIFFICULTIES IN BELIEVING, AND HOW TO OVERCOME.

"They were not able to enter in because of their unbelief."—Heb. 3:19.

"He that believeth on the Son hath eternal life."—Jno. 3:16.

"Belief cometh by hearing, and hearing by the Word of Christ."—Rom. 10:17.

For centuries the deepest thinkers have felt that another life is necessary to make this life intelligible and rational. But many find difficulties in a firm belief. There are so many inequalities and unsolved problems here, so many injustices and unredressed wrongs, that it is difficult to retain one's belief in the righteousness of God unless there be another world in which all things are set right and human existence is completed. If there is nothing hereafter to believe in, everything ends up wrong. God is unjust and "we are of all men most miserable." The world is ephemeral and the universe a riddle.

But we have the crowning evidence of the immortality of the soul in Jesus, who had no doubt of the life beyond. He was sure of it, and He was equally sure that His followers, like Him, would rise again also. By His resurrection He made us know that the grave is not the end.

Faith in this is secured only by the turning of ourselves to the mind of God and allowing His spirit to come into our hearts. No one who has trusted Him has ever been disappointed.

Prayer.—Our Father, help our unbelief, but lay our all on Thee. Turn our minds and hearts to Thee and make us like Him. For Jesus' sake. *Amen.*

THURSDAY.

TEMPTING GOD.

"They tempted God and limited the Holy one of Israel."—Ps. 78:41.

In our own weaknesses and limitations we are inclined to limit the power of God to our own sphere of thinking, thereby tieing His bonds by ascribing bunion fetters to Him. The Scriptures teach us that we are not to do that way. Christ says that what is "impossible to man is possible to God."

We think that some sins are so heinous that they are unpardonable, forgetting that God's lovingkindness and mercy is not bound by human standards, and that He would clasp hands with the vilest sinner who comes to Him.

We do not pray for things sometimes because we cannot see the possibility of an answer. But Christians of faith do not thus limit God's power.

Prayer.—Our Father, if it is faith that is needed that we may cast our souls beyond human limits and find out God, O give us that faith. Overcome evils, drive away our clouds and doubt, and fill us with Thy truth. *Amen.*

FRIDAY.

WORKING FOR GOD.

"How is it that ye sought Me? Wist ye not that I must be about My Father's business?"—Luke 2:49-51.

The fundamental business of Jesus was not in the carpenter show, although that was an honorable trade. The work for which He had come into the world was not primarily that of making houses, yokes, tables and chairs. This was the work of Joseph, and it was worthy and useful work. Jesus was there in that little shop until He was about thirty. He carried forward the work faithfully, but carpentering was not His fundamental business. God had given Him some work to do, and He was some day going to take it up in earnest!

Now, all of us are like Jesus—at least in one way. We have a business by which for a time we are engaged. It may be carpentering, or selling, or working in some of the professions. This is the way we earn our daily bread, our living. But whatever our worldly business may be, each of us has a fundamental business, the business of serving God.

What is this fundamental business? I think we can put the fundamental business of Jesus into two words—helping folks! The great thing about this fundamental business is that our work in it goes on forever. Look at Jesus! The carpentry work He did is lost and gone. But the help He has given and is still giving to folks will go on forever!

So with us—our fundamental business is to do what Jesus did—to help folks! That is the Father's business, of which Jesus spoke. The end and purpose of our living is helpful service for the largest number. The business which deserves our best attention is that which ministers most to the souls of other people.

Prayer.—Lord's Prayer, all the circle joining.

SATURDAY.

GROWING A PERSONALITY.

"I am come that they might have life, and that they might have it more abundantly."—John 10:9-16.

This verse is a good definition of the purpose of Christianity. Its major business is the production of a full, rich life. Life itself is a product of growth. It is constantly changing, and herein is encouragement. In our Christian thinking, "abundant life" is the goal of education and experience. That man is really educated who has developed a rich life.

In our better moments, we all make great plans for our lives. We are full of good intentions. If we "keep life's rendezvous," we must always look ahead and keep our purpose sharply in mind. What do we expect to become as the years go on? If we try to visualize ourselves, as we shall be in ten or twenty or thirty years, what quality of personality are we seeking? We know that God's purpose for us is an "abundant life," but with His purpose we must co-operate.

This will take courage. Samuel Johnson was right when he said: "Unless a man has that virtue, he has no security for preserving any other." No coward ever develops into a sturdy Christian personality. And one must cultivate the inner life.

Prayer.—That we may share in this abundant life, and follow the example of the Master in bringing others into the fold.

SUNDAY.

THE INDWELLING WORD.

"Let the Word of Christ dwell in you richly."—Col. 3:15-17.

Let the word of Christ make its home in your heart. We are to treat it, not as a stranger, nor as a casual visitor. It is to dwell in us. This involves familiarity with the Scriptures and a friendliness to the only infallible rule of faith and practice; let nothing take the Book from you. It is the instrument God has given through which He speaks to men—a channel which carries into our lives the enlightening and energizing grace of our Lord. It came by inspiration and is profitable for doctrine, reproof, correction and instruction in righteousness, that we may become perfect, thoroughly furnished for every good work. It is to guide our lives, to control them and make them to become all they ought to be.

This calls for faithful ministers of Christ, fitted to preach that which is able to make sinners wise unto salvation, and capable of building up the Church in the faith. It demands the type of teaching in the Sunday Schools that opens the

(Continued on page 13.)

Christian Orphanage

Dear Friends:

You will notice we have reached and passed the eleventh rung in our ladder for the year. More than one-third the way to our goal for this year. Isn't that fine?

The Christian Orphanage is very much in need of 150 opera seats for our auditorium. For a number of years our auditorium has been used for a school room and filled with school desks, and when we made arrangements to send all of our children to the graded school we had to furnish our desks, and that leaves our auditorium empty. If we had it seated we could have religious exercises for the good of the children. We can seat it for $450,00. Where is the big-hearted man who will seat it for us? It will be a blessing to 110 little children every day. Who will be the first one to mail us a check?

The following has been sent in since our last report: Class 5, First Church, Burlington, N. C., 1 dress, 1 pair of shoes; Class 11, Mrs. E. L. Gray, teacher, Waverly, Va., 8 dresses for Easter; Ladies of the United Christian Church, Lynchburg, Va., 16 dresses, towels, pillow cases, 14 suits, 14 pair overalls, 4 blouses, etc.; Bethlehem Christian Church, 1 quilt; Mrs. A. M. Johnson, Norfolk, Va., 1 suit; Woman's Missionary Society, Dover, Del., 3 dresses for girls; Mrs. H. E. Hurdle, Berkley, Va., 4 dresses, 4 blouses; a friend, Steeds, N. C., 1 featherbed, 7 quilts; Mrs. Ben T. Holden, Louisburg, N. C., 2 white middy blouses; Mrs. Nannie Parrott, Newman, Ga., 16 blouses, 53 dresses, 43 pairs of underwear; Mrs. H. W. Philipps, Hardeeville, S. C., 19 suits, 4 pair underwear, 3 pair overalls, 1 hat, 2 caps, 3 pair shoes; Mr. J. P. Montgomery's Class, Burlington, N. C., 6 dresses, 4 pair underwear, 2 pair socks, and 1 hat.

CHAS. J. JOHNSTON,
Superintendent.

REPORT FOR JUNE 17, 1926.

Brought forward		$10,915.04
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Main Street, Durham		5.00
Eastern N. C. Conference:		
Oak Level	$ 1.75	
Catawba Springs	5.55	
Plymouth	5.56	
Turner's Chapel	1.27	
		14.13
Western N. C. Conference:		
Ramseur	$ 12.83	
Parks Cross Roads	1.86	
Pleasant Hill (A)	2.60	
		17.29
Eastern Virginia Conference:		
First Church, Norfolk	$ 5.88	
Ocean View	2.00	
Suffolk	25.00	
		32.88
Valley Va. Central Conference:		
High Point S. S.	$ 1.55	
Dry Run S. S.	6.64	
New Hope	6.00	
		14.19
Georgia and Alabama Conference:		
Lanette	$ 6.15	
North Highlands	1.74	
Vanceville	2.71	
Pisgah	2.00	
		12.60
Alabama Conference:		
Wadley		1.34
New Building Fund.		
Mrs. M. E. King, Burlington, N. C.	$ 1.00	
Maude Elkins, Burlington	5.00	
		6.00
Easter Offerings.		
Newport, Valley Va. C. C.	$ 5.83	
New Hope, Valley Va. C. C.	17.00	
Centerville, Eastern Va. Con.	3.00	
		25.83
Special Offerings.		
R. B. Wicker, support of child	$ 15.00	
W. A. Roscoe, support of child	15.00	
Bennett, Children's Day offering	5.10	
Salem Chapel, Memorial Day	25.00	
		60.20
Grand total		$11,104.51

FAMILY ALTAR.

(Continued from page 12.)

Word. It requires individual study of the Scriptures, in recognition of the fact that its messages are revelations of Christ's personal will to you. The more you welcome the word of Christ to make its home in you, the more fully will you experience the blessedness of His fullness.

Prayer.—That all may be led to consecrate our lives to the highest and best purposes, and that the young may early be led to make their lives tell for usefulness and helpfulness.

CLAUDE RICHARD CLARKE.

By some unaccountable accident to his car, Claude Richard Clarke, thirty-three, was instantly killed near Windsor, N. C., May 24th. For several years prior to 1916, Claude was a faithful member of my Sunday School class of nine young men at Wakefield, Va. Soon thereafter he accepted Christ publicly under preaching of Evangelist Victor Lightbourne, and joined the Methodist Church. He remained true to his profession and to the Church, intending shortly to remove his membership to Norfolk, Va., where, since 1922, he was associated, as traveling salesman, with the business of his brother-in-law, T. O. Gwaltney, Jr.

Claude's life of unstinted service to others attested the genuineness of his Christian character. He served twenty-one months in camp and overseas during the World War. June, 1924, he married Miss Louisa Glassel, daughter of Dr. Robert Glassel, Bowling Green, Va. As a loving husband, a dutiful son, and affectionate brother, he was a worthy example of young manhood. Memory of his youth, when, by their side until 1922, he was daily their hope and inspiration and joy, with assurance that God called and owned him even in this life, will be the precious consolation of his parents, W. R. and Mrs. Clarke, of Wakefield. And to his wife, through the very spirit which was his—a legacy than which there could be none more cherished—with gratitude for the nearly two years of blessed companionship, will come peace and resignation.

"God occasionally shuts one door, that He may open a hundred other doors," in order to bring outside ones into His fold. Through this dispensation, may the saving power of God's grace fall upon many young lives.

Interment was at Wakefield, Rev. Mr. Ritter, Baptist, by whom Claude and Louisa were married, conducting obsequies. Dr. W. D. Harward was called to assist. The five sisters and two brothers all were present. These, with the wife, parents, and innumerable other connections and friends, paid loving floral tribute.

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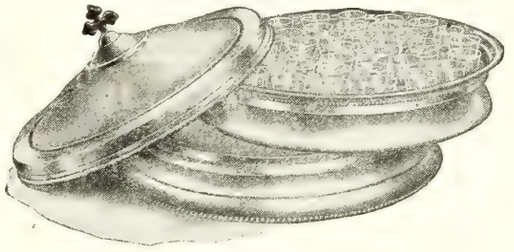
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlockink, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**

SILVER-PLATE.

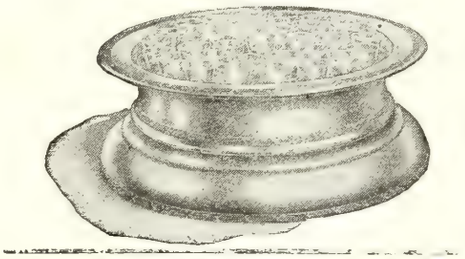
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
Cover No. 5—Silver-plate; fits Tray No. 85	**16.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**

Bread Plate No. 3—Narrow rim	**9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

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OBITUARIES.

SKINNER.

Javan W. Skinner was born January 31, 1851, and quietly passed away May 9, 1926, at the home of his daughter, Mrs. A. W. Faison, Dendron, Va. He leaves to mourn his going five daughters and one son—O. L. Skinner, and Mrs. A. C. Gregory, of Florida; Mrs. A. W. Faison and J. R. Bishop, of Dendron, Va.; Mrs. C. B. Lovelace, of South Boston, and Mrs. D. F. Jackson, of Norfolk, Va., besides a host of friends and other relatives.

Funeral services were conducted by his pastor and Dr. W. D. Harward, assisted by Rev. C. H. Williams, of the Methodist Church, and S. Y. Craigg, of the Baptist Church. Interment was made in Cypress Chapel Cemetery, Revs. J. W. Roberts and W. W. Staley taking part.

He was a citizen of high rank, and a favorite among his friends, a kind and devoted father, a true and faithful Christian. He was a member of Cypress Chapel Christian Church for quite a number of years, later in life moving his membership with him to Dendron Christian Church. A beautiful life has gone out. Let us work to enter into that rest, which he appeared to be entering so beautifully when he left us.

W. B. FULLER.

McDUFFIE.

Malissa Ellen Bailey, daughter of the late John and Elizabeth Bailey, was born December 22, 1869, and died rather suddenly May 29, 1926, age 56 years, 5 months and 7 days. She was a member of a family of eight children—six boys and two girls. At the age of sixteen she united with the Methodist Church at Eagle Springs, and remained a member until the end.

On September 8, 1891, she was married to M. C. McDuffie, and to this union was born five children. Mrs. McDuffie was a regular attendant at Big Oak Christian Church. She showed her love for her Master by the interest she manifested in the young people, who loved her so much.

She is survived by her husband and three children, three stepchildren, seven grandchildren, nineteen step-grandchildren, four brothers and a host of friends. She was preceded in death by her parents, two brothers, one sister, two children, one grandchild.

The funeral was held from Bensalem Presbyterian Church, in the presence of friends and sorrowing relatives, Sunday afternoon at 2 P. M., and the body placed in the family plot of the cemetery under a mound of flowers. May God's richest blessing come upon those who weep.

C. E. GERRINGER.

DENSON.

Mrs. E. T. Denson was born May 1, 1875, and died June 5, 1926, age 51 years, 1 month. Mrs. Denson's husband preceded her to the grave more than three years ago. She leaves behind to fight life's battles all alone save with the help of her Master, three children. She also leaves three brothers and three sisters.

Mrs. Denson has been a member of Burton's Grove Christian Church for many years, and was always loyal so far as she was able to be. Her body was laid to rest in the family plot of the cemetery near Burton's Grove. Services were conducted by the writer. May God bless the family.

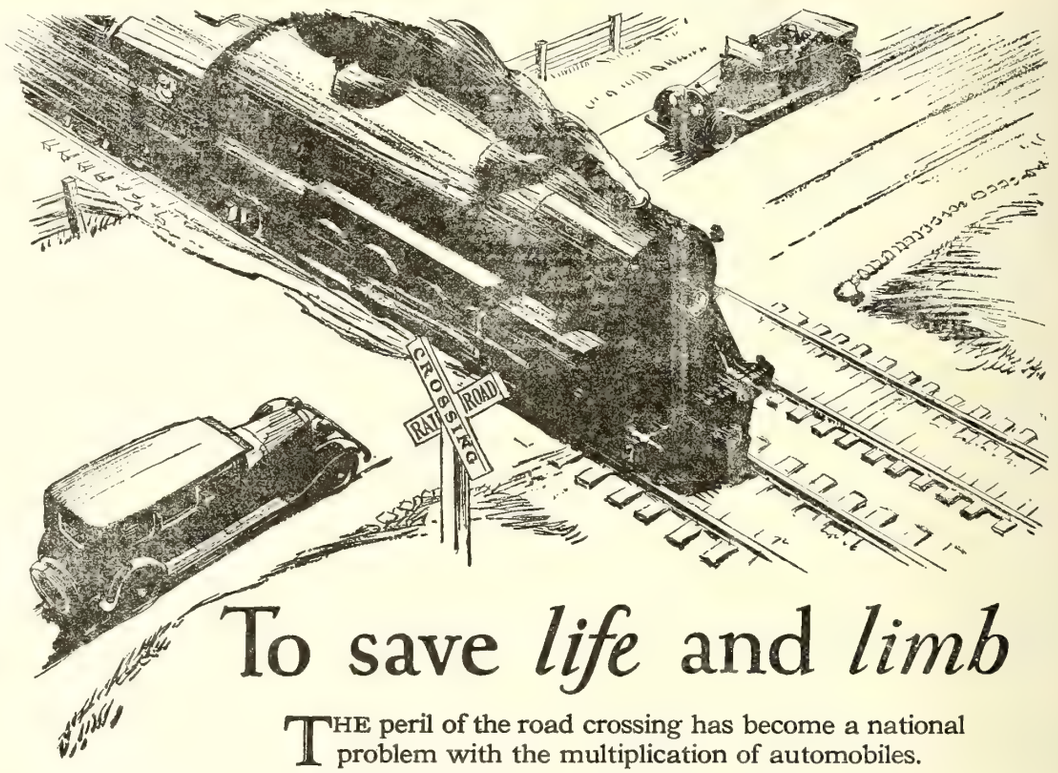
G. C. CRUTCHFIELD,

BROOKS.

Mr. James B. Brooks, a citizen of Lynchburg, Va., was recently called to his eternal reward. He leaves to mourn their loss the widow and several sons and daughters and grandchildren.

Funeral services were conducted by Dr. P. T. Harman, of the Baptist Church, assisted by the Rev. Babcock, of the Methodist Church, and M. F. Allen, of the United Christian Church of Lynchburg. One son, T. A. Brooks, is financial secretary of the United Christian Church. The bereaved have our sympathy.

M. F. ALLEN.



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Even if the money were available, and the public willing to pay the increased freight and passenger rates necessary to provide a fair return on it, many years would be required to do the work.

Protection from the peril for the present generation at least must be found in some other way. Trains cannot stop at every crossing if they are to be run at the sustained speed expected by the public and required to carry the commerce of the country. The train crosses a highway about every mile. The motorist encounters a railroad only occasionally.

It is necessary, therefore, for the automobile driver to stop in order to avoid risk. No one who did this was ever killed.

It is better to save a life than to save a minute.

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Science Hall

FOGLEMAN.

In memory of Mrs. Millie Fogleman, wife of Cicero Fogleman, Liberty, R. R. 3, N. C.

Whereas, on May 13, 1926, God, in His infinite love, sent the death angel and bore above the spirit of our dear sister, Mrs. Millie Fogleman, we, the members of the Ladies' Missionary Society of the Pleasant Hill Christian Church, wish to express our appreciation of her.

Resolved: First, That we hold a grateful remembrance of her faithfulness to duty, and commend to all her beautiful life, trusting that the influence of her life may draw us all in closer touch with God and the divine things which we are to do.

Second, That while we realize we have lost a faithful member and deeply mourn his loss, we bow in humble submission to him who doeth all things well.

Third, That we extend our deepest sympathy to the bereaved family, praying that our Heavenly Father will give comfort when earthly friends fail.

Fourth, That a copy of these resolutions be sent to the bereaved family, a copy put on the missionary secretary's book of Pleasant Hill Church, and a copy sent to The Christian Sun for publication.

MRS. M. L. HARNADAY,
Recorder.

HANCOCK.

Miss Caroline Hancock was born February 19, 1844, and died March 8, 1926, age 82 years and 17 days. In early girlhood she professed faith and united with the Church at Christian Union, and when that organization ceased she did not unite with any other Church, but lived on that quiet life that was characteristic of her. Her friends speak of her as a most unselfish person, always preferring to do for others.

For many years she had lived with Mrs. R. L. Auman, Steeds, N. C., and it was there the end came after a brief illness. She is survived by one brother, one half-sister, a number of nephews and nieces, and other relatives.

The funeral services were conducted from the home in the presence of a large group of friends, neighbors, and sorrowing relatives, and the body placed in the family cemetery nearby. God bless those who sorrow.

C. E. GERRINGER.

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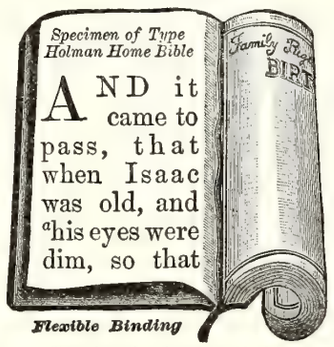
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AND it came to pass, that when Isaac was old, and his eyes were dim, so that
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SHIFFLETT.

John Wesley Shifflett, of near Singers Glen, Va., died Sunday, May 23, 1926, at the age of 73 years, 10 months and 16 days. He had been in feeble health for the last three or four years. Bro. Shifflett was a member of Antioch Christian Church (Va. Valley Central Conference), and was faithful until the end.

The funeral services were conducted in the Menonite Church at Mt. Clinton, Va., on Tuesday, May 25th, by his pastor, assisted by Elder N. D. Cool, of the Church of the Brethren, and the body was buried in the cemetery nearby.

R. P. CRUMPLER.

LAINE.

Miss Lucy A. Laine was born January 4, 1854, and departed this life June 5, 1926. Early in life Miss Lucy professed Faith in Christ, and united with Barrett's Christian Church. To this Church Miss Lucy was loyal and faithful and did all she could for her Master and her Church while she was permitted to do so. For many years, Miss Lucy has been a constant sufferer, but in all her troubles and sufferings her faith only seemed to grow stronger in her Lord.

On June 6th Miss Lucy's body was laid to rest in the presence of a host of friends and relatives, who had learned to love her for her devotion and fine spirit. May God bless the family. Services were conducted by the writer, and interment made in the old family burying-ground. I think Miss Lucy's life very forcibly interprets the words of the poet—

Let faith exalt her joyful voice,
And now in triumph sing;
O grave, where is thy victory?
And where, O death, thy sting?

G. C. CRUTCHFIELD,

MARRIAGES

MADREN—GILLIAM.

On May 19, 1926, at 7:30 P. M., Mr. Silas E. Madren and Miss Ruth Gilliam were united in marriage at the home of Mrs. W. H. Gilliam's, the bride's mother, Altamahaw, N. C. The ceremony was performed by the writer in the presence of a number of friends and relatives. Both parties are prominent members of Bethlehem Christian Church. Mr. Madren spent last year in Elon College studying for the ministry. Their many friends wish them a long, happy life together. May God's blessing be upon them.

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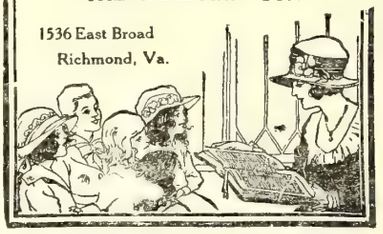

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, JUNE 24, 1926. NUMBER 25.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Drys Name Candidate.—

A coalition of dry organizations in New York State has designated Franklin W. Cristman, a former State senator, to run for United States senator at the November election in an effort to defeat Senator Wadsworth, who is to be renominated by the Republicans, and who is an avowed wet.

North Carolina Next.—

The Bible Crusaders of America, a fundamentalist organization, has announced North Carolina as the scene of the next campaign to bring about legislation to prohibit the teaching of evolution in tax-supported schools. A committee of one hundred, headed by Judge Walter H. Neal, of Laurinburg, is named to direct the campaign. The organization recognizes Dr. W. L. Poteat, of Wake Forest College, as the leader of the forces opposed to such legislation.

Princeton Gets Endowment.—

Edward W. Bok gave one hundred and fifty thousand dollars to Princeton University the other day to found a Woodrow Wilson chair of English literature. Mr. Bok and Mr. Wilson were as much alike physically as if they had been brothers, and they had a great admiration for each other. The purpose of the new Wilson chair of English literature is to commemorate the facile use of spoken and written English which Mr. Wilson possessed, and to further appreciation of English literature.

Northfield Schools Change Head.—

William R. Moody has been forced by the condition of his health to give up the position of head of the Northfield Schools, and in this critical time the trustees turned to Rev. Eliot Speer, eldest son of Dr. Robert E. Speer, who has been chaplain and professor of Bible at LaFayette College. He has accepted the new position. These two schools now number about eleven hundred students who are about equally divided between the girls' seminary and Mount Hermon—the first for girls, the second for boys. The schools were founded some fifty years ago by Dwight L. Moody.

Busts Unveiled.—

Recently, at New York University, where stands the Hall of Hame, nine busts of the immortals were unveiled. This does not mean that these nine men had not long been recognized as members of the American immortals, but only that just recently have busts been provided by admirers and descendents. The nine busts thus unveiled were those of Daniel Boone, Edwin Booth, Jonathan Edwards, James Kent, George Peabody, Augustus St-Gaudens, Daniel Webster, Roger Williams, and Eli Whitney. This group of names is a strange, but interesting combination of the old and the new American genius.

Changing New England.—

A recent survey of the Yale Divinity School strikingly illustrates the changing religious conditions in New England. There was a time when the students in this divinity school were in preparation for the most part for the Congregational ministry in New England. Now, most of the young men in that great school are from the West and South. In the 277 men now enrolled, Methodists lead, Disciples hold the second place, Baptists the third, and Congregationalists come in a bad fourth, with only twenty-seven men.

An Experiment.—

The students of the University of North Carolina have shown great faith in their professors. They recently petitioned for a new course to be added to the more than a thousand already offered. The North Carolina students wanted a course on marriage. Their petition was granted, and now twice each week specialists lecture on the social, economic, medical, and psychological aspects of marriage, and toward a hundred students take notes and discuss. Who the specialists are, what their experience has been, and what the tenets they hold was not revealed. The University of North Carolina has sought no publicity for this unique experiment.

Another Wife Tries It.—

Some two years ago John W. Langley was elected to serve in the present Congress as a representative from Kentucky. He never took the seat for which he was chosen, because he was convicted of conspiracy to violate the prohibition law and is now serving in the Federal prison at Atlanta instead of in Congress. His wife let it be known recently that she would stand in the August primary for election to her husband's seat in Congress. She maintains that her husband is innocent, and, like Governess Ferguson, of Texas, she is going into the fight to vindicate her husband. Such a procedure seems to have become a popular one. It is just a case of another wife trying it.

For Jews.—

Many a wealthy Jew has heard the question, "Have you no reservations?" and been turned from the desk of many a hotel which discriminates against Jews. Many hotels will give no reservations to Jews if they know it. Now, there has been built in New York a hotel more luxurious than anything in Babylon or Rome, or anything yet known in rich America. The motto of this luxurious hotel is "For Jews." It will cater to the wealth of Israel and to the Asiatic sense of luxury and ease. Christians may hear the question so many Jews have heard, and they must ask for reservations in this Orientally luxurious and Orientally perfumed hotel where the grandest public bath the world has ever known is, if they enter. The stock in this magnificent hotel is held by twenty-five thousand Jews. It is called Libby's, from a term of affection which the manager applied to his mother.

Proud Fishmongers.—

Some days ago there came to Billingsgate, the home of "Billingsgate" (gutter slang and plebeian profanity), His Royal Highness Albert Frederick Arthur George, the Duke of York and second son of England's reigning monarch. He was met there and conducted to Fishmongers' Hall and entertained at luncheon by the Fishmongers of Billingsgate, an organization which flourished in the days of Robert Bruce, three centuries before Shakespeare was born. At that luncheon, the Duke of York was made an honorary Fishmonger, and lusty Fishmongers cheered him and drank his health. In his speech of thanks for the honor so conferred he said that he and his brother, the Prince of Wales, represented the fourth generation of his line to be Fishmongers, and he hoped that his daughter, recently christened Elizabeth Alexandra Mary, would be the fifth. At the State christening, this young heir to the throne will wear the lace robe worn by her grandfather George V, and uncle Edward of Wales.

Phi Beta Kappa Celebrates.—

The representatives of the United Chapters of Phi Beta Kappa met in Washington recently to celebrate the coming one hundred and fiftieth anniversary of the founding of the organization in this country. One year after Paul Revere took his famous ride in New England John Heath and four of his companions met and formed a secret fraternity into which in the next four years forty-five others were inducted and which chartered chapters at Harvard and other great colleges, and so Phi Beta Kappa began at the College of William and Mary, at Williamsburg, Va., where this famous assembly will again gather next December to dedicate a headquarters building on the campus of the college of its birth, the corner-stone of the building they laid last June, and the members, forty thousand of them, have been contributing a million dollar endowment to it. Keyman John D. Rockefeller, Jr., gave one hundred thousand dollars to this endowment recently. Phi Beta Kappa is a scholarship fraternity, and numbers among its members many of America's notables. John Heath's Chapter's brothers initiated Sir Esme Howard, the British ambassador, into its ranks, Causa Honoris, at its Washington meeting, and now the ambassador is entitled to wear a key with three stars and a pointing hand on it dangling from his watch-chain.

NOTES-PERSONALS

Dr. W. A. Harper, president of Elon College, is on the faculty of the Reynolda religious education this week. From there he goes to the summer schools at Lakemont and Craigville for two weeks.

The type made us say last week what was not intended. Dr. J. O. Atkinson will teach two courses at the Blue Ridge National Missionary Conference this year, and is also to preach the closing sermon following the teaching of his two courses.

In the absence of Dr. C. C. Ryan last Sunday, the pulpit of the First Christian Church, Richmond, was supplied by Dr. W. W. Staley, of Suffolk, Va., for the morning service. Many were glad to welcome him. In the evening the pulpit was supplied by Bro. C. E. Chryslip, who gave us a good sermon.

The following is received and appreciated: "Mr. and Mrs. John R. McNally announce the marriage of their daughter, Edna, to Mr. Paul K. Walp on Thursday, the 7th of June, Charlottesville, Va." Mr. and Mrs. McNally lived at Elon and their daughter was a student here for some years and made many friends who will join THE SUN in wishing for her all the joy of a happy wedded life.

We extend our best wishes to Miss Jennie D. Gunter and to Mr. Lloyd Bray, both graduates of Elon College and, since graduation, very successful teachers and popular and highly esteemed everywhere as they both were in college. The following is acknowledged: "Mr. John D. Gunter requests the honor of your presence at the marriage of his daughter, Jennie D., to Mr. Lloyd Jones Bray, on Wednesday evening, June 30, 1926, at 8 P. M., Sanford Christian Church, Sanford, N. C."

Rev. Sion M. Lynam, writing from Wilkesboro, N. C., June 8th, says: "I have been called to and have accepted the pastorate of the First Christian Church of Toronto." Bro. Lynam is one of our brightest and ablest young ministers, and has had two years of popular and successful experience as teacher in Bethlehem College. Our Canadian brethren are to be congratulated on securing the services of Brother Lynam. This arrangement, for the present at least, will not interfere with THE SUN'S "Observatory," of which Bro. Lynam is the very capable and efficient editor.

Dr. D. A. Long, former pastor at Franklinton, writing June 12th, from Franklinton, N. C., where he was on a hurried visit, says: "Mrs. Long and I expect to hear Dr. Wicker at Mt. Auburn tomorrow. Rev. Bro. Brady and his wife are much loved by the people here. The death of Prof. Lawrence has caused deep sorrow, especially among his students, who loved him dearly. I went with Rev. Mr. Davis to the residence where the first Methodist conference in America was held."

Dr. L. E. Smith, president of the Southern Christian Convention, spent last week in Toledo, Ohio. He is a member of the committee on Christian Union from our General Convention, and met with a like committee from the Congregational Church. The object of the meeting in Toledo was for committees from the Christian Church and the Congregational Church to discuss the possibility and practicability of the union of the two denominations. Dr. Smith is much interested in this proposition and went to represent the Christian Church at this important meeting.

Owing to the fact that her physician has advised residence in a higher altitude, we learn that Mrs. H. E. Truitt is spending the summer with her parents at Elkton, Va., and that her husband, Rev. H. E. Truitt, Waverly, Va., has notified our Waverly Church that he will not remain as pastor there longer than the end of the present Conference year, October 31st. Bro. Truitt is one of our well-trained and consecrated young ministers, loyal to the Church and faithful in his pastorate. It affords an opportunity for some of our Churches in the hill country to secure an efficient and worthy pastor.

The Woman's Missionary Board of the Southern Christian Convention was in all-day session at Franklin, Va., Monday, June 14th. Members present were Mrs. J. A. Williams, president; Miss Margaret Alston, secretary; Mrs. E. L. Beale, corresponding secretary; Mrs. H. S. Hardcastle, treasurer; Mrs. R. T. Bradford, superintendent young people. Members absent: Miss Gertrude Browne, superintendent literature, and Mrs. I. W. Johnson, superintendent cradle roll. Mrs. J. L. Foster, who had been elected vice-president, resigned, and Mrs. C. H. Rowland was elected to take the place. It was a busy day, and the work was well planned for all the Conferences the coming year.

We are advised by Mrs. G. L. Stephens, Wadley, Ala., that the Woman's Missionary Society of the Wadley Church has recently organized, through the leadership of Mrs. E. M. Carter, a young people's missionary group, with the following officers: Miss Lois Adamson, president; Miss Regina Carter, vice-president; Miss Teresa Carter, secretary and treasurer. Our woman's societies in Alabama Conference are certainly making commendable effort to develop the work of missions in all Churches and to organize societies in Churches not having them. This means much for the work of the future in this Conference.

It is surprising that the sale of Bibles not only continues from year to year, but shows an enormous increase. This is true of no other book. It is no human document. The American Bible Society, in session recently, gave out the statement that it, on its own account, to say nothing of the scores of other Bible-distributing agencies, has, during the 110 years of the society's existence, circulated 174,121,599 volumes of Scripture in more than 237 languages and dialects and in sixteen languages and systems for the blind. The final figures of the issues for 1925 are 9,214,423, which is over two and a half million more than in 1924. The biggest demand for the Christian Bible last year came from the Chinese, where nearly five million volumes were obtained from the China agency of the society. The Japanese and Philippine agencies doubled their 1924 circulation.

The following from Dr. A. D. Woodwroth, 26 Kashumi Cho, Ababu, Tokyo, in a personal letter is of more than passing and personal interest: "It may interest you to know that there is a very large and increasing demand for religious books in Japan, that the Japanese papers say that heretofore the Japanese have been depending on the foreigners for books, tracts and other religious literature, but now they ought to undertake it themselves and translate the Bible without the help of foreigners and furnish all their own literature. Last year there were more than a million copies of the Bible sold and distributed in Japan. Considering the number of Christians at 300,000 (counting the Catholics according to their statistics), this shows that an enormous number of non-Christians are interested in the Book. In your wildest dreams I think you would never dream that the keeper of a brothel has brought out a dictionary of the Bible. The book was originally published by the tract society, but, as it was needing a revision, the tract society had it revised ready for printing when the earthquake and fire destroyed it. It was after this that the brothel-keeper took a copy of the original work and had it reprinted. Nobody can explain it. So far as my work is concerned, the adverse Japanese legislation in the States does not affect my relations at all. The boys want to go to moving pictures with me, to musical entertainments. I have been invited by one of the boys to go with him to the military aviation training grounds to take a fly in an airplane. The boys could not be more friendly to me than they are. This morning there were about forty boys who came to hear the morning Bible lesson. So I have written to my friend that, so far as I can see, there have never been finer opportunities to do Christian work in Japan than there are at the present time. The opportunities in connection with the twelve hundred students of the middle school are far beyond all the time and strength I have to give them. The fields are white and waiting for reapers. It seems to me always a remarkable thing that Jesus should seem dependent on us to pray workers into His vineyard. Why could He not do it without our help? But while He has put on us a great responsibility, He has also put on us a most wonderful honor corresponding, to think, to the wonderful glory that shall be ours at His right hand in the other world."

It is welcome news that the lower house of Congress has passed a bill providing for fifteen additional Federal judges. There was a filibuster against the measure on the part of the House farm bloc because the Haughen bill was rejected. The opposition finally dwindled to a Tammany drive against it to obtain the pledge of at least one Democratic judge out of the fifteen. The bill merited passage. These additional judges will help to end the congestion in the Federal courts and, at the least, will prevent that congestion from becoming worse. They were especially needed to help the courts keep pace with liquor law cases that have piled so high on the dockets of many courts. Possibly enforcement will be most sure and speedy in the future and that reproach against prohibition can be removed. At the same time, other cases no less important can be given their day in court.

DEADLY PLANT GROWS IN DARK.

There is a little poisonous gray plant growing in dark places without sunshine or fresh air that is liable to kill one out of every fourteen and infect one out of every fifty persons in North Carolina. This little poisonous gray plant is the tubercle bacillus.

The plant is different from most plants. It thrives only in damp, dark places, in animals, and particularly in the lungs of little boys and girls and grown men and women. It is shaped like a lead pencil and is so small that, through a hole made by a pin in a sheet of paper, a thousand of these little germs could pass side by side without touching each other or touching the sides of the hole.

The little gray plant cannot move about without being carried any more than a geranium can move without being carried. On a particle of

dust many of these little gray, led-pencil-shaped plants can ride as safe and snug as if in a private car. Another peculiar thing about it is that, while damp, this little plant can't get into the air unless in a very strong blast of wind. Keep the plant moist and it won't have an opportunity to get into the air and ride about on its private car of dust. Moist sweeping and moist methods of dusting are best in your home. It keeps the poisonous gray plants from being carried about.

These poisonous plants come only from what is expectorated from the lungs of some one who has tuberculosis. These little plants growing in the lungs cause tuberculosis. If everybody who coughs, whether they know they have these little gray plants growing in their lungs or not, would cover their mouths with a gauze or napkin when they cough, burn this gauze or napkin and burn what is coughed up, the chief source of the distribution of these little poisonous gray plants would be destroyed. Exposed to light and sunshine, they cannot live. Let plenty of fresh air and sunshine into your home.

THE PURITY LEGION.

My dear Fellow-Workers for Christ:

May the rich blessings of Christ be yours. By the grace of God, and unexpectedly to me, not having the means myself, in February last I was granted the great privilege of visiting Jerusalem and the Sea of Gallilee—"Gallilee, sweet Gallilee," most preciously memorable of all seas of the earth! Upon its waters the divine Saviour of men walked, and from a boat and upon the mountainsides in sight of Gallilee, to His chosen disciples and to the vast multitudes, He talked. Of great eternal principles He spake as never mortal man could speak.

His "Sermon on the Mount," the greatest sermon ever uttered, and his other most precious teachings are more and constantly more precious to me now.

I dipped my hand into that sacred sea, bathed my brow, and upon that shore I knelt and prayed for the salvation of dear ones in America and for the success of Christ's great cause every where. I asked for means for the wide extension of the sadly needed great Christian mission—the world-wide Purity Legion, for which He has called me to give freely my especial labor for human betterment in His dear name. This is a department of the International Purity Association.

How I wish I might talk to you, and to many, face to face of this great, all-important Christian mission, as all great Christian missions depend for greatest and lasting success upon genuine purity of heart and life. Christ said, "Blessed are the pure in heart, for they shall see God." See also Matt. 5:27-32; also 19:12, the last part of which is to be taken spiritually. Note again what Christ said through Paul (Heb. 12:14), "Try earnestly . . . to attain to that purity without which no one will see the Lord." That is the twentieth century" translation.

Oh! the vast unexpansive gulf between the pure in heart with unsullied thought, lip and hand, and the vile, impure ones who do not keep the thought clean by Christ's help.

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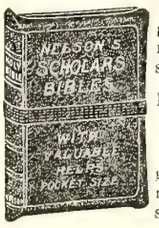

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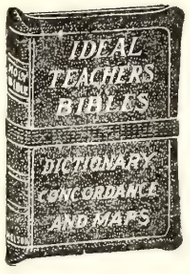

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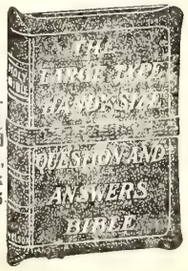

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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CARDINALS, CATHOLICS AND THE CONGRESS.

Last week the Catholics held a very largely attended congress in Chicago. It is reported that thirty-four nations were represented and over a million Catholics attended one or more of the various celebrations. It was termed the Eucharistic Congress, designed to celebrate the broken body and shed blood of our Lord's Christ. It is one of the three great Catholic movements of the nineteenth century, and owes its origin to a woman, Mlle. Marie Martha Tamisier, who years ago became convinced of the need of a spiritual movement which she thought would center about the celebration of the Lord's Supper. The first congress held, as a result of her preaching and propaganda, was in 1881; the meeting in Chicago last week was the twenty-eighth session of this congress, this being the first ever held in the United States.

There were thirteen cardinals from the various parts of the world in the congress, one of whom came as the representative of the Pope. Of course, the Pope himself could not come, as he is held captive in a prison called the Vatican, at Rome, from the time he is made Pope until his death. The only way he can go beyond the confines of the Vatican is through emissaries whom he blesses (as best he can) and sends forth under a red hat to carry out his will and commands.

It was a great demonstration at Chicago, and, in fact, during several days prior to the meeting of the congress. The first assemblage of the cardinals was in New York, and a special train was chartered for the chief cardinal, the Pope's representative, which train was draped in red and went under cardinal colors from New York to Chicago. The intention of the Catholics, we presume, was very fine, provided they were seeking to carry out the ambition of the originator of the congress, namely: to give some spiritual touch and tone to the celebration of the Blessed Sacrament. It is always in order for every Church and Christian to do everything possible to bring about a spiritual regeneration. However, one wonders how such intention could be carried out amid such pomp, luxury, indulgence and splendor as were everywhere manifest on the part of the thirteen men who came to our shores wearing their red hats. One cannot help contrasting all this noise and bluster and display with the life, conduct, and humility of the lowly Nazarene. Surely times have changed, and the Christian world has adorned its heroes and potents and leaders in strange new vesture. Try to think of the representative of Jesus, and the successor of Peter (according to their claim) riding on a special train, bedecked and resplendent with red ribbons and scarlet draperies, from New York to Chicago!

IRRESISTIBLE FORCES IN CHRISTIANITY.

Silent forces in nature, in man, and in truth, are the mightiest. Gravity and crystallization, magnetism and heat, thought and "still small voice," all tell eloquently of giant forces at work, almost as silently as the motion of the stars. But in all these, and above them, there is a spiritual agent "who upholds all things by the word of His power" (Heb. 1:3). He is the Founder of Christianity, "the Author and Perfecter of faith." "He shall not cry nor cause His voice to be heard in the streets" (Isa. 42:2; Matt. 12:19). His great victories were won without noise or show, yet His life was an irresistible force, which was transferred to Christianity by the Holy Spirit at Pentecost. There are certain elements in Christianity absolutely irresistible, and these forces are mighty in the hands of the Holy Spirit.

Christianity is unselfish. "God so loved the world," and Jesus Christ, "though He was rich, yet, for your sakes, He became poor." "Moses, when come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God." David met the giant of Gath for Israel's sake, and John lived upon locusts and wild honey to prepare for the telling of the coming of the Mesiah. Paul exposed himself to imminent danger for the gospel, and Jesus gave Himself for all. The great obstruction in men and the Church is self. No. person or institution can be large or strong while laboring for self. The absence of selfishness gives unconscious power. Here is the indefinable, the irresistible force in Christian men and Christian institutions. When you see the disinterested thought and service in men, resistance dies and you feel yourself in the sweep of a mighty, invisible force. Christianity, when pure, is a tree dropping ripe fruit into the lap of society, a river turning a desert into a garden, a sun flooding a dark world with light. One of the richest illustrations of this is in the history of the Moravian Church, originating in Bohemia in the middle of the fifteenth century among the followers of John Huss, the reformer and martyr. Nearly two centuries later, overthrown by Ferdinand II, a Roman bigot; but a hidden seed remained in Bohemia and Moravia, and in the early part of the eighteenth century arose again in Saxony into a flourishing settlement, and soon entered upon missionary effort in St. Thomas, an island of the West Indies, where Leonhard Dober and David Nitschmann were willing to go and be sold as slaves, though the latter had to leave a wife and children to accomplish it, in order to preach Jesus to the negroes of that island. From 1732 till the present, the Moravians have been the greatest of all missionary people, and they give more money per capita than any other denomination. Their mission "field is the world," as Jesus taught.

If the entire Church of Christ was given over to missions in that large way, without self-interest, every human being might hear the gospel by the end of the first quarter of the next century. Selfishness longs to build up our Church. Pure Christianity longs to propagate the gospel of salvation and peace among the nations. "If any man will come after me, let him deny himself and take up his cross and follow me; for whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:24-25). Or, as the poet puts it: "As the marble wastes, the statue grows."

A FATHER'S LETTER TO SONS AT COLLEGE.

To THE SUN'S editor it is exceedingly interesting to dig up from the past vital facts which affect our day and influence the present. There has, by accident, fallen into our hands copy of a letter written many years ago by an honest, faithful man of God who toiled away on his farm that his sons might be educated and prepared for life's duties and tasks.

A word about the three boys to whom the letter was written: "Johnnie" is now a successful man in the town from which the letter was mailed forty-four years ago. "Jesse" is now Judge J. F. West of the Supreme Court of Appeals of Virginia, and "Junie" is Lieutenant-Governor J. E. West of Virginia. These three boys had been sent, a few days before the letter was written, to the University of North Carolina, and this seems to be the first letter the good father, who has long since gone to his reward, wrote to his boys at college.

"Waverly, Va., Sept. 11, 1882.

"Dear Johnnie, Jesse and Junie:

"John, your second letter was read with interest. Was glad to hear from you all, but sorry that you seem to be despondent and home-sick. I hope you will soon recover and be all right at Chapel Hill. Remember, there is no reward without labor. I want you and all of you to do your best to get value received for every dollar that I may spend to keep you all at college. It is a high privilege that you all now have, one that each one of you ought to appreciate with feelings of pride and delight, at the same time putting forth your best efforts to improve yourselves mentally, morally and religiously. I want you all to take suitable exercise to secure or preserve good health of body and mind. I am sorry that there are so many bad boys at the college, but you must not follow the bad, but try to do as good as the best—never get under the influence of bad men, but try to follow the best until you have mapped out your own future for good. If you do this, you may live to be proud of your past life, with hopes brightening for your future, and be an honor to your sainted mother and a comfort to humble father in declining years. Read your Bible and follow its teachings in all things. Dare to do right, because it is pleasing to your Heavenly Father. If you thus live and pray to the Lord for His guidance you all may be good men in society, useful members of the Church on earth, and thereby be prepared to join the Church with all our loved ones in the better land.

"May heaven help you all, is the prayer of your devoted father, H. T. WEST."

We doubt if any father now living on our many farmes here in the South could improve upon the counsel given by this father to his sons at college forty-four years ago.

CHEWING GUM.

The Department of Commerce at Washington has issued some very interesting statistics with regard to chewing gum, not the least interesting of them being the fact that we Americans spent $90,-

000,000 last year on this necessity or luxury or indulgence of life—which ever it may be. There were forty-one factories devoted to the manufacturing of chewing gum, which factories required 2,181 persons to operate them, necessitating the use of 7,700-horse power in the annual production. Material purchased and used in the product cost $1,968,000, and the price of the output was $47,124,000 wholesale. Eight of the factories are located in New York, five in Illinois, four each in New Jersey and Ohio, three in California, and the others are scattered over twelve States.

It is presumed that chewing gum has come to be a necessity, and adds much to the gayety of the nation, as well as to the manners and culture of refined society. Admitting all of this, one could wish that a nation made great and rich by the gospel of the Son of God would contribute as much in any one year to giving that gospel to other nations yet struggling in superstition, darkness and poverty, as it devotes to the industry and enterprises of chewing gum.

SPIRITUAL ATHLETES.

[Address of President William Allen Harper, Elon College, to the graduating class, Sunday, May 23, 1926.]

There is no problem before the American public today more important than the use of leisure. We used to say that five institutions embraced all the interests of life. These institutions were in the order of their importance—the home, the Church, the school, industry, and government. We have learned, however, in these latter days that there is a further institution with wonderful possibilities of uplift or the opposite for the individual life and for the social order. The sixth institution is leisure. We have learned that what we do in our free time very largely determines our ultimate destiny in achievement and character.

The most important item of our leisure time is concerned with athletics, sport and the various forms of amusement, entertainment and recreation. It is impossible for us to discuss all these items in detail in the time at our disposal. Our remarks, therefore, will be concerned chiefly with athletics, and since we are a college community, with special reference to their place in the college life and program. That we have a real problem here, no one acquainted with the facts can for one moment forget. No group of college executives or teachers of any importance has met in the past several months without issuing some sort of pronouncement in regard to the athletic situation. The indication is that we face a time of reconstruction in college athletic policies and the adoption of a method of control of athletics in the interest of the colleges as institutions of learning, rather than as groups of rooters on great athletic occasions.

One of the most influential professional educational organizations in the country is the American Association of University Professors. Their April bulletin for 1926 charges intercollegiate athletics as being conducive to drinking and dishonesty in colleges, as a distortion of values that remains with college men throughout their lives, and especially as causative of neglect of systematic work which is a fundamental purpose of college education. They demand reform at once, and describe their aim as "a curb of hysteria." With particular reference to football, these university professors would allow no college men to play more than one season, with only four games during the season, and with faculty coaching. They would particularly eliminate the alumni and the fraternities from influence in college athletics.

Muggsy McGray, the hefty manager of the New York Giants and one of the outstanding baseball men of the world, has this to say in a recent interview: "I have discovered that 90 per cent of those who break their word as to contract agreements are young college players. I don't mean, of course, that all college players are guilty of sharp practice, but as a whole they run second to sandlotters in the matter of keeping their word." A criticism so sweeping from such a source as this gives us occasion to pause and to consider whether athletics ought to continue as a part of college life, or whether there is sufficient advantage in its retention to warrant the effort at reconstruction.

Personally, I am of the opinion that it would be a most regrettable loss from the college curriculum to outlaw athletics from college life. I use the word "curriculum" in this statement to mean all the influences that in a controlled situation are useful through truly educational processes in shaping and directing the growth and development of character. It is my conviction that athletics is entitled to a worthy place in the college curriculum and that the faculties and administrators of colleges are in duty bound to take steps to integrate the athletic life of the students with the more formal educational processes of the college course. Viewing their duty in such a light, college professors will no longer be able, with a poor show at wit, to say, as an outstanding one of them has been reported to have said: "We teach the men and women who come to us the courses of our several departments, but their fellow-students educate them and particularly their athletic leaders." There is no doubt there have been abuses in the matter of college athletics and its conduct, but these abuses do not inhere in athletics as such, but arise out of the fact that high-brow college presidents and learned professors have considered the leisure hours of their student bodies as of too little importance to engage their august attention. There is no need to engage in wholesale denunciation of college coaches and of college athletics, to say nothing of the thousands of college rooters who exhibit hysteria when the great games of the season are being played. The real need is that those who are charged with the responsibility for creating and administering the college curricula should appreciate the paramount importance of the students' leisure time and of athletics as constituting an important item in that time.

Positively, it may be stated that there are great gains to be had through athletics. On the part of the student body as a whole, athletics furnishes a splendid opportunity for cultivating loyalty and college spirit. There is no doubt that one of the largest assets which any can have is the loyalty of its alumni and students feel for its growth and development. College spirit is a subtle influence, persuasive, determinative of attitude, and ultimately of character. Athletics can be so arranged as to cultivate and conserve the proper sort of loyalty and college spirit, and, as such, offers an open door of opportunity to college administrators to serve the lives and interests of their students.

The rigid training which athletes must undergo is a most valuable lesson for any student, and even those who take part only in the cheering must be trained for their work. The athlete can certainly not be fooled into believing that a short-cut method can be depended upon to qualify for the best service. Long and exacting hours of training in which the diet enters as well as equally long hours of systematic rest and sleep are the price athletes must pay for success in their work. There is no lesson for life more needed than this in our time.

A third benefit to be derived from athletics is cooperation. Athletes know that the individual player is a nuisance. The team must function as a unit, or defeat will stare it in the face. The idea of cooperation is a prime consideration not only in college life, but likewise in the life of the nation today. In the church, we are cursed with the sectarian and denominational spirit. In international life, we Americans find ourselves unable to cooperate with so promising an organization as the League of Nations, and could not enter the World Court without nullifying reservations, indicating our distrust of other governments. It would be a mighty good thing for the United States Senate to use part of the time it spends in useless debate in athletic sport and, if the senators could be induced to play games with the legislative bodies of other nations in the spirit of true sportsmanship, we might eventually come to the point in our national life when we would exhibit the spirit of cooperation with other nations.

Athletics, too, teaches sacrifice. I have spoken of the necessity for team-play or cooperation which makes it necessary for the team to work with the precision of a well-regulated machine. But times come in every game when it is necessary for the individual player to sacrifice himself for the sake of the game. The baseball player who makes a sacrifice hit for the sake of the team has learned a most valuable and useful lesson in living. We cannot escape the fact that we are our brother's keeper, though it must be admitted that the tendency is to shut our eyes to any situation that calls for practical expression of this social obligation. There is no doubt that athletics does teach this valuable lesson not only to those who participate, but to those who look on.

I shall speak of but one other advantage to be had from athletics, and that is the gain that comes from the fact that the game must be played according to the rules. If there is one outstanding weakness in our social order today, it is the inability on the part of the people generally to appreciate the need for rules and regulations for the game of life. We are said to be becoming as a people lawless. This is true of only a section of our population. However we do seemingly resent authority in the home, in the church, in our social relations, in our governmental and international life. Such an attitude strikes at the heart of democracy. It may be true that the majorities have always been wrong and the minorities have always been right, as is contended in certain highly intellectual quarters, but when it comes to practical living, the advice Paul gave to the Roman Christians with reference to obedience to "the powers that be" is a sane and necessary principle for individual and social conduct. The athlete who will not play according to the rules is soon out of the game. He can readily understand why rules are necessary for the organization and successful conduct of sport. Athletics, therefore, ought to make those who participate and those who observe better citizens because of the appreciation that must necessarily be engendered for rules and regulations as lying at the base not only of all sport, but also of all life.

But I am particularly concerned at this time with reference to the methods by which we can conserve these wonderful benefits that inhere in athletics. I am aware that the cynic can derisively charge that the very opposite of every one of these wholesome benefits has been the resultant of athletics in the colleges and that disloyalty, lack of training, the opposite of cooperation and sacrifice, and disrespect for the rules of the game have been the disappointing fruits of college athletics in many places. While we cannot deny successfully the truth of these charges, we are able to say that athletics as such is not at fault for these facts, and that we are under obligation to see that a situation so doleful is speedily changed, and so I have ventured to choose as the subject of this baccalaureate address "Spiritual Athletics."

(Continued on Page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Mayor of Suffolk has passed over the river. Col. Joseph Henry Macleary was born in Philadelphia, Pa., March 10, 1849, and died at his home on Bank Street, Suffolk, Va., June 16, 1926, at the age of 77 years, 3 months and 6 days.

He was married to Miss Esther Ann Cupps of Dover, Delaware, July 21, 1870. Their happy married life lacked only thirty-five days of fifty-six years. They had resided in Suffolk forty-three years. Col. Macleary had been a member of the City Council for twenty-three years, and was serving his second term as Mayor. For sixteen years of the twenty-three he never missed a Council meeting. That was a good example for men and women in all relations in life. During the period of his incumbency in office, great improvements were made in paved streets, electric lights, gas and water mains, and sanitary conditions. During that period, Suffolk grew from a town to a city with all the modern necessities and conveniences of city life.

For many years he was a member of the Suffolk Christian Church, chairman of the committee on house of worship, regular in attendance at Church and the Baraca class of which he served as president for some time. He was a gentleman in manner, a citizen in service, a Christian in sincerity; as husband and father, a model.

He is survived by his wife, two children, and four grandchildren. His son, Harry M., married Miss Susie Gardner, and they have two daughters—Mrs. Charles L. (Myrtle) Clark, of Norfolk, Va., and they have one daughter, Patricia Clark; Miss Esther, married James T. Chapman, Jr., and they reside in Smithfield, Va. Col. Macleary's daughter, Minnie M., married Charles F. Honeycutt, and they have two sons, Charles F. and Harry Honeycutt. All of the surviving members of the family live in Suffolk.

Mayor Macleary had been sorely afflicted for seven months. He had an operation for prostate trouble, but high-blood pressure and kidney complications made the condition fatal. He bore his long illness with Christian fortitude and was hopeful of recovery to the very last. This, of course, modified the situation in his favor and that of the family. Everything that family service and medical skill could do for his comfort and relief was used. His companion for nearly fifty-six years must now lean upon God, her children, and her friends for comfort in this saddest of all human experiences. The saddest verse in the Bible, "the only son of his mother, and she was a wodow" (Luke 7:12). Over against widowhood is that sweet verse in Psalm 68:5, "A father of the fatherless, and a judge of the widows, is God in His holy habitation." Many widows and children have found this true in experience after the form is gone and the voice is no more heard. Memory does the rest, and faith looks forward to reunion in the heavenly home.

The funeral services were conducted from the Suffolk Christian Church at 4 P. M., June 18th, 1926, by Revs. W. W. Staley and H. S. Hardcastle. Church members, Baraca class members, city officials, fire department and Masonic order attended in groups to pay tribute to the man they honored in life and loved in death. A group of colored citizens added to the tokens of respect expressed for this civic head of the city.

The flowers were piled up in banks of beauty and in beautiful designs, and the Church was filled with their fragrance. When words fail, sympathising friends express it with flowers.

W W. STALEY.

BETHLEHEM LETTER.

The school year of 1925 and 1926 has hastily come to a close. To each of us it has brought a variety of experiences. To some of us has come sickness, to some good health. To some has come severe testings of faith in sorrow and loss. To others has come sunshine and joy, with evidences of success in our various tasks.

We enter 1926 and 1927 with almost an entirely new faculty. Mr. and Mrs. S. M. Lynam, who served Bethlehem College and Academy for the past two years, have gone to other fields. They have both wrought well and will long linger in the thoughts of those whom they have labored with and mingled among and served. In the course of coming years, faculty members will come and go, but never again will the college be served by more competent, capable, trustworthy folks than they. May they accept the thanks and appreciations of the college and ever feel that the best wishes of the institution follow after them in their larger fields of future service.

Mrs. Thyra Swint, who served the Academy well as teacher for the past three years, will not be with us the coming year on account of failing health. We are hoping, that while we will lose much as a school, that the long rest from the strenuous work of the school room will bring back to her the health of other years. Her hope is bright for the future of Bethlehem College and her interest and loyalty increases with the passing years.

Prof. R. M. Satterfield and Miss Cecile Clardy have served in the capacity of teachers in this institution for the past year, with great credit to the school, the cause of education and to themselves. Prof. Satterfield will long be remembered for the interest he has taken in the beautifying of the campus and athletics as well as his work in the school room. Miss Clardy's general college training and sweet disposition have both been evidenced in the manner in which she executed her work, in the midst of many handicaps brought about by necessary changes, in vacancies of which she was not responsible, but was willing and competent to fill. She has accepted a position in the high school department for the ensuing year.

Prof. O. C. Fincher and Mrs. J. F. Bishop deserve prominent mention for the manner in which they carried on their work. Prof. O. C. Fincher, who has taught and who has had general supervision of our music department for the past two years, ha sablored untiringly in and out of the school room. He is a "second-miler"—ever willing and ready to do much more than he is paid to do. He is deeply interested in community welfare, which is seen in his public musical recitals—glee club and band music. He will serve in the same capacity another year. Mrs. Bishop completed the work which Mrs. Swint was compelled to give up on account of the condition of her health. She filled the place with no observable break, although she was kept in suspense not knowing what day she would have to give up her work, thus being unable to organize or lay special plans for her work. She is to be commended for the way she handled her work under such unavoidable conditions.

Rev. J. H. Dollar and wife will be among the new members of our faculty for 1926 and 1927. He is a native of Alabama, a graduate of our own beloved Elon College, and will receive his M. A. from Vanderbilt University at the close of the summer term of school He will teach history, English and biology We believe he will be a great asset to this institution, because of his training, knowledge of the people with whom he will labor and his deep interest in the Christian Church and its institutions, especially Bethlehem College Mrs. Dollar will have charge of the girls' dormitory, which is another hopeful omen for the college. Her experience in this class of work and her sweet and cheerful disposition will be a great help to her in her work.

The board is looking for a man who is qualified to teach mathematics, chemistry and French, and possibly coach athletics for a price the college can afford to pay. Any one desiring to qualify may address the president, Wadley, Ala.

S. L. BEOUGHER.

LAWRENCE.

Dr. Walter Phalti Lawrence died of heart trouble at High Point, N. C., June 2, 1926, aged 58 years. The funeral services were conducted at his home, Elon College, N. C., by the writer, assisted by Drs. W. W. Staley, P. H. Fleming, J. O. Atkinson, G. O. Langford, and J. W. Wellons. Prof. G. F. Alexander, of the Greensboro College for Women, Greensboro, N. C., sang "Lead, Kindly Light" and "Crossing the Bar." The pallbearers were Dwight Davidson, D. R. and C. C. Fonville, D. J. Walker, J. B. Gay, Jr., Prof. J. A. Hornaday, and Dr. N. F. Brannock. The body was laid to rest in Elon College Cemetery beneath a rare wealth of beautiful flowers.

Dr. Lawrence was the son of Rev. John S. and Annie Covington Lawrence, of Randolph County, N. C. He received his preparatory education at Shiloh Academy and Richmond Training School, and graduated from Elon College in 1894. He received the degree of A. M. from Yale University in 1906, and the honorary degree of Litt. D. from Defiance College in 1911. Dr. Lawrence also studied in the University of Chicago and of Oxford, England. Excepting a short interval, he had been professor of English in Elon College from 1894 until his resignation about two months before his death. He had taught in the summer schools of the Appalachian Training School and Wake Forest, and taught as supply in the University of Wooster, Wooster, Ohio.

During a public career of more than thirty years, he filled many positions of honor and trust. He was at different periods president of Elon Banking and Trust Company, director of Alamance Bank and Trust Company, director of the Standard Realty and Security Company, mayor of Elon College, commissioner of Alamance County, member of the town council of Elon College, and chairman of the School Board. Dr. Lawrence also represented Alamance County in the State Legislature and was instrumental in securing certain legislation for the county that will be a perpetual monument to his memory. He was a prominent layman in the Southern Christian Convention and had been President of the North Carolina and Virginia Christian Conference and treasurer of the Mission Board of the North Carolina Conference. He was much sought after for addresses on educational and other topics, not infrequently filling some pulpit on Sunday. He always spoke with good attendance, being earnest, logical, and forceful in his style.

It was as an educator that Dr. Lawrence did his life work. Coming to Elon College as a student when its doors were first opened, and later as professor of English and for a period dean, he gave to his alma mater nearly thirty years of loyal, loving and efficient service. He enjoyed the high-

est esteem of the students and wielded a large and wholesome influence over them.

Dr. Lawrence married Miss Annie Graham, daughter of Dr. J. H. and Mary Dickey Graham, of Union Ridge, N. C., an alumna of Elon College, '93. Mrs. Lawrence survives, with two children—Mary Graham, a graduate of Elon College, '24, and a student at Boston Conservatory of Music, and W. Phalti, a student in Elon College. He also leaves three brothers—J. T. Lawrence, Austin, Texas; O. D. and T. W. Lawrence, Seagrove, N. C.; and three sisters—Mrs. J. A. Auman and Mrs. J. B. Black, Seagrove, N. C., and Mrs. H. C. Lowdermilk, El Centro, Calif. He also has a nephew, J. Clyde Auman, a missionary in Japan and president of a college of nearly one thousand students; another, W. C. Lowdermilk, in the forestry service in China, and a third, R. H. Lawrence, a geologist in South America.

Dr. Lawrence was a leader. As a student, he was a leader in college activities; as a teacher, he was a leader among his fellow-faculty members. He was a leader as a deacon and worker in his local Church, and as a citizen was a leader in the civic and business affairs of his town and county. The genuineness of his character, his high ideals, his pure life, his loyal friendship and large service won for him a lasting place in the affections of his community and the larger circle his life had touched. This was evidenced by an unusually large gathering of friends at the funeral —friends whose silent suffering sympathies could be felt without word of utterance.

May some worthy successor be raised up to take his place in our Church and educational activities, and may the God of all peace comfort and keep his suffering companion and children and other loved ones in their trying ordeal.

N. G. Newman.

Holland, Va.

FAITH, LOVE AND CHARITY.

At the time of the prophet Isaiah, which was about 700 years B. C., were these words spoken, viz: "All we, like sheep, have gone astray and have turned every one in his own way" (Isa. 53-6).

The old prophet was grieved at the backslidden state of his people and at the drying away of their faith. Now, as it was in the time of Isaiah, so it is today among the Gentile race. Today we are flooded with pride, formality, fashions, societies, heresies, doctrines, isims and tisms.

We are now in the state of modern thought, ideas and invention. Modern schools and foolishness, modern books of folly, modern games and plays, and science and error; modern society, dress style and exposure. Those together, in connection with other sinfulness, have largely crowded out the spirit of righteousness and truth. Civility, gentleness, modesty, moral refinement and godliness is today being depressed more than at any time in the history of man.

Surely we are neglecting the ways of truth, and are gone in a way which seeme h right unto man; but the end of the way thereof is the way of death. Sin is progressive in its nature, and wickedness is rag.ng. Men are learning more and faster now than ever before, but, as the apostle puts it, are they not ever learning and yet not able to come to the knowledge of the tru h?

Now, be ye not deceived, for those things are not a false alarm; and remember, too, that it is not what we know, but what we are that counts in judgment. Don't get the idea that you are no sinner nor need a Saviour, simply because you have not robbed an express train nor embezzled the national treasury. Don't get the idea that you are good enough. Don't get the idea that you have done no chargeable sin; for, remember, it's the little things in life that count most, and are those generally unseen by him that do them.

The world has been under the yoke and bondage of sin from the day and hour that Adam and Eve partook of the forbidden. God, in His goodness, has drafted a plan, and a way by Him has been instituted by which all men may have eternal life; but they must first come to the terms. We Church people have dabbled too much and too long with modernism. We have, from time to time, took on a little now and a little then until we have tainted the institution of God.

Jesus cleansed the temple back yonder about 1900 years ago, and He will one day in the future sift and cleanse His Church. We are doing many things now, but there isn't anything to do, that we may be lost, but a lot to be left undone to be saved. We cannot divide ourselves nor our institution (the Church) between God and the devil—no! no! no! God demands the whole heart, while we might compromise with the devil for a part. We shall love the Lord God with the whole heart, and Him only should we serve at any time.

Paul tells us that without charity we are as sounding brass and a tinkling cymbol. Well, if you will think for a moment, you will see a great deal of brass and hear many cymbols. The apostle James describes to us the character of pure religion. Pure religion is founded upon love one towards another, and God greatest of all.

Charity is the practice of love one to another, and therein love becomes the fulfillment of the law. Faith, love and charity are the fundamentals of the Christian life. You will agree with me that the manifestation of those are becoming flimsy. What's the trouble? Well, it's because we are drifting down the current of modern sinfulness I, for myself, sincerely wish for all pride, and all things not agreeable to God were set at naught. My desire is that the Church return to its former customs, learnings, hymns, preaching and to the old-time religion.

J. S. Wilson.

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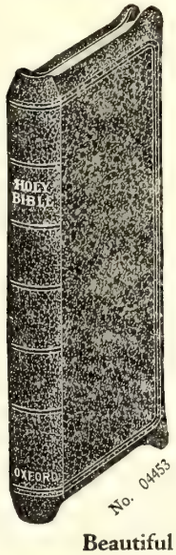

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MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

By Warren H. Denison, *Secretary.*

Dr. L E. Smith Appeals for a Tithing Church.

In his great address as president of the Southern Convention at Durham, N. C., Dr Smith made a most eloquent appeal for a tithing Church. He told of the great and growing work of our Church and of the great needs of all her interests financially; that the Church has no funds save the resources of the individuals constituting it. He sees but one solution, and that is that the whole Church commit itself to the biblical plan of giving. Let every one upon the first day of the week lay aside for the Lord's work as the Lord has prospered him. With the appeal of conviction and eloquence he urged every member of the Church to tithe—give one-tenth of his income to the Church—saying that the financial problem would be solved. He urged every delegate to commit himself to the plan and to go back home to really preach it and practice it, and to have the Church become known as a tithing Church. He strengthened his appeal by going back to his own official board of Christian Temple, Norfolk, Va., and presenting it as a plan for his own Church. After discussion the official board voted to do what it could to make Christian Temple a tithing Church for one year, beginning October 1st.

It will bring a great blessing to any Church and individual who will practice faithfully this Bible plan of giving.

Field Work.

Recently your secretary has conducted stewardship institutes, and helped in every-member campaigns at Fidelity, Woodington, Trotwood, Riverdale, and Houston Churches in the Miami, Ohio Conference; at the Eastern Indiana quarterly, at Montpelier; at Muncie and Albany, Ind.

New Church Opened.

The South Norfolk congregation, Rev. O. D. Poythress, pastor, has completed its new Church, and opening day was June 6th. A special financial campaign was conducted June 1st to 6th by your secretary. On opening day, $50,061.00 were secured in cash and subscriptions. It was a great occasion.

Great Conference Themes.

There are a number of important themes that it would be well for all the Conferences to consider. If the President in his annual message would discuss them and then have the Conference discuss them and act upon them, much good might result. Among them we suggest a few practical ones. They are not theological or controversial, but for the progress of the kingdom through our Church.

1. The planting of at least one new Church this year in the Conference. If we would be Christian and grow, we must establish new Churches.

2. Challenge some Church to give as much this year for benevolences as for current expenses—as much for others as for self. We are looking earnestly for the Church that will be the first among us to be a 50-50 Church. Many are doing that in other denominations.

3. Some whole Conference co-operative effort such as is urged by the general board—a simultaneous every-member canvass. A number of our Conferences are working to it. Why not yours?

4. Every Church in the Conference carrying out the request of the General Convention in increasing its benevolences 15 per cent annually.

5. That every Conference organize itself constitutionally and departmentally so as to include the points of the Christian Church program: (a) devotion, (b) evangelism and life service, (c) Christian education, (d) missions, (e) stewardship and finance, (f) publications. Many Conferences are so organized. If yours is not, why not complete it?

OUR MOUNTAIN WORK.

We began our revival meeting at Rocky Ford May 23rd. Rev. A. W. Andes assisted me in the meeting. We had a good congregation all the way through, and very good interest was manifested during the entire meeting. Bro. Andes delivered splendid sermons, and they were greatly appreciated by the people. We felt that his presence meant much to our Church and a great deal to our community.

The last night of the meeting was characterized by a very sad experience in the life of all of us. The meeting closed on June 6th. Since this was the last night Sister Morey would be in our services in the mountain, more than three hundred people came to express their appreciation for the good work, and their love for her. At the close of the service, Sister Morey gave a very good and appropriate talk on her joy and disappointment of being in the work. She stated that she had enjoyed the work from the beginning and would go away with a prayer for the work. She stated, however, that she was very sorry that she had not been able to see more visable results than had been seen. The congregation then stood and sang while the people shook hands with her and left with her their name, address and some words that they hoped would linger with her. It was a very sad parting when the people, both young and old, dropped a tear while they clasped her hand for the last time. Then on Thursday afternoon quite a few went with her to the train.

Sister Morev's life had been a blessing to the people here and a credit to our Church. She loved the work and was at all times ready to do what she could to promote the work in some way. She counted no task too heavy or out of her line of work, but that she was ready to do what she could by it. Her sweet Christian life and influence was always a blessing to those that knew her and could be in her presence. She carried a smile into every home and always left one. The people, as well as us workers, feel at a great loss without her presence.

Sister Morey did not state definitely her plans for the future, other than she was going back and build near her old home place. After the building had been completed, she would spend some time in the west for a much-needed rest, and afterwards she would spend her time with her old home Church endeavoring to help build it up. To the dear people that may get her time and service, what a blessing to them—but, oh, what a loss to us!

Our prayers and best wishes will follow her and her presence and work will never be forgotten, but will linger long in the mind and hearts of all of us.

Any one wishing to correspond with her will address her at Fredericktown, Pa.

M. T. Sorrell.

RALLIES IN ALABAMA CONFERENCE.

Dear Dr. Atkinson:

When I learned that you could not attend the last of the four missionary rallies I regretted it very much, but when we had begun and there was such a large attendance I wished so much that you could be there. The fact is, every one of them was good—better than we had expected, as it was such a busy time; but the interest increased all the time. The Antioch rally was the best of all.

It was an effort to get ready for the rallies; so many things to do, and the fact that it is a new thing comparatively in this section, but I feel that the effects will tell in the future for the good of the cause of missions. New societies will spring up as a result, and the old ones will get larger. Our women are better acquainted with what the work stands for, and they will be more encouraged to continue the work. Last year I organized societies in two of my Churches, and I feel that my Churches will be a hundred per cent this year.

In the discussions as to the problems of the work this idea was advanced as to the young people joining the society of the adults; that is, where they use the group system, let the young people have a group of themselves. This might cause them to feel that they are more responsible for that part of the society, and they could be interested the more. So that idea was advanced at the Antioch Rally.

Fraternally yours,

E. M. Carter.

RALLY AT NEW HARMONY.

The Woman's Missionary Rally met at New Harmony, near Cragford, Ala., June 1, 1926. The following program was rendered:

Devotional exercises, Rev. J. D. Hunt; welcome address, Alma Mitchell; district leader's message, Mrs. O. H. Orr; enrollments; reports from societies (only one had a report, which was Spring Hill); "The Value of Co-operation," Alma Mitchell; address, "The Imperative Need of the Present," Dr. J. O. Atkinson; special offering, $2.57; appointment of committees; adjournment for lunch.

Afternoon session: Devotional, Rev. C. W. Carpenter; "Introduction to Our Missionaries," Alma Mitchell; "Reaching Our Goal," Mrs. E. M. Carter; "Beginning of a Great Work," Rev. G. D. Hunt; "Our Missionary Need in the Alabama Conference," Rev. C. W. Carpenter; "Training Our Young People for Service," Dr. J. O. Atkinson; discussion of problems in our societies, led by Mrs. E. M. Carter; report of committees; the following officers were elected: district leader, Ruby Orr; vice-president, Mary Edmonson; secretary, Ione Young; adjournment.

The following resolutions were submitted:

1. We desire to thank Dr. Atkinson for his able address and for his counsel with us during our deliberations; also thank our pastor and all other ministers for their presence and help.

2. We also wish to express our appreciation to New Harmony Church for their entertainment of the rally.

3. We recommend that the pastor co-operate with the women and render them all the assistance possible in making their work a greater success.

4. We recommend that each Church put on a missionary program some time during the year.

5. That our people pray definitely for the mission cause, our Mission Board, and for the missionaries in the foreign fields.

6. That all our missionary societies be urged to study the book, "Prayer and Missions," in connection with the Bible.

7. That more of our people subscribe to the *Christian Missionary* and The Christian Sun.

It was recommended that our next missionary rally be held at Shady Grove Church, and the time of the meeting be decided by the Mission Board.

ALMA MITCHELL,
Secretary.

WADLEY, ALA.

The third year of Bethlehem College has come to a close. Amid all of its failures and successes, it is now history, and I am sure the successes have far outstripped the failures. I realize this school, though yet an infant, has already accomplished a great deal for the betterment of this section of the country, and especially for the Christian Church. Some have finished their work here this year and are planning to pursue further courses elsewhere, who would never have received any college work at all had it not been for Bethlehem and the vision it has brought to us.

We have so many things to be proud of. First, we have a board of trustees who are sacrificing their best thought and time to the great task. Second, an efficient faculty who have exemplified a great deal of patience with the students and are greatly loved and admired by all of them. Third, in our own beloved Rev. H. W. Elder, the builder, who never fails. He is managing the building project, and we feel sure of his success if God will give him strength and men will give him money. To this end, the whole Church in the far South is faithfully praying.

The building is well under way, and more material is being put on the ground. When this building is completed, it will not only be a credit to Wadley and the surrounding territory, but the whole Church, and more especially this part in the far South.

Brethren, pray for us.

G. H. VEAZEY.

AN APPRECIATION.

Resolved, That the members of the Newport News Christian Church, in special conference assembled, on this the 13th day of June, 1926, have heard, with regret, the decision of our pastor, the Rev. B. J. Earp, to leave this field at the end of his pastorate year.

That we wish to record our appreciation of his unselfish ministry to us and this community during his five years of service. We feel that he has been a spiritual force in this city, and that his leadership in our local Church has been a blessing to us and contributed greatly to the strengthening of our work. In his preaching, he has always proclaimed the faith of our fathers, and striven to teach us the highest Christian way, and, withal, his own life among us has conformed thereto.

Mr. Earp has taken a most active part in promoting not merely the work of the strictly Church organizations, but every one of the auxiliaries has found him a most enthusiastic supporter. In consequence, we feel that the splendid growth of these may fairly be credited, in some measure, to him. He has given us a better understanding of our obligations in a financial way to our Church, and the various boards of the Christian denomination, and in this way has developed an interest in our general Church program that is gratifying. This latter accomplishment is a difficult one in mission Churches.

In all of this, we have had the very splendid co-operation and sympathetic help of Mrs. Earp, and they leave us with our heartiest good wishes and prayers that they may be directed to some field of even larger usefulness, and that their joint lives may be spared to many years of service in His name.

MRS. W. H. BAKER,
Secretary.

SPIRITUAL ATHLETES.

(Continued from Page 5.)

The fate that overtook Greece when athletics became a popular craze also suggests our careful attention to the problem that we face in America today. What then is necessary to constitute a spiritual athlete? This is the issue that confronts us at this time.

First among the foundational qualities of a spiritual athlete I would place the necessity for a strong and vigorous and pure physical life. The body is described in our Scriptures as the Temple of the Holy Spirit. The body is, therefore, sacred as being the dwelling place of the Divine. A spiritual athlete will not indulge in any practice that in any way militates against the efficiency of his body. But this is not enough. Not only must the spiritual athlete refrain from practices that undermine physical vitality, but he must engage positively in the methods and procedures of living which will develop the body systematically and make of it the fine instrument for the service of life it is capable of becoming. An athlete must have a good physique. This is the basis upon which his success is absolutely conditioned.

The spiritual athlete, in the second place, dares not neglect his mind. While a strong and vigorous body is necessary, that body must be governed by a strong mind in order to achieve worth-while results in any direction. So many times at a critical point in a game, where alertness of mind is necessary, the man with a fine body, but who is mentally sluggish, fails to function and the game is lost. So is it in all of life. Our bodies are not all we need to develop in order to make our lives count. The mind, too, needs and must have development and culture.

Ability to get along with our fellows, too, is a fundamental requirement of successful achievement for the spiritual athlete. We hear much in our day of what its advocates are pleased to call "the social gospel." The social gospel, however, is nothing new. It is the sermon on the mount in action. It is recognition of our common fellowship and brotherhood with humanity, and not only the recognition of this fellowship and brotherhood, but the practical living of the same in every-day life. Such a social gospel is required of the spiritual athlete.

The fourth requisite item in the life attitudes of the spiritual athlete relates to the soul life in its entirety, to what we are pleased to call "the spiritual interests of men." In a sense, every experience is spiritual, so that from this viewpoint, whatever relates to our physical, mental, and social well-being may be regarded as an expression of our spiritual attitude. Much may be said in support of this view, but there should be included in the term, spiritual, in addition to what is included in these three other concepts, the attitude of the soul of man to God, and perhaps this justifies us in making a special catagory in which to give due expression to this added element so essential to the truly successful and efficient life. I am not unaware of the fact that God is interested in all our life, in what makes for our physical, mental, and social well-being as well as for that which contributes in a special way to the cultivation of our intimate personal relationship with Him. The spiritual athlete will endeavor in every legitimate manner to relate himself and his life to the ideals and purposes of God in the creation and orderly conduct of the universe, and he will understand that the rules and regulations according to which he may accomplish this integration of his life with the purposes of God are to be found in the Scriptures to be interpreted to him through the medium of the Holy Spirit, who is the Umpire in the Christian game of life.

We have a beautiful illustration of the spiritual athlete in a child that was born in a manger, brought up in a carpenter's shop, and, in the very prime of His life, crucified by those who failed to appreciate Him and the rules by which He was playing the game of life. We are told that this young man, this fine spiritual athlete, incorporated in His life and its experiences the four splendid elements which we have found to underlie the growth and development of true spiritual athletes. Luke says in that fine and much-quoted Scripture relative to His growth and development: "And Jesus increased in wisdom and in stature, and in favor with God and man." That is to say, our Master, as a man, increased in wisdom (mentally), in stature (physically), in favor with God (spiritually), and man (socially). These are the four foundation-stones for the edifice of life and character. The building cannot be complete with any one of these component parts absent. Christ was the true spiritual athlete, developing, through exercise, the functions of His life according to the four-fold program—bodily, mentally, socially, and spiritually.

In writing to his spiritual son, Timothy, the great apostle Paul wisely enjoins the young minister to exercise himself, and adds the significant phrase, "Unto godliness," or, as the Centenary Translation gives his injunction, we find Paul saying to Timothy, "Continually train yourself for the contest of godliness." That is my admonition to you as you bring your college careers to a happy and successful conclusion. Exercise yourselves, build yourselves up physically, mentally, socially and spiritually, let the emphasis, the motive, the purpose of your life be on the concluding phrase of Paul's fine sentiment, "unto godliness." In this way you will become true spiritual athletes with the ability to play the game of life with satisfaction to yourselves, with profit and uplift for your fellows, and with the approval of Christ Himself upon all you undertake and achieve. Colleges, too, will have nothing to fear, and everything to gain, from athletics which includes the proportionate development of the four-fold life, the life that increases in wisdom and in stature, and in favor with God and man. To this worthy and commendable achievement, "exercise thyself unto godliness," for, to quote Paul again, "Physical training is of some small service, but godliness is of service in everything." Therefore, make of yourselves true spiritual athletes. Colleges and the world in every realm of its life are in sore need of such full-orbed men and women.

ROSES AND CLAY.

Attar of roses and common clay—
Side by side I laid them;
All glorious one, the other mean—
So infinite wisdom made them.
But, lo, the rare perfume that day
Full half of its sweetness gave the clay.

God sent the Rose of Sharon down
Right by my side to lay it;
The price was more than a world could pay
And only God could pay it.
But the richest fragrance of heaven's art
Was shed on the clay of this poor heart.

Still nothing but wretched clay am I,
No grace of my own pretending;
But let me draw close to some sordid soul,
The breath of Sharon lending.
Then he who such blessing has ever missed
May lift up his soul to the great Alchemist.

—*Opal L. Gibbs.*

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

GOD OF ALL NATIONS.

God of all nations,
We pray for all the peoples of Thy earth—
For those who are consumed in mutual hatred and bitterness,
For those who make bloody war upon their neighbors,
For those who tyrannously oppress,
For those who groan under cruelty and subjection.
We pray Thee for all those who bear rule and responsibility,
For child-races and dying races.
For outcast tribes, the backward and the downtrodden,
For the ignorant, wretched, the enslaved.
We beseech Thee, teach mankind to live together in peace,
No man exploiting the weak, no man hating the strong,
Each race working out its own destiny,
Unfettered, self-respecting, fearless.
Teach us to be worthy of freedom,
Free from social wrong, free from individual oppression and contempt,
Pure of heart and hand, despising none, defrauding none,
Giving to all men in all the dealings of life
The honor we owe to those who are thy children,
Whatever their color, their race or their caste.

—From *A Book of Prayers for Use in an Indian College.*

RUBY AND THE GREAT DARK.

By EMMA FLORENCE BUSH.

Ever since she had been a little girl, Ruby had been afraid of the dark. Even when father took her in his arms and showed her the stars shining in the deep blue sky and told her how they shone in the heavens to guide the sailors on the great sea and travelers over the great desert, sh only clung closer to him and hid her face in his shoulder.

Now she was eight years old, and still she had to have some one go with her into an unlighted room.

The whole family had been spending the day at Aunt Elizabeth's and were driving home now in the dark.

At last they were home, but when father asked mother for the key to open the door, she said: "Why, I thought you took it. I left it on the kitchen table."

What should they do? Every window was locked, and they had no other key Ruby listened sleepily while they talked it over.

"The cellar window is unlocked," said mother. "And if you could lift Paul in he could open the door for us."

Paul looked down ruefully at his fat body. "I couldn't squeeze in, mother," he said. "None of us are small enough but Ruby, and she is such a baby and so afraid of the dark."

"Yes, indeed," said father, and Ruby felt a little sigh in his voice. "If only she wasn't so afraid of the dark, I could lift her in and she could open the door. As it is, you will have to wait here un il I see if I can find a locksmith."

Ruby gave a gasp. If only she wasn't so afraid of the dark! Then all at once into her little head flashed the Bible verse she had heard the minister read last Sunday. She remembered it because it sounded so comforting. "Thou shalt not be afraid for the terror by night."

Surely if God said that it must be so. Quickly she slipped her hand into her father's. "I will go," she whispered softly.

Her father looked down at her. "You," he said doubtfully.

"Yes," Ruby whispered; "lift me in the window, father dear."

Her father lifted her in carefully. "I will be just outside," he said.

Slowly and timidly Ruby took a step along the cellar floor. All at once she bumped into something which tipped and sent a shower of hard, rolly things under her feet. Her heart almost stopped, but all at once she laughed. She had stumbled against the apple barrel, and it was apples that were rolling around her.

She started again through the blackness and nearly tripped over a pile of squashes, but she was almost at the foot of the stairs now.

All at once something soft and furry brushed against her foot Ruby clapped her hands over her mouth to keep from screaming. The "terror by night" had come. Then she heard a soft little purr and knew it was her own little kitten, Firefly, that had come to greet her. She stopped and, gathering her in her arms, started for the stairs. And at the touch of the soft little body all her fear lef her. Firefly was such a little kitten, but she wasn't afraid. She ran swiftly up the stairs, through the hall, and opened the door.

"Darling, was it very dreadful?" aksed father.

"No," said Ruby decidedly; "I shall never be afraid of the dark again." And she never was.

BEATRICE CLARISSE.

By MATILDA M'CLURG.

I am a big French doll, and I used to be dressed in a lovely pink silk dress. I had white slippers and a big white hat. I suppose I was very handsome, for I heard everybody say: "What a beautiful doll!" I could move my arms and legs and also close my eyes, and my hair was all in golden curls. My name is Beatrice Clarisse. Still I was far from happy, and I knew there must be something wrong somewhere.

I was brought, so I was told, by Santa Claus last Christmas to a dear little girl called Betty Anne, and I am almost as tall as she is. In fact, she thinks it awfully queer that Santa Claus should have found one of her own little fine petticoats and put it on me.

But there was something wrong somewhere. I didn't seem to fit in anywhere. I was quite jealous of a doll that Betty loved better than any of the others. I couldn't see why she loved her so. She called her Raggedy Ann, and she surely looked like that, but Betty never went to bed without Raggedy Ann in her arms. How I did envy her!

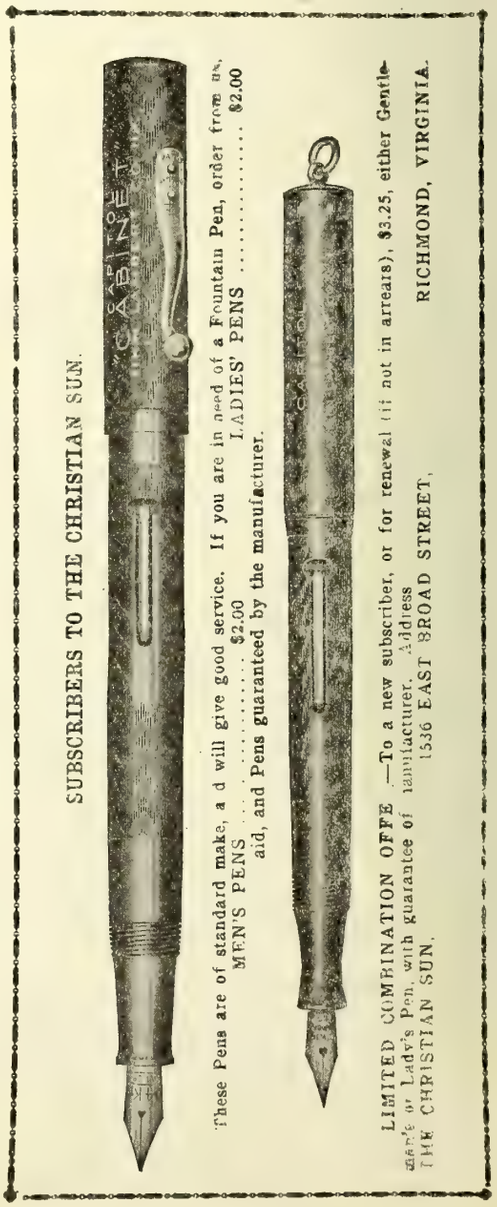
Then when Betty gave a tea party for her dolls and put us all around on little chairs and stools at her table, there never seemed to be any place where I could fit. I lopped all over the little chairs, and I had to be bolstered up with pillows if I sat on a big chair; and it generally ended in my being carefully laid down on the bed in the spare room and left during the party.

At times Betty took her family all out on the lawn or rode us around in a little red wagon. As she was very anxious not to slight any of us, we were all tightly squeezed together in the little wagon. But soon she saw that such travel was not very good for my dainty pink silk dress and big white hat, so I was again brought in and carefully laid on the couch or bed and the rest of the dolls had all the fun.

Raggedy Ann fell out two or three times, but was cheerfully picked up and stuffed in again, looking not a bit worse than when she started on her journey.

The other day Betty's little dog Tige came into the room where I was taking my usual afternoon nap while the other dolls were frolicking around out in the sunshine. Whether Tige, too, was lonely, or whether he thought I was having a very pokey time and he would try to liven me up, it is hard to say. However, we certainly had a lively time of it, and when Betty came in she found us both on the floor and Tige looking rather ashamed of himself for playing so roughly. My pink silk dress can never be worn again, and one of my slippers is chewed to a pulp. In fact, I also have a little chip off the end of my nose. But somehow I do not seem to mind at all. The world seems rather a nicer place to live in since that all happened, for grandma has made me a nice serviceable gingham dress just like one of Betty's, and the big hat is discarded forever.

Mamma tells Betty that she need not be so careful of me any more since my beauty is somewhat spoiled, and now I can take all the pleasures with Raggedy Ann and the rest of the family. Even if I am squeezed into the bottom of the little red wagon, and nearly all the other dolls pushed in on top, so that I can scarcely see daylight, I do not mind. And even if dear little Betty Ann is too tired to put us away carefully and leaves us all stuffed in the wagon, it is much better than to be left alone on the spare-room bed. Indeed, I think my accident was very fortunate. I am quite happy now.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RELIGIOUS EDUCATION

By H. S. Hardcastle.
MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

July 4, 1926.

Early Leaders of Israel—From Moses to Samuel.

Golden Text: "Jehovah will not cast off His people."—Psa. 94:14.

Lesson: Ex. 1:1-14.

Devotional Reading: Psa. 94:10-17.

Reference Material: Acts 7:17-21; Heb. 11: 23-24.

"Now, there arose a new king over Egypt, who knew not Joseph." This probably means that the new king did not acknowledge or recognize the authority or influence of Joseph, who, of course, was dead, but who was entitled to a place in Egyptian life because of the outstanding service which he had rendered to that empire. Human nature is all too prone to forget its benefactors. Nations often fail to give due recognition to those who have rendered signal service to the nations. More and more, people are demanding that every man be judged on his own merits. The son of a President of the United States should not have any special privileges which are not accorded to any other young man. Favor should not be shown a man simply because his father has been a great man. In a way, the descendants of Joseph did not have any specianl claim on the Egyptians, for, as a matter of fact, the Egyptians had been their hosts when they came to Egypt.

"And he said unto his people, Behold, the people of the children of Israel are more and mightier than we; come, let us deal wisely with them, lest they multiply, and it come to pass that when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land." It is an old story, but it is being worked to death right now. As a matter of fact, the children of Israel did not outnumber the Egyptians, nor were they mightier than the Egyptians. Pharaoh was simply developing some powerful propaganda, and he was using one of the surest means of doing it—appealing to prejudices and making a "bogie-man" of war by an enemy country. In that day, as in this, nations were suspicious of each other, and war was very frequent. Then, as now, nations maneuvered for the balance of power. Pharaoh knew his stuff. He could not have selected a better slogan to stir up feeling on the part of the Egyptians and to stimulate oppression and persecution. The writer may be wrong, but he believes that it is this same king of pernicious propaganda that is back of a great deal of the agitation for a greater army and navy. There is always the sinister suggestion that our enemies—imaginary enemies as a matter of fact—might attack us.

The Catholics are not as great a menace to this country and to the world as many seemingly zealous Protestants might be led to believe or might lead others to believe. The same thing is true about the anti-Japanese propaganda. Much of it is wholly unwarranted by the facts in the case.

"Therefore, they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses." The ruling classes always have a difficult time in keeping from the abuse of the power that is committed into their hands or usurped by them. The old idea that might makes right persisted for a long time, and the idea is not safely buried even to this day. Pharaoh was simply doing in a crude and rude way what the ruling classes are doing or trying to do in a more polished, but nontheless deadly, way.

"But the more they afflicted them, the more they multiplied and the more they spread abroad." It usually happens this way. People who are called in the providence of God for His purposes seem to thrive on persecution. It is impossible to get them permanently out of the way. In fact, persecution and hardship usually offer the very challenge that brings to fullest development the very qualities that enables God to use such men and races. This experience in Egypt was simply an experience in God's school which was a factor in preparing His chosen people for the mission to which He had called them. Let no man of God fear opposition half so much as patronage.

"And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, wherein they made them serve with rigor." Human life was very cheap then. The kind of work the Hebrews were doing and the conditions under which they did it must have exacted a terrible toll, not only in physical suffering, but in life itself. But it made no difference to Pharaoh or the Egyptians, for life had but little value for them so long as it was the life of a Hebrew. We live in an age when human life has taken on a higher value. Twenty centuries of the teaching of Jesus Christ have brought higher values to human life, but we still have a long ways to go. It is not being untrue to the facts to say that to a degree surprisingly large, profits still take precedence over human life. Industrial concerns, under the compulsion of law, and under the impulsion of the spirit of Christ working in society, are safeguarding their employees and providing welfare agencies for them, but, after all is said and done, mammon looms higher than man, and fair profits often crowds out fair play. There is perhaps no place where Christianity faces so imperious a challenge as here. The Christianization of wealth and industry, the elimination of exploitation of men, women and children, the application of the Golden Rule to business life are things which call for something more than high-sounding resolutions and pronouncements; they call for an aggressive Christianity that dares to be crucified, if need be, for its convictions.

CHRISTIAN ENDEAVOR.

July 4, 1926.

Topic: "My Country: its Past, Present, and Future."—Psa. 33:1-22.

(Consecration Meeting.)

Some Bible Hints.

America is not an accident. It is part of a divine plan for the uplift of the world (vs. 9, 10).

America is as much chosen as ever Israel was. And our responsibility is as great as theirs was (v. 12).

The all-seeing eye is upon national as well as individual acts, and nations, like individuals, reap what they sow (v. 15).

America's future and her security are in God. If we reject Him, we shall fail. If we follow righteousness, we cannot fail (v. 22).

Suggestive Thoughts.

For many centuries America was hid from Europe, as if God in His providence intended in the fullness of time to make here His great experiment in democracy.

America had the good fortune to be colonized by men of faith, of deep conviction, men who loved God and liberty. It takes stern men for stern tasks.

Our present is both full of promise and danger. The danger comes from irreligion and lawlessness. No nation can live without religion. The promise lies in natural wealth and ability.

The future will be what we make it. If we wink at lawlessness, it will be black; if respect for law and love of God prevail, the future will shine like the stars.

A Few Illustrations.

Columbus discovered America. This is the one big thing he did. America rose out of a man's faith and courage, and it lives only by faith and courage.

Washington helped to make America free. We see in him the spirit of the past, unflinching courage in the face of difficulties, honesty, faith, perseverance, belief in God. These things have made America

A nation never gets to the place where it has no problems Today we have law-enforcement, prohibition, habit-forming drugs, dangers of the automobile, child labor, and many others; enough to challenge thought.

We live for the children of the next generation. What we make them now in our homes and schools, they will be for half a century or more. We are building for eternity.

To Think About.

What has America done for us?

What is one of our local problems, and how treat it?

How can we make America's future better?

A Cluster of Quotations.

America's future will be determined by the home and the school. The child becomes largely what it is taught; hence we must watch what we teach it and how we live before it.—*James Adams.*

Three times this country has staked its life for its faith. Three times it has spoken through a great son—Washington, Lincoln, Wilson.—*Angelo Patri.*

Our present free-school system is chiefly due to the public spirit of the men and women of a hundred years ago.—*Albert Bushnell Hart.*

The American people have been changing all the time, and are changing now. They will continue to change, becoming better, let us hope, more humane, kinder, more generous, and more faithful.—*M. M. Lord.*

THE SECRET.

It isn't in doing your work, my boy;
  It isn't in doing the thing you must
That you win the honor and gain the joy,
  Or claim the profit or earn the trust;
It isn't in laboring long and late,
  And it isn't the hurry and noise that tell—
The smallest thing that you do is great,
  If you do it well.

It isn't in getting it done, my boy;
  It isn't in getting it out of the way;
It is not in the methods you may employ,
  And not in the price that your masters pay;
It isn't in squandering precious time,
  And it isn't in rushing ahead pell-mell!
If the thing that you do is to be sublime,
  You must do it well.

—*S. E. Kiser.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

MONDAY.

THE SECRET PRESENCE OF GOD.

"The secret place of the Most High."—Psa. 91:1.

There is not always open and manifest proof of the presence of God in creation about us, nor in the events on personal life, personal experience, nor the destinies of nations. But we are taught to believe that His presence is always with us in light, glory and power ineffable; that there is an inner shrine where we may approach Him at any time. This is what David so often sang about and cried, "My heart and my flesh crieth out for the living God."

The most of us realize His presence in special seasons of uplift, in trials, in spiritual ecstacy, or despair. But what all of us want to learn is that any of us at any and all times may find His living presence in the sacredness of the inner shrine of the heart and in holy prayer, and there "abide under the shadow of the Almighty."

It is only by having supreme aim, by persistent, patient seeking, by saying, like Paul, "this one thing I do," that we can find "the secret place of the Most High."

Prayer.—Our Father, give unto us a persistent yearning for Thy continual presence. Give us visions of Thy blessings, such as cannot be altered. Forbid that we shall cease searching until we find Thee. We will try to make Thee the supreme quest of our lives. Until we shall know the peace that passeth understanding. *Amen.*

TUESDAY.

THE WANDERER'S RETURN.

"His father saw him, and had compassion."—Luke 15:20-22.

Not long ago a man entered a Bowery lodging-house in a spirit of utter desperation. The clerk behind the counter handed him a letter, which he received with shaking hands. The handwriting was that of his father, whom he had not seen for many years; not since the hand that wrote that superscription had driven him from home and closed the door behind him. Across the envelope was written the word "immediate." He opened and read: "My son, come back! Let us bury the past; the door is open for you."

It is such a message as this that comes to every one who has wasted the opportunities of life. A voice from the cross calls, "Come back, and the past shall be buried! As for your sins, I will remember them no more against you." This done, there is hope for betterment. But otherwise, there is no more prospect of building an upright character than there is of an athlete winning an Olympic race with a ball and chain on his foot.

Prayer.—Hear us, O Father of grace and forgiveness, as we meet again around this circle of praise. Shine upon us with Thy mercy, hold out Thy strong hand to keep us from stumbling, and give us wisdom to do the best when we are in doubt. We ask all in the Redeemer's name. *Amen.*

WEDNESDAY.

THE SIN OF NEGLECTED DUTY.

"To him that knoweth to do good, and doeth it not, to him it is sin."—Jas. 4:17.

"Cast ye the unprofitable servant into outer darkness."—Matt. 25:28.

Is this in keeping with the Spirit, gentleness and tenderness of our Lord? They are His words. It is condemnation of a man who knew to do good and didn't do it. And as the parable is one of faithfulness in good works, as we see it, his only guilt was that he had done nothing—just nothing—and because he had not used the power that God gave him—utter darkness was his doom.

How much are we in this danger? What are we doing with our talents that we should escape the same condemnation?"

"By their fruits ye shall know them," said Christ, and we reap what we sow.

Prayer.—Dear Father, we tremble to contemplate the results of doing nothing with our talents. Send Thy Spirit or some heavenly angel to make us up to our talents and usefulness. For the good of man and the glory of God we ask it. *Amen.*

THURSDAY.

BORN AGAIN—MADE NEW.

"Seeing that ye have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge after the image of Him that created him."—Col. 3:9-13.

If we haven't changed—put on the "new man," with new deeds—we are still lost and without God. If the Church is not producing in its ranks regenerated men and women, it is doomed to failure in doing what Christ the Head has designed it should do. The only proof of it is changed men and women.

It is not enough to put off the old man, not enough to stop sinning, but we must put on the new—replace the old life with the new. Being new, we cannot accept the standards of the world about us. We can live the new only by putting the measuring rod of Jesus to the ways of the world.

Prayer.—Our Father, may we remember that life in Christ is a continuous process, daily renewed in His grace. In giving our lives to Thee, make us conscious that we start an open life campaign for good, God and glory. Forbid that we shall lay down or stack our arms. To this we dedicate our lives In Christ's name. *Amen.*

FRIDAY.

"Ye are the light of the world"—men do not "light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house (others around you)."—Matt. 5:14-15.

The apostles are shining examples of this kind of religion. Each, when called to follow the Lord, went and brought others. Paul loved to tell the story and in telling it he brought it to others.

How often do we find Christ in our conversation? Can He be very real to us when we leave Him out so much? He certainly can't be very real if we leave Him out of our living.

The following is quoted from a pastor:

"We received this letter in our mail one morning: Dear Pastor,—My little daughter is a member of your Sunday School, although I have no religious faith myself. The children of the neighborhood attend. She wanted to go, and I allowed her. She came home with certain verses to memorize, and the promise that she should have a Bible as a prize when she was able to recite them. One Sunday she did not return as soon as usual, and I went for her. I found her reciting her verses, while her loving teacher helped her with her arm about her. Oh, sir, if some one had only done that for me when a child, how different my life would have been! Late as it is, that sight lead me to start to be a Christian today."

Prayer.—Our Father, we arise from the night's rest grateful to Thee who never slumbers nor sleeps. Fill our day with Thy presence. We yearn to be living witnesses, known by others as living with Jesus. At the close of the day breathe on us the healing balm of Thy approval and blessings. *Amen.*

SATURDAY.

LIFE'S INTERRUPTIONS.

"A woman which had an issue of blood . . . touched His garment."—Mark 5:25-34.

We all are interrupted at times. No matter how carefully we lay out our own work, something happens to interrupt us. What attitude shall we take toward these interruptions? Some look on them as the pest of life, a source of irritation, and they fret over them. Some look on them as the zest of life. In the unexpected they develop interest. But, in reality, they form the test of life. The unexpected thing is what shows us for what we really are. It is a test of our self-control. See how the Master stands this test. He shows no haste. He is not flustered. He stops and does the task well. He rises about the interruptions with a peace that passeth understanding.

How easily He might have passed her by! But what an opportunity for real service He would have missed if He had not seen in this interruption a call for service. He did, as a side issue, almost as big a piece of service as He did on the main errand. We cannot avoid interruptions. Our only choice is what attitude we take when they come. Let it be the Master's attitude and let us take them as an opportunity for service.

Prayer.—All-glorious One, who dwelleth in heaven and also walketh beside us along the earthly road, show us the glory of Thy face in the face of Jesus Christ. Accept the praise we bring, O God. *Amen.*

SUNDAY.

A DAY OF FAITH.

"When Jesus heard it He marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel."—Matt. 8:5-13.

Let the Sabbath day turn our minds and hearts to faith in God wherein we shall strive to strengthen our faith in Him for our daily living.

Jesus marveled at two things: the unbelief of His own people (He came unto His own and His own received Him not), and the belief of some who were not trained in religion and not of the chosen race.

The centurion was an example of kindness, brotherliness and humanity, but he said, "I am not worthy." This makes him worthy. Jesus siezed this opportunity of faith and commends it.

Prayer.—Our Father, give us the courage of confession and implicit trust in Thee. Fill the hours this day with Thy praise, sanctify us and Thy Church to deeping of Christian piety and profound trust in Thee. Bring the day to a close with Thy "Well done," and we shall be satisfied. Glory be to Thee. *Amen.*

HOW EVA HELPED.

It wasn't much to do. Eva didn't think it was anything. Every single morning she went out with her little toy broom and swept all the leaves and sticks off the piazza. It wasn't much, but mother said it helped a lot when she picked up all the windfalls under the apple trees two or three times a day and brought them in to make apple sauce. It wasn't much, but six people in Eva's house say that the errands she runs for them save so many steps in a day that they could not bear to think of trying to live in a house without her. Not any of these things took much away from Eva's playtime, but each one of them helped some one to be happier as the days went by.—*Sunshine.*

Christian Orphanage

Dear Friends:

It has been very dry here through the entire spring. The farmers who took advantage of the early rains and broke their land were in luck from the fact that they were able to work it and plant their crops. But it has been a problem to get a stand of anything in the fields or gardens. The weather has been so dry seed would not germinate and poor stands of corn, beans and peas, have resulted. The situation had become critical and people had become discouraged from the fact that we had such an extremely dry year last season and very little was made.

Our people in many communities were gathering themselves together in union prayer services and praying to God to send us rain. On Saturday, June 19th, rain began to fall in the morning and gently almost through the day it continued, and through Saturday night and Sunday showers continued to drench the earth and we have been most wonderfully blessed with a magnificent season. Our hearts are filled with joy and Thanksgiving knowing we have a God who will hear the prayer of his people and will answer with His abundant blessings. It makes us very happy at the Orphanage from the fact that having more than a hundred children to feed and not being able to raise vegetables made it a serious situation. We truly hope from now on we will have good seasons and that we will have good things to eat from our garden.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 24, 1926.

Brought forward		$11,104.51
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Elon Christian Church	$ 5.00	
New Lebanon Sunday School	2.00	
New Lebanon S. S. Baraca Class	2.00	
Citizens Bible Class, Elon College	1.76	
Durham Sunday School	13.94	
Mt. Zion Sunday School	3.32	
Berea, N. C.	5.35	
Third Ave., Danville, Va.	5.81	
Elon Christian Church, Mrs. Barney	1.00	
		40.18
Eastern N. C. Conference:		
Mt. Auburn	$ 7.53	
Piney Plains	11.00	
Mebane	1.25	
Wentworth	15.60	
Raleigh Church	2.00	
Sanford Sunday School	3.78	
		41.16
Western N. C. Conference:		
Providence Memorial S. S.	$ 1.31	
Randleman S. S.	3.62	
Liberty S. S.	1.58	
High Point	2.40	
		8.91
Eastern Virginia Conference:		
Franklin S. S.	$ 5.00	
Spring Hill S. S.	2.17	
Johnson's Grove S. S.	3.10	
Berea, Nansemond County, Va.	10.00	
Rosemont S. S.	10.00	
Oak Grove S. S.	2.00	
Berea, Norfolk	4.37	
		36.64
Valley Va. Central Conference:		
Timber Ridge	$ 1.75	
Leaksville	3.10	
		4.85
Georgia and Alabama Conference:		
Ambrose	$ 2.00	
Richland	1.00	
		3.00
Alabama Conference:		
Bethany S. S.	$ 1.06	
Mt. Zion	.70	
		1.76
Northern Sunday School:		
Pleasant Hill S. S.		15.07
New Building Fund.		
W. B. Qualls		50.00
Grand total		$11,305.08

POUNDED.

In giving the account a few days ago of the recent revival held at Mt Olivet (R), the writer overlooked the fact that a midweek prayer meeting had been organized at the close of the revival. On Thursday evening, June 10th, the pastor was called to the Church to attend the prayer services that evening. This prayer and praise service, which was conducted by Bro. A. S. Turner, was a live, spiritual service—one of the best of its kind this scribe ever attended.

After the regular prayer services, Bro. Turner publicly informed the pastor that, as a token of their appreciation for his services, the members of the Church and other friends of the community had provided a "pounding" for him and his family. And such a pounding it was. The grateful recipient of this generous donation feels that "loading" would be a better name for it.

After the sixty-five pounds of sugar and the twenty-seven different varieties of other articles for the parsonage pantry had been placed on the parson's ford, the entire back seat and one running-board of this "tin Lizzie" were loaded to their full capacity. This is the second pounding these good people have given their pastor this year. We have been "pounded" a good many times before, but this is the largest one yet. Besides the carload of groceries, a small amount of money was contributed as a free gift. In addition to the generous donations, the pastor was handed thirty-five dollars on his salary. A little more than twenty dollars more was pledged.

For all of these tokens of love and esteem, the pastor and his family are profoundly thankful. These good and sympathetic people have placed us under many lasting obligations to them.

As a further result of the Holy Spirit having so fully awakened this entire community, in addition to the many evidences previously mentioned, these people gave, as free-will offerings during the series of meetings, ten dollars to Bro. C. Tusing, twenty-four dollars to Rev. M. G. Lilly, and one hundred dollars to Rev. J. L. Early. Heretofore, the people of this community had been accustomed to contributing only small amounts for the propagation of the gospel. The writer hopes they will be able to secure an able and consecrated man as pastor for the next Conference year.

R. P. CRUMPLER.

TO AID ROAD BUILDING.

The Senate has passed the Federal-aid road bill, which carries $165,000,000 appropriation. It had already been approved by the House.

The bill, slightly amended by the Senate, continues Federal aid to States for road building until July 1, 1929, at the present rate of $75,000,000 annually for the general construction, and $7,500,000 annually for roads in the national forests and parks.

Good roads are the expression of progress. It presages good for our country to see such fine highways creeping out in every direction throughout the land.

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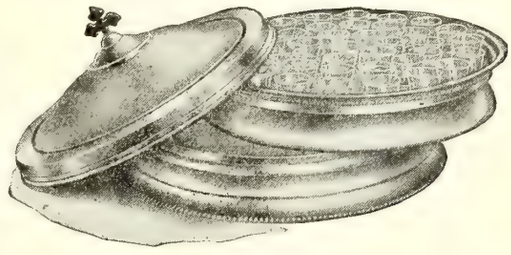
Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlockink, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

SILVER-PLATE.

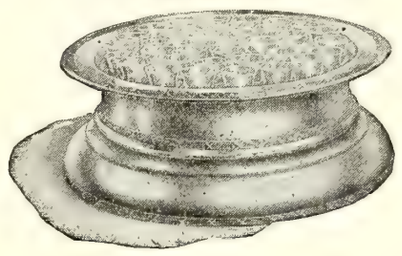
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

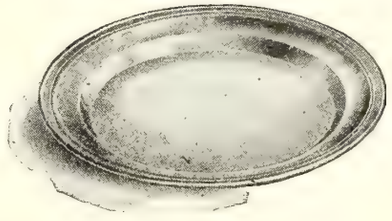
Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plate; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00



Bread Plate No. 3—Narrow rim	9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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OBITUARIES.

FINCH.

On Saturday, June 12, 1926, the death angel claimed the spirit of James Madison Finch. He was born March 12, 1865, having passed the sixty-first mile-post in life. He professed faith in Christ at the age of fifteen and joined Rocky Ford Baptist Church. At the age of twenty-five years he married Miss Willie Horne, and unto them were given eight children. After his marriage he joined Liberty (Vance) Christian Church.

In his late years he was interested in and loved the Church. He was for more than ten years a loyal member of John H. Mills Lodge, No. 624, A., F. & A. M.; also a devoted member of Wellons' Chapter, No. 167, Order of the Eastern Star. Our brother loved both orders and stood for the virtues and principles set forth by them. He had been under a physician's care for four years and confined to his bed the last two. During this time he proved to be a patient sufferer, and one who had strong faith in Christ Jesus. He talked freely of crossing over the river of death, with joy unspeakable and full of glory. With him the call to go would be welcome, or to stay here if it was to glorify his Lord. Often he would say, "Not my will, but Thine, be done, O Lord."

Being afflicted with internal cancer, his suffering was intense. Five weeks before he died, the suffering became so severe that his brain was affected, causing great mental suffering. His suffering then was a scene of sadness. We believe God, in His infinite wisdom, gives us (the living) the privilege of a foretaste of the sinner's home, that we may be warned and escape that awful punishment. Before the end he was given peace of mind and passed out quietly.

All his children were near, except the youngest daughter, who is a nurse in the Mission Hospital, Asheville, N. C. She spent the last five weeks with him and had returned to her work only the day before the end came. It was a real joy and inspiration to visit and talk with this man of strong faith while he was mentally able to converse with one. Instead of carrying cheer to him, you went away having obtained a blessing.

The funeral was conducted from his Church on Sunday, at 4 P. M., by his former pastor, Rev. J. E. Franks, assisted by Rev. J. U. Teague, Dr. W. C. Wicker, and Rev. C. D. Malone. The Masons and the Order of the Eastern Star had charge of the burial services, Dr. Wicker having charge of Masonic service and Mrs. P. A. Duke, Eastern Star. The large crowd of people gathered to pay the last tribute of love and respect, with the beautiful floral offering, was an evidence of the high esteem in which he was held.

He leaves to mourn their loss a devoted wife, eight loving children, a number of grandchildren, four brothers, one sister, and a host of friends. In the measureless realm of time, how brief is our earthly stay! May we resolve to place our affections upon heaven and heavenly things, centered around Christ Jesus, the Son of God.

MRS. R. J. NEWTON.

Henderson, N. C.

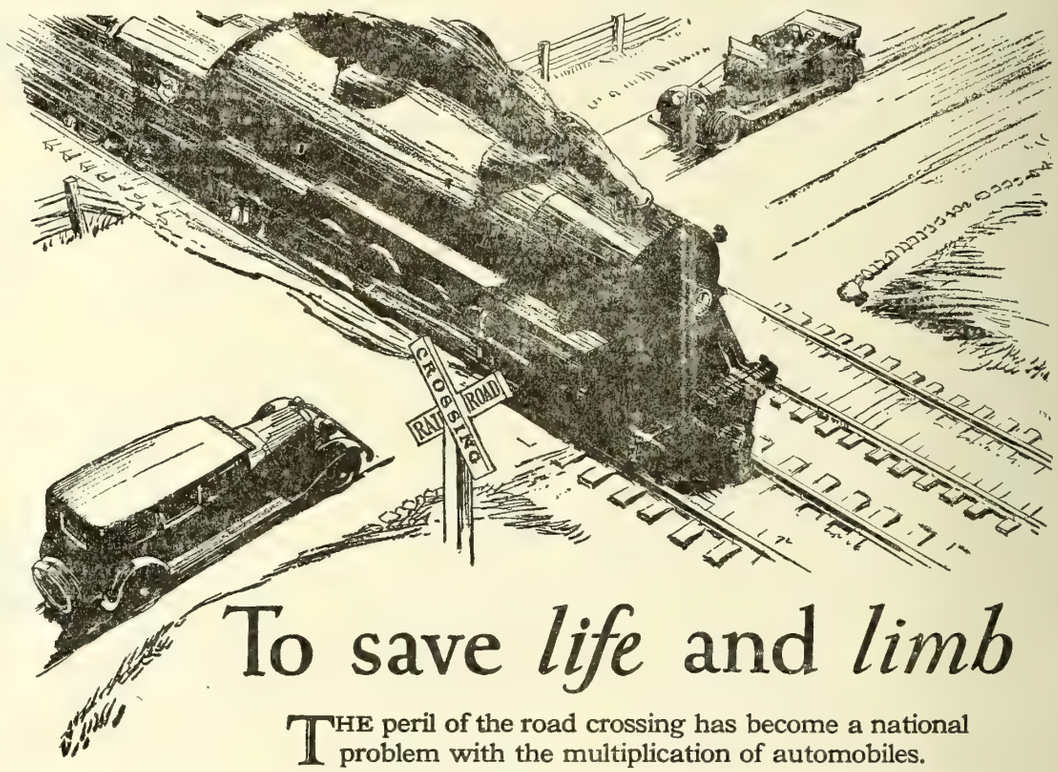
GUYNN.

Brother and Sister Mart Guynn lost their baby, which was only a few days old, April 3, 1926. The writer conducted the burial service. The large crowd that attended the service was a full expression of the sympathy they had for them in this hour of bereavement.

May God keep their lives so that they will some day go to be with him.

M. T. SORRELL.

We need Thee, O our Heavenly Father, on account of our weakness and fears, our temptations and passions. Come to us with healing, and stay with us in the trying tasks of our life. And we beseech Thee, show us that even as we need Thee, Thou art pleased to accept our love and obedience. We ask it in Jesus' name. Amen.



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The Southern Railway System has eliminated 800 grade crossings, and is eliminating more every year, but over 6,000 remain to be separated on this system alone. The total cost to complete the work is a stupendous sum—probably half as much as the cost to build the railroads.

Even if the money were available, and the public willing to pay the increased freight and passenger rates necessary to provide a fair return on it, many years would be required to do the work.

Protection from the peril for the present generation at least must be found in some other way. Trains cannot stop at every crossing if they are to be run at the sustained speed expected by the public and required to carry the commerce of the country. The train crosses a highway about every mile. The motorist encounters a railroad only occasionally.

It is necessary, therefore, for the automobile driver to stop in order to avoid risk. No one who did this was ever killed.

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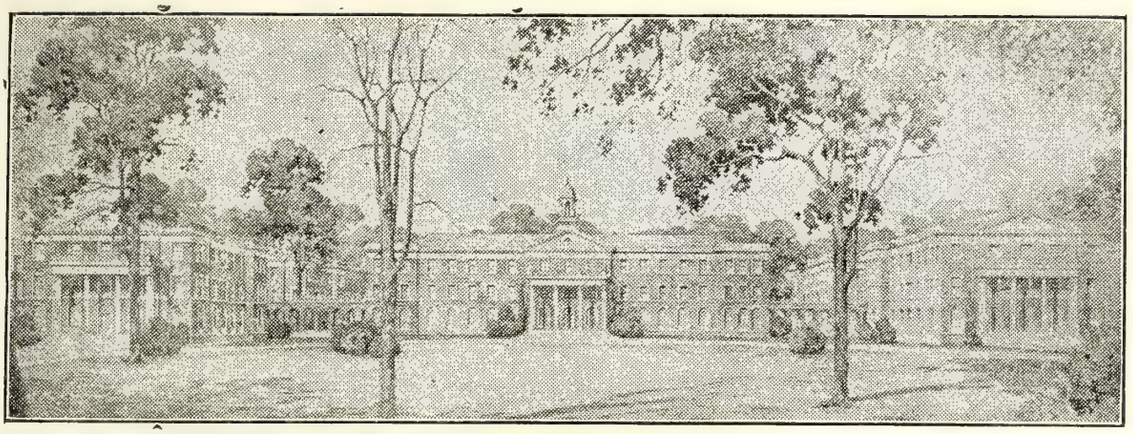

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ELLIOTT.

Alfred Apple Elliott, son of Levi and Betsy Elliott, was born in Halifax County, Va., April 18, 1852, and died May 17, 1926, age 74 years and 29 days. On December 23, 1873, he was married to Miss Nannie G. Tuck, who lived about eight years. To them were born three children—Mrs. Lula Etta Boyd, Mrs. Nannie Adel Tuck and Mrs. Hattie H. Tuck.

On December 19, 1882, his second marriage was to Miss Lucy Pendleton Tuck. This marriage was blessed with five children—Charlie Clarence, Levi Leslie, Karl Wesley, George A. L., and Mrs. Eliza May Bray, of Lambert's Point, Va. All of them are living except Clarence and Levi. There are twenty-five grandchildren and three great-grandchildren. Bro. Elliott's occupation has been farming and mining. He was a man who knew people and conditions of his community, and took a keen interest in the same. On the day of his burial, his companion, who had been afflicted for three years, was too ill to understand what was taking place, and survived him only sixteen days.

Lucy Pendleton Tuck Elliott, daughter of John Wesley and Eliza Tuck, was born February 5, 1857, and died June 1, 1926, age 69 years, three months and 26 days. She leaves three children and ten grandchildren. Sister Elliott was always known as a good woman. Both she and her husband, before the call to come up higher, expressed their faith in God and hope of eternal life.

The funeral services of Brother and Sister Elliott were conducted by the writer, assisted by Rev. E. R. Harris, of the Baptist Church, and each were buried at the old home, near Virgilina, the one on May 18th, the other on June 2nd. A large number of friends were present on each occasion and many were the expressions complimentary to the lives of the deceased.

I have been acquainted with and visited this family with its numerous branches for nearly twenty-two years. Many of the members I have received into the Church and administered the ordinance of baptism. To each my heart goes out in sympathy, and for each my prayer goes up for comfort and blessings till all meet above.

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2 He maketh me to lie green pastures: he leadeth the still waters.

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AYERS.

Bro. and Sister J. J. Ayers departed this life March 16, 1926, their departure being two hours apart, Sister Ayers being first. They lived in this section all of their life until about four years ago when they moved to Maxmeadows, Wythe County. Sister Ayers, before her marriage, was Polly Jane Strickland, the sister of Bro. West Strickland.

Brother Ayers served through the Confederate War. While they were not members of our Church, yet they were devout followers of God. Bro. Ayers was about 90 years old, while sister Ayers was about 85. They leave to mourn their loss two sons, J. J. Ayers, Jr., Laurel Fork, Va., and J. D. Ayers, Maxmeadows, Va., and several grandchildren.

They were buried in the Elk Spur Cemetery, the writer conducting the service. The writer had never witnessed just such a service. They were both placed in the same vault.

May God bless those that mourn their loss. M. T. SORRELL.

EDWARDS.

Morgan Edwards was born February 9, 1897, and died June 14, 1926. He was the son of Bro. and Sister Washington Edwards. The death came very unexpectedly to all and was a great shock to the community. On Monday afternoon two men went to his place and shot him nine times. He had served about one year in the navy and about eight years with the detective force and as a Federal officer. He was well thought of by the people and had a large number of friends.

At the time of the tragedy he was getting up a petition to present to the Home Mission Board, asking for a Church in his community. He had secured a large sum in donations towards what he had hoped to see put in a Christian Church in the future. He was indeed a friend to our Church and a special friend to the writer.

He leaves to mourn their loss, a wife in very poor health and four sweet children; three sisters—Mrs. Oscar McMillian, Miss Ellen and Victoria Edwards; five brothers—Walter, Raleigh, Bud, Tom and Oscar Edwards, and a host of friends.

The large crowd that attended the funeral was an expression of sympathy for the bereaved and love for the deceased. The writer was assisted by Judge Bolen, Rev. Morris, and Rev. Pauff. The remains were laid to rest near the old home.

May God's richest blessings rest and abide with the bereaved till they meet again. M. T. SORRELL.

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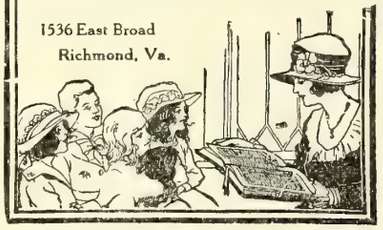

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5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, JULY 1, 1926. NUMBER 26.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Some French Movie Figures.—

Statistics recently made public by the French moving-picture industry reveal the fact that France has but one moving-picture theater to every thirteen thousand population. Paris is, in that respect, worse off than the provinces, having but one movie palace for every sixteen thousand five hundred of its inhabitants. There are 450 cities of two thousand five hundred population and up which have no moving-picture theater. Paris has 176 theaters showing pictures. None of these are in the first ward, while the ninth ward has nineteen. These figures show that the people of France have not yet adopted moving pictures to any great extent. To those who hold that the morals of France are low, and that moving pictures tend to lower morals, these figures may seem to confuse matters.

Having it Returned.—

It is reported that Mr. Charles Edward Russell, the Socialist candidate for Governor of New York in 1910, has been refused admission into England at the port of Plymouth. Mr. Russell sailed for England on the President Roosevelt some time ago. Mr. Russell, on the refusal of permission to land, which purported to be from the home office, proceeded to Cherbourg. The British office has made no comment on the incident. The Civil Liberties Union called the attention of the State Department to the incident and asked that a protest be filed, but this has not been done, since no official information has been received. Senator William E. Borah, in commenting on the refusal of the British to allow Mr. Russell to land because of his Socialist views, declared that we had no right to complain, since the affair was similar to the action of our State Department's refusal to allow Shapurji Saklatvala, the Communist member of Parliament, to land in this country to attend an international parliamentary congress held here last fall. The United States seems to be getting some of her high-handed actions returned, and we may discover that some of our citizens are just as undesirable in Europe as some Europeans are to us.

Great Publisher Dies.—

During the recent British strike, a great benefactor of mankind died in England. J. M. Dent, the creator and publisher of "Every Man's Library," died at the age of seventy-seven. He had never been honored by his country with knighthood nor by any of the great universities of the world with honorary degrees, and yet the poor man who loves the best books in the world has had cause to bless him many times. Mr. Dent never thought of profit. His was a work of love—love for books and for the men and women who loved books. This great benefactor began his career sixty years ago as a printer and bookbinder. During his life he issued a number of series of books, but his best-known creation is the "Every Man's Library." When he began, his plan for the library included the publication in a form which was beautiful and of which every man could afford to buy one thousand volumes. Before his recent death, his plan had matured to the extent of 780 volumes, and the sales have numbered more than twenty million volumes. He made possible the owning of the world's best books by thousands who otherwise could never have known the joy of books of their very own. He died not having been honored by university or State, but having bestowed upon thousands of homes one of the richest gifts a home can know.

The Best Selling Preacher.—

Father Sanson, preacher at Notre Dame Cathedral, in Paris, preaches to thousands, and his published sermons sell by the tens of thousands. He is probably the best selling preacher in the world, if we are inclined to think in the terms of publishers. He frequently sits at his desk and reads his sermons, and, according to a Protestant observer, he seems more like a professor lecturing a handful of students than a preacher addressing a throng of six thousand people. Writing about his visit to Notre Dame to hear Father Sanson preach, this Protestant says: "He might have been a professor in his desk lecturing a handful of students, rather than a preacher addressing six thousand people. But it was intensely dramatic preaching. He was discoursing each day upon John the Baptist's message of repentance, and many of his home thrusts were terrific. Once he rose from his seat and cried, 'O Jesus Christ, I implore you, grant my prayer; pierce the consciences of these my brethren. Of what use is all this preaching unless conversions are forthcoming!' Pere Sanson is a phenomenon to be explained. It is true, he has not succeeded Lacordaire, nor Monsabre, nor Janvier; but my Protestant soul divines that he is in the succession of John the Baptist. I heard from him little that was 'Catholic,' and much that was Christian. He loves Christ and he loves men. He is out to recapture unbelievers. To them he addresses his main appeal, and they have responded to him in thousands. Taking it as a whole, I have never heard such preaching in my life."

Our Sesqui-Centennial.—

In commemoration of the 150th anniversary of the Declaration of Independence, there is being held in Philadelphia, where the declaration was penned, a great exposition comparable to those of St. Louis in 1904, and Chicago in 1893. Five great exhibit buildings house the major part of the exhibits; Palace of Liberal Arts and [illegible]; Palace of Agriculture, Food, and Civic and Foreign Exhibits; the Palace of the United States Government, Machinery, Mines, Metallurgy, and Transportation; the Palace of education and Social Economy; and the Fine Arts Building. There is a stadium having a seating capacity of one hundred thousand and standing room for another hundred thousand, and an auditorium with a seating capacity of twenty thousand.

Mrs. N. T. Farmer

These great structures will be the scene of many pageants and patriotic events, as well as some of the world's greatest sporting events. There is a Gladway, with a Treasure Island imported from Wimberley for the purpose which will have in it all the story-book scenes of childhood from Noah, Robinson Crusoe, up to Long John Silver, Peter Pan and other childhood favorites. There is a real island on which to hunt pirate gold, and a model of William Penn's ship large enough to carry them abroad on the ocean. Foreign villages will be transplanted and will sell there the best viands of the old world. There is to be a whole street of old houses such as Washington lived in and the one in which Jefferson wrote the Declaration of Independence. Exhibits from every land are there, and the history of the evolution of the race from prehistoric times to the making of all the great inventions of the world is to be traced in exhibit and performance. The Fine Arts exhibit is the best ever collected on this side of the Atlantic, and music will furnish a great amount of entertainment. There are wonderful electric displays visible against the clouds in New York and hundreds of miles out at sea. America is celebrating the sesqui-centennial in a magnificent way. A thousand and ten acres of land is being used for an exhibit ground. This is 132 acres less than at St. Louis, and more than three hundred more than at Chicago in 1893, while only 285 acres were used as an exhibit ground at the centennial in 1876. This exposition will cost $23,320,000, which is about three hundred thousand dollars less than at San Francisco. Thirty-six million people will visit the exposition, it is believed, which will be twice as many as attended the expositions at St. Louis or San Francisco.

On the Gladway will be a watermelon patch, with the color scheme carried out fully as though transplanted from the old South. Polite servitors from the South in the form of darkies clad in spotless white will wait upon those who try this old Southern delicacy. The various States have exhibits, and all the foreign countries. Such expositions do more than merely entertain and celebrate—they act as a great stimulus to trade and promote international harmony and good will by bringing the world closer together and promoting understanding.

NOTES-PERSONALS

Rev. J. H. Lightbourne, D. D., of Holland, Va., was in Richmond last week and made a brief call at THE SUN office.

The Sunday School and Christian Endeavor Convention of the Western North Carolina Christian Conference will meet in session at the Ramseur Christian Church, Ramseur, N. C., on July 21st and 22nd.

Rev. C. E. Gerringer, pastor, writing under date June 19th, says: "New Center Church has voted to hold a memorial service for Dr. W. P. Lawrence August 22 or 29th, out of a sense of appreciation for him and his services."

Evangelistic services, beginning July 1st, are being held in the Franklinton Christian Church by Evangelist Herman C. Caviness. Mr. J. Charles Yelton conducts the song service. The pastor, Rev. E. Carl Brady, is fortunate in securing these gifted workers.

Miss Ruth Johnson, Fuquay Springs, N. C., goes as a delegate to the World's Christian Endeavor Convention in London in a few days. THE SUN is happy to report that Miss Ruth will write a description of her trip and of the Convention. We are sure our readers will greatly appreciate and enjoy her papers.

Dr. and Mrs. Roy C. Helfenstein, Dover, Del., are greatly rejoiced and are very happy. Harrison David Helfenstein, so the announcement reads, arrived on June 20th, weighing eight pounds of real health and happiness. Our best wishes are extended to the boy, and heartest congratulations to the happy parents.

A committee from the Suffolk Christian Church last week made an inspection visit to a number of Richmond's most up-to-date Churches. This committee is seeking the best plans for modern Sunday School equipment. We understand the Suffolk Church has sufficient funds already subscribed to build and equip this new plant.

The discovery at the University of Wisconsin of a new local anesthetic whose effects are said to last two and one-half times those of the usual anesthetic, and which has only one-tenth the poisonous quality of cocaine, will create interest in these days when pain is an outlaw. It marks another movement in man's war against suffering. The earliest form of anesthetic was pressure exerted on the carotid arteries of the neck. The ancients used opium—Cannabis indica, our modern hashish—and alcohol to stupefy the patient.

Early in the nineteenth century the discovery of a general anesthetic was made by American physicians, which opened the way for the art of local anesthesia by the use of cocaine and its derivatives. In giving man a blessed oblivion of suffering at supreme physical crises, wider fields have been opened for curative surgery.

Prof. A. R. Flowers makes his first address, on his return from Florida, in Bethel Missionary Baptist Church. Churches of different denominations who know Prof. Flowers give him a cordial welcome in their Churches. He is a man who has never allowed a few denominational differences to destroy his usefulness as a servant of the Lord. His address to the young people of our Church and community on Sunday, June 27th, is certainly one that will be remembered among the best in the minds of our people. Our pastor extended Bro. Flowers a cordial invitation to pay us another visit at his earliest convenience. We understand that Bro. Flowers expects to spend July in North Carolina, August in Virginia, and return to North Carolina in time for the opening of Elon College in September.—*D. M. Stancill.*

A news item from South Hadley, Mass., says that all students at Mount Holyoke College, with the beginning of the academic year next September, will be considered as having given their word of honor not to smoke while under college jurisdiction, according to a new rule just promulgated and signed by the president and dean. Failure to comply with the regulation will result in the offending student being requested to withdraw from college.

This is good news. Other schools should follow, as no doubt they will. There are few sights in society as disgusting as a woman smoking. There is simply nothing to justify it, and no girl is at her best in such a practice.

Sir William Dawson, president of McGill University and the greatest geologist of his time, stated: "I know nothing in regard to the origin of man apart from what I read in the earlier chapters of Genesis, and, more than that, I do not know of any person who does."

John Burroughs, the naturalist, wrote in the *Atlantic Monthly* (August, 1920), as follows: "Darwin has already been as completely shorn of his 'selection' doctrines as Samson was shorn of his locks."

Dr. Thomas Hunt Morgan, department of science, Columbia University, wrote: "Today the theory of evolution has few followers among the trained investigators, but it still has a popular vogue that is widespread and viciferous."

"One of the members of the President's Cabinet is very nervous," said a traveler from Washington. "No, I don't mean the Secretary of the Treasury nor the Secretary of State. They call one of them 'Nervous Nellie,' but it is not a well-chosen name. The Cabinet member I know carries a quite different front. You would think he had the hide of a hippopotamus. But he is very thin-skinned as a matter of fact. His nervous and fidgety state is indicated by the number of people he has reporting to him the things they hear—a sort of private espionage system on people's opinions of the particular Cabinet member. He frequently gets reports that this or the other paper is going to attack him, and then through devious channels he finds means to let the paper learn that he is aware of its intentions. The funny thing about it is that, so far, the reports have been wrong. But it has set the papers thinking that perhaps this man who gets wind of so many projected attacks, that are not projected at all, may be in need of some one looking him up and telling a few salutary facts, just for the purpose of keeping public opinion in balance. I have just seen the last flurry this Cabinet member had. He was told very circumstantially what was going to happen. Upon inquiry, I found it was not going to happen at all. No one had even thought of it. Somebody seems to be feeding him fidget flakes."

NOTICE.

The Waverly Church looks forward with great pleasure to entertaining the approaching Sunday School Convention on July 20th and 21st. All delegates who expect to attend and who will desire entertainment over night are requested to notify at once the undersigned member of committee.

OSCAR H. WEST.

Waverly, Va.

PROF. W. P. LAWRENCE AS A RELIGIOUS MAN.

RESPONSE BY DR. J. U. NEWMAN.

[Presented to Citizens Bible Class, Elon College, N. C., June 14th. and printed by request of same.]

A man in Israel has fallen, not on the field of mortal glory, in a ripe old age, surrounded by his friends and loved ones, but he went as one who wraps the drapery of his couch about him and lies down to pleasant dreams.

We must, as a class, do honor to the memory of a modest, faithful, cheerful Christian. For thirty and six years he had lived in our midst—a busy, useful life. I attribute this to his faith in God, love for the old Book, diligence in business and a cheerful spirit. To him faith was an anchor to the soul, sure and steadfast, unmoved by modern doubt. To him God was a Father, loving His children; a Shepherd, herding beside still waters and into green pastures, and if sometimes into the valley and shadow, his rod and staff comfort and His goodness and mercy follow. To him Jesus was a precious Saviour and a loving friend, the Holy Spirit an abiding presence, and the house of many mansions as real as his own happy home. To those who know him intimately, we need not say he loved his Bible. To him it was a living inspiration. Its oracles and voice of God, its promises messages from his Father, its teachings, the chart of his life and the polar star of his hope. This Book kept him off the reefs and shoals and gave him a long and prosperous voyage over the restless sea of life into the haven of eternal calm. This example of child-like faith is his greatest legacy to us. It inspired confidence and hope, sanctified his bouyant spirit, gave him a kindlier consideration for others and ennobled him in his own quiet way to do faithfully the daily tasks of life too often neglected for more daring achievements and showy ambition.

Such a life as his must be judged by its total impression, rather than by a few bold details. It is never fully appreciated and cannot be described. The few bold strokes which some men make on the canvas of life at once arrests our attention, but the man who blends the light and the shade and combines life's many colors into a Christian character does a greater service and evinces a more skillful workmanship. In life we see only the more salient features. Only when the angel of death hangs on the walls of memory the picture of our loved ones do we get the right perspective. During his earthly life, even to his most intimate friends, Jesus was only a teacher from God, the prophet which was to come, the Jewish Messiah. After the resurrection morn and the ascension day they saw in Him the Son of God and the Saviour of the world.

A Motion.

Dr. Lawrence is not dead, but sleepeth.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Memorials have been the custom from time immemorial. This is true in war, in education and in religion. In war, to a Washington and a Lee; in education, to an Aycock and a McIver; in religion to a Latimer and a Luther.

Jesus Christ, in Bethany in the house of Simon the lepper, was anointed by a woman who had an alabaster box of very precious ointment which she poured on His head as He sat at meat. Christ declared that this was for His burial, and He said: "Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

Having just heard the beautiful eulogy on the character of Dr. Walter Phalti Lawrence by Rev.

J. U. Newman, D. D., and having confidence in the Christian integrity and vital piety of our late teacher, W. P. Lawrence, I, therefore, move:

That we, members of this, the Citizens Sunday School Bible Class of Elon College, N. C., in business session assembled, being desirous of doing honor to his memory and of expressing our appreciation for his noble spirit for his knowledge of the Bible and his inspiration as a teacher—

First, That our class be named the Lawrence Memorial Bible Class.

Second, That a copy of the eulogy by Dr. Newman and one of this act be sent to the family of Dr. W. P. Lawrence, and also to THE CHRISTIAN SUN for publication.

Third, That the eulogy by Dr. Newman and this motion be recorded in full in the minutes of the class.

J. W. PATTON.

Culture fails in making an all-round manhood. It increases power. It opens the treasures of the arts and sciences. It discovers new worlds of enjoyment and achievement. But the great task before the individual and before society is the making of a man, the development of personality. Keen and accurate thinking does not insure lofty character. One may be accomplished and yet brutal; brilliant and at the same time vicious. More than once has genius led a dissolute life. John Stuart Mill, apostle of modern culture, before the close of his career came to the strong conviction that life needs religion. There are "evils that culture cannot cure; there are blessings it cannot bestow. It cannot give peace to the conscience; it cannot shield life from sorrow; it cannot lessen the anguish of the human heart or dispel the shadow of death."—*Pres. Geo. R. Grose, in Adult Bible Class Monthly.*

It is part of our duty to give pleasure to those compelled to meet us, and if, unhappily, nature or disease has bestowed upon us features that unpleasantly affect beholders, it is obligatory upon us, so far as may be possible, to spare them such discomfort. Thus when my eyes behold a lady who has carefully powdered and roughed her face, I feel grateful to her. She would not have done so, I feel sure, unless she was convinced that her natural face was unfit for the gaze of the world; and while I pity her for her disfigurements, I applaud her thought for others.—*"Ezra," in the Methodist Recorder.*

Cho Cho.

Cho Cho tells us what to do,
And I am trying it, aren't you?
If you will follow Cho Cho's plan,
You'll be a strong and healthy man.
All good citizens follow him,
For Cho Cho knows what's good for them.

Drink a pint of milk each day,
And you'll feel just right for work or play.
Eat some soup and oatmeal too,
For Cho Cho says they're good for you.
Play out of doors part of each day;
Cho Cho says he does that way.
Don't forget that window at night—
If you leave it open, you'll sleep just right.

Brush your teeth three times a day
To sweep the dangerous germs away.
Take a bath at least twice a week
To keep you clean and nice and sweet.
I've given you a part of Cho Cho's plan—
Won't you obey him? I know you can!

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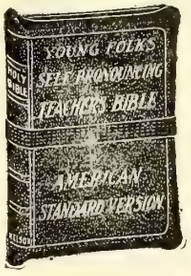

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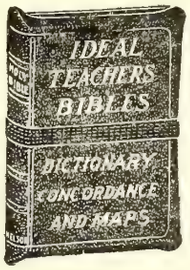

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE PRICE OF FRIENDSHIP.

Friendship cannot be bought with money. It comes only at the price of love and loyalty. A certain farmer down in Texas struggled along for years on his small farm to make a living. His plain wife struggled by his side as they worked to pay off the mortgage on the property. She went into the field with him, worked out in the sun, and sacrificed much of the beauty and charm that belonged to her sex. But what was the difference—they were paying for their home. In a few years, oil prospectors came in that vicinity and bargained with him to bore for oil on his land. They struck a rich vein. He was made a millionaire in less than a year. As his wealth increased, he lost interest in his home, and his affection for his humble, plain wife began to wain. He left her and went to New York and married a beautiful actress, or rather a beautiful actress married his money. The plain, humble wife in Texas was given plenty of money to provide for her material wants, but her heart was broken. The decent people of New York would have nothing to do with the man when the truth was learned. And you and I would say that such a man ought to be banished from respectable society. But he gave elaborate banquets, fine balls, and theater parties to members of the so-called "upper crust," and bought his acquaintances with money. But such a man could not buy friendship even if he had all the money in the world, for friendship cannot be bought. It is given only in exchange of love for love, honor for honor, soul for soul, life for life.

But money or wealth need be no barrier to friendship. Queen Victoria numbered among her best friends some of the poor people of London.

In a certain western city I have two friends. One of them is the president of the bank and one of the wealthiest men in the county. The other is a day laborer, and because his father died when he was a lad twelve years old, leaving four younger children and a widowed mother for the young lad to provide for, he has never had a chance in life to make money and is working hard to pay for his little cottage. Both are my friends. I shall never forget the day when, in response to an invitation to men to become friends of Jesus Christ and begin to live the Christian life, the banker, the richest man in town, came forward and took my hand and said, "Yes, sir, I want to be a Christian," and then the laboring man, one of the poorest men in town, came and took my hand and said, "I, too, want to be a Christian." Jesus seeks the friendship of the rich and the poor. All men need His friendship. Those two men are miles apart in their financial standing, but they are together in friendship with God. I enjoy the companionship of the poor man just as much as that of the rich man, for both are my friends. We have a common interest in life, namely: the kingdom of God, the love of truth, justice, right living and manhood.

So in all friendships there must be a common interest. Friends must agree in the deeper things of life. You do not necessarily have to agree with every whim and fancy your friends may have. For instance, you may like sugar in your coffee, but you don't care whether your friend does or not. You may like the winter better than summer, your friend may like summer better than winter. You may be a Republican; your friend may be a Democrat. You may be a Methodist; your friend may be a Baptist. But friendship strikes deeper into life than these surface interests.

For instance, if you have high ideals of honesty, you will refuse to have a dishonest man for your friend. If you have high ideals of purity and morality, you will refuse to have an impure or immoral man as your friend. You may be friendly to such, but to be your friends you insist that they accept the same standards of manhood or womanhood that you possess. If you place a premium upon truthfulness, and pride yourself that no man ever caught you in a lie, or ever will, because of your hatred for a liar, you will refuse to have a liar for a friend. You know that if a man lies about others, your own name would suffer sooner or later. If you despise the practice of getting money under false pretense or of stealing, whether under the cover of darkness by a thief who enters his victim's home or whether it is done under the cover of so-called shrewd business, if you despise thieving you will refuse to have such a man as your friend. There is a difference in your interests of life. Honest men want honest men for their friends. In fact, only an honest man can be a real friend. Others may be associates, but not friends. The hobo wants a hobo for an associate. The thief wants a thief. The man who has no regard for the virtue of womanhood, no reverence for the sanctity of the home, no regard for the principles of manhood wants just such a person as himself for his associate. "Birds of a feather flock together." So the man who is determined to be every inch a man seeks men who believe in the glory of manhood to be his friends. The cautious man wants men who are cautious as his friends. The man who is brave finds it impossible to enter into the friendship of a coward. Those who walk the pleasant paths of friendship have in common the deeper, nobler interests of life.

So for friendship with God—it is not a mysterious thing that drops down out of heaven and breaks in upon a man's life, but rather it is a relation that goes out from a man's own life toward God. The man who is interested in the things in which God is interested is a friend of God. The man who believes he should live such a life as will be a good example for every boy in town to follow is a friend of God. The man who is determined to stand for what is right in his business, in his lodge in his community is a friend of God. The man who really wishes that justice may be done in all social relations, and who not only would rejoice to see every place of sin destroyed, every bootlegging joint, every gambling den, every place of vice closed, but would rejoice more to see all men and women living on such a high moral plain as to make such institutions impossible—such a man is a friend of God. He has something in common with God, for that is what God wants too. Sin is man's worst enemy, and every man who fights against sin in his own life and in the life about him is a friend of God. Such friendship makes him strong in his fight.

Acquaintances spring up like a mushroom, but friendship is like the sturdy oak on the hill. It takes time to grow. But when it is grown it stands foursquare to every wind of criticism and trial. An acquaintance, like the mushroom, will wither and waste away beneath the hot sun of adversity. But a friendship, like the sturdy oak, simply sends its roots deeper to draw from the hidden springs of life.

"The friend in need is the friend indeed." No other is a friend. The time to prove whether a man is your friend or not is the time when you need him most. One true friend in fact is worth more than a thousand in name only.

There is no joy greater than the joy of friendship. Such friendship is often of slow growth, but the leaves of the tree of friendship are for the healing of human hearts. So friendship with God takes time. Too many people are mere acquaintances with God—scarcely acquainted with Him at all. They met Him face to face in the experience of conversion. But it takes more than the introduction of conversion to know the joys of friendship with God. One must live with Him month after month, year after year, and then friendship with the loving Heavenly Father will ripen more and more even unto the perfect day. Friendship with God makes every earthly friendship more worth while. The only truly happy person is the one who knows the blessings of true friendship with God and with one's fellow-men. It is into such a friendship that Christ calls the men and women of today. And after such a friendship in this life, when the time comes that one has to say good-bye to all earthly friends, he feels the friendly hand of his loving Heavenly Father taking his hand and saying, "Well done; come up higher and enter into the eternal friendship of those redeemed through the friendship of Christ." The word that most nearly defines heaven is the word friendship. For the joy of the one is the joy of the other. Let's be friends!

R. C. H.

RELIGIOUS EDUCATION AND DEMOCRACY.

By Prof. J. W. Barney.

We say that our government is a democracy—a government of the people, for the people, and by the people. Each recognizes and respects the rights of others, or is supposed to do so. We profess to believe in the principle of each for all and all for each.

To paraphrase the words of a great leader of the past, we are in the midst of a great struggle to determine whether this democracy shall perish from the earth. The centuries past are strewn with the wreckage of nations that have come into existence, waxed great, exercised power, have fallen, and passed into oblivion. Shall this be the fate of our own America? There are many students of history who think they see at the present time the signs of decay and disintegration of our

national life. There are others, just as sincere and patriotic, who speak more hopefully of our future. Regardless of which we agree with, we must acknowledge the existence of two evils which seriously threaten the life of our democracy—neglect of the franchise on the part of the citizen and the selfish use of power and privilege on the part of the office-holder; and one is the co-efficient of the other.

If these and other evils and dangers of today are to be eliminated, it must be through the awakening, the enlightenment of our citizenry—through education. As a people, we believe in education. We gladly accept, or impose upon ourselves, taxes for the purpose of improving our educational systems. We pride ourselves upon the costly and magnificent buildings dedicated to the cause of public education.

In our high schools we offer to our boys and girls equipment, courses, and faculties superior to those of the average college of a quarter of a century ago. We invite them to enter the fields of science, of art, of literature, of history. We attempt to encompass the world of time and space with our offerings in education. We deny to our students nothing except the knowledge which is of greatest worth, that which has most value here and the only value hereafter—the knowledge of the Book of books and of its author, the King of kings.

In considering the end of education, one of our educators says: "What is the true end of American education? Is it life or a living? . . . Neither life nor the getting of a living, but 'living together'—this must be the single 'public' end of a common public education hereafter." Another writer has said, "If everybody should live in accordance with the Golden Rule, there would be no need for government as a means of repression, but only as a means of performing service."

If these sayings be correct, the greatest need of our educational system is the provision for definite religious instruction. Only through such instruction will the Golden Rule ever become our guiding principle in conduct and we learn the secret of living together happily and successfully. If ours is to be a democracy in deed as well as in name, we must recognize our common brotherhood; and to recognize that we must first recognize our common Fatherhood. The ideal in earthly government, both ecclesiastical and civil, has been stated by the Master in the words "That ye might be one, even as I and the Father are one." Toward this ideal, Church and State have been groping blindly, haltingly, painfully; but the ideal still persists, and the method of attainment grows clearer.

Educate in philosophy alone, and we obtain the thinker, the critic, the recluse. Educate in science alone, and we obtain the cold, exact statistician or scientist who is willing to apply his knowledge to the discovery of more deadly methods of destroying his fellow-man. Educate in art or literature alone, and we obtain the dreamer, the iconoclast, the sensualist. Educate in any or all fields of knowledge, apart from the Word, and the product is an incomplete, selfish, harmful being. Truly educate in the Word, and we obtain the servant, the friend, the comforter, the guide, the help of all mankind.

In youth lies the promise of tomorrow. If youth be properly educated, tomorrow promises to be fair. If youth be partly educated, if self be developed and soul disregarded, tomorrow looks dark and stormy. In religious education lies the hope of youth, of tomorrow, of democracy. "The nation that forgets God it shall die" is divine prophecy; and divine prophecy is certain of fulfillment.

Elon College, N. C.

JAMES O'KELLY MEMORIAL.

We are pleased to present herewith a cut showing something of the design of the proposed James O'Kelly Memorial, to be erected on the campus at Elon College. The Southern Convention, in session at Durham in April, adopted this memorial and directed that same be erected as soon as the money shall have been contributed.

The cut itself gives but little idea of the beauty and size of the memorial. It is of Egyptian type, and all engraving and ornamentation is Egyptian. It is to be built of the best Winnisboro granite, by the Palmer Marble Works of Albemarle, N. C., one of the most successful and noted marble workers of the South. The cap of the memorial is to be four inches wide, fifteen inches thick, one foot

O'KELLY MONUMENT.

six inches high. There are two pilasters one foot and one inch wide, one foot and three inches thick, five feet and six inches high. A large vase of the same material, one foot thick, one foot wide, two feet four inches high is placed between the pilasters. The base is five feet five inches long, two feet three inches thick, two feet high. The total height from top of cement foundation is eleven feet, the weight of the memorial is sixteen thousand pounds. The cost of erecting same is $1,275.

The committee to raise the money and have the same erected is composed of Judge J. F. West, Waverly, Va., chairman; Rev. Stanley C. Harrell, Durham, N. C.; W. E. McClenny, Suffolk, Va.; J. O. Atkinson, treasurer, Elon College, N. C. Any one desiring to make a contribution will send same to the treasurer. Any amount will be appreciated and acknowledged. The work should have been completed long ago, and our people should not wait in contributing funds for this worthy memorial.

COMMITTEE.

PERSONAL REMINISCENCES.

While thinking, as I returned home this evening, I gleaned over THE CHRISTIAN SUN of June 10th. What a wonderful change now has been brought about since I first came to the South in 1876 and now. How the brethren took me in, a humble servant of the Lord, and stayed by me, notwithstanding the efforts of Satan, who most likely stirred up many to give me the cold shoulder, taking advantage of my having only letters from individuals, and no preacher's license. The Lord knew it all. Our far-seeing brother, Rev. D. A. Long, the then pastor of Auburn Christian Church, threshed it out, even sending to England, and his opinion was thoroughly satisfying, assuring the brethren this servant of the Lord was no fake, but had been with Needham, Moody and Sankey, and already had some experience in the work of the Lord. And they also had themselves seen proof that the Lord still was using him, etc. The brethren with Bro. Long took it up, quietly getting a little fund for him to get to Graham High School and believing the Lord would be no man's debtor. Just here Davy Jones was wandering whether he was doing the right thing to stop the work to have a year or two to enable him to be better equipped for the future. However, I ventured, and Dr. D. A. Long was correct when he said, "We need you, and you need us." Above all, God used their united love and discernment, coupled with their money and faith; so God, who is no man's debtor, paid us all back, endorsing Bro. Long's faith, gave your humble servant plenty of work in the gospel, and the two years more or less work among the happiest of our life.

Just think today, in reading your paper as I returned home, how the faithfulness of God has been and is being brought out before those who really know what wonderful changes have come about; look, in spite of the foreign mission work you are doing (though you ought not to stop, at that); seeing what you have been and are now being used of God in doing. Among other things, think of our dear old friend and brother Wellons, near his 101st birthday—he is a living fact that God has not forgotten your work of faith and labor of love. It seems he is used to sympathize with those bereaved of their near loved ones; that you find this about him: "He came to Elon to attend and take part in the funeral of his dear departed friend, Dr. W. P. Lawrence." Not only have you a treasure, a living proof in him of God's blessing, but in the many ways that dear brother has shown his love to the brethren. I will never forget (I think even though I am now 77 years old) what real, not talk, but fact, how our hearts cheered and wondered at the welcome. We (that is, my real sister in the Lord of years in the past and myself), when we arrived after marriage in England. In the goodness of God she was worth it to you, and Him, and me, especially when she, true to God, this Church, the world, to the heathen, etc., like a true soldier, no flinching. (Just here, let me tell you the woman.) My boy Alex had passed through an operation, the doctor said a trip with me on a journey would do him good. Also the indications were the boy's trouble was near be watchful. I told my wife, saying what I learned, and told her I could not attend to my work and him too. Then she said what about her going too. Here she straightened up and said and did what before and since never. Saying as she looked me right in the eye, "Can you go?" I answered, "Yes." She answered, "So can I." A true soldier! Be cheered and encouraged, my dear brethren, the Lord is at hand, still many unsaved, and pray for us.

Your old friend,

DAVY JONES.

Did you ever notice that some men's thermometers always register lowest in cold weather and highest in hot weather? They have a chronic disposition to make the weather worse than it really is. Floods and storms, according to their stories, invariably beat heaviest upon their houses. But you never hear of the sun's shining brighter upon the lawns and flower gardens than upon those of their neighbors. In fact, such people do not, as a rule, have lawns and flower gardens. They are kept busy with their grouches. Why be a prophet of gloom or a nesting place for imaginary troubles?—*Christian Advocate.*

CONTRIBUTIONS

SUFFOLK LETTER.

"There are two sides to every question," is a common saying among men; and one might say, "There are two sides to every counter." This is not only true of the counter between the merchant or clerk and the buyer, but here is a counter, though it may be unseen, between the merchant and the wholesaler from whom goods are purchased to fill the store. And this is true, in a sense, of every kind of business and every human relation and intercourse. So far as this universal relationship exists in all spheres of life, the counter divides men, and both sides are equal. The man behind the counter is no more important and deserves no more consideration than the man before the counter. The counter divides equals. One cannot exist without the other. They are essential to each other. Their rights, when understood, are equal and the counter is the pivot on which both interests hang.

In business, petty trade should be done on a cash basis. Credit in small matters is dangerous. "Little drops of water, little grains of sand" put in the form of small purchases makes the debt so large that it is often unpaid. This works on both sides of the counter. It robs the buyer of the confidence others had in him, and it robs the seller of what is his due. The basis of credit, confidence, is the biggest asset in business. When the storekeeper loses confidence in his customer he loses his money and his friend. The question arises, which side of the counter is to blame? Sometimes it is one side, and sometimes it is the other. The merchant is anxious to sell and he persuades his customer to buy beyond his means, and then blames the customer for not paying his bills. In that case the merchant is to blame. Sometimes the customer buys upon the strength of what he believes will come to pass in his future receipts. In that case the buyer is to blame. It is better to give offense before the transaction than after it is done. It is too often the case that when a customer gets behind with his bill that he will go to another store to spend his cash. Nothing but a square deal can make the counter a friendly line between two men in any relation of life. All small business should be done on a cash basis. Great business cannot be done on a cash basis. A railroad must be built on borrowed money. In fact, all great things must be done on credit. Great credit builds up; small credit tears down.

This is true not only in business, but it is true in religion. When members who pay small dues to the Church get behind, they get slack in Church attendance. It is a rare case for those who pay their Church dues promptly not to be regular in attendance. Finance enters into religious life and worship as well as in trade. The customer who pays cash does not shun the merchant nor stay away from the store. There is a good feeling between them. Church members who keep their dues paid up feel better, look better, and enjoy themselves more in the house of God. What the world needs today is more religion in business, and more business in religion.

W. W. STALEY.

ELON LETTER.

THE 1926 REYNOLDA CONFERENCE.

Report of Findings Committee.

[This report was presented following a three-day session and unanimously adopted. This Conference numbered some ofthe greatest workers in religious education in America.]

On behalf of the Conference, we would first of all express hearty and approving appreciation of the idea underlying the Reynolda Conference. It is our firm conviction that the open and frank presentation of the various views and attitudes respecting any problem in our modern world is a promising method not only of mutual understanding, but of ultimate solution. The Reynolda Conference idea we regard as a major achievement in religious educational statesmanship.

The 1926 Reynolda Conference, the third in succession, is agreed that no more compelling problem challenges the Christian statesmen of the world today than religious education. While our general theme has been "Religious Education in America," and has been treated by churchmen, we have had the world-view ever before us and at the same time have recognized the inseparable relationship that Christian character building through the Churches must sustain toward the political state. Adhering strictly to the principle of the separation of Church and State as organizations, we nevertheless cannot interpret this to mean that the State, in its educational functions, can only present a godless view of men and of the social order. Christian public school teachers are positive character builders in our national life.

We hail with deep heart-satisfaction the rapid growth of the week-day religious school idea and the equally gratifying spread of the daily vacation Bible school. These extensions in the field of religious instruction, we are agreed however, should be integrated with the regular teaching programs of the Sunday School. We congratulate the subcommittee on international curriculum of the international lesson committee of the International Council of Religious Education on its decision to produce such an integrated curriculum. The local Church should institute a complete program of religious education, and not be content with the Sunday School alone.

The curriculum is, we rejoice to note, undergoing serious examination and appraisal at this time, both as to content and as to method of approach. The Conference has conceived the curriculum as including all the agencies, methods, and materials by which changes in the direction of the fruition of Christian character are achieved in the lives of pupils. We cannot conceive of Christian character other than as a growing process of spiritual becoming, and so the religious education program must cover the entire life from birth to the translation experience of death. We affirm our conviction, too, that the process will continue in the ampler life of the spirit that awaits the redeemed of the Lord in the world to come.

Every influence that bears upon the life, psychology affirms, leaves its precipitate in character, and so a complete program of religious education must aspire to Christianize every realm of life and experience, particularly the home, the Church, the school, industry, government, and leisure. The preaching of the Christian gospel constitutes a great part of this effort at Christianizing the social order, but there must likewise be definitely conceived programs of agenda as practical methods of applying the gospel principles to these six great institutions of our modern world and its life.

We appreciate the inestimable value of the Bible as supplying the chief source material for religious education, culminating in the life, character, and teachings of Jesus Christ, but the fountain source for fruitful living must be the experience of the learner himself. Knowledge arises out of experience as meaning and, through the teaching process, should return with enrichment to experience as purposive control for conduct. We cannot agree with the idea that only actual personal experience or situations are capable of yielding purposive control for conduct. Experiences typical of the age group through the employment of the constructive imagination are equally valuable and, skillfully handled, oftentimes more valuable for character motivation than the barren desert of limited personal experience. Travel stories, for example, are always gripping to people even who have never ventured further than their own country, not to say township. We have not availed ourselves properly in religious education of the marvelous possibilities of the constructive imagination, through which we may profitably use in teaching the tested bodies of character-building truth.

We appreciate the desire to serve and uplife the life of man which has brought us the almost bewildering wealth of agencies, denominational, inter-denominational, and non-denominational, now engaged in the field of religious education. Every one of them arose out of a felt need, and likewise out of a sincere desire to supply that need. But with this multiplication of agencies have come certain major problems to whose solution we must adjust ourselves. We find that our present situation is complicated and handicapped by over-organization, duplication of effort, heavy and needless overhead expense, and inefficiency. We have begun active measures of co-operation and correlation of these agencies. The ultimate step is their integration, so that a unitary impact may be made on the life and character of those who are the subjects of our religious education programs.

Integration is the final goal. It is to be approached by gradual processes and not in revolutionary manner, but eventually it must come. It must apply to denominational, interdenomination, and nondenominational agencies alike. It should and will conserve every good we now possess, eliminate duplication of effort, consolidate every interest and so integrate our homes, our Sunday Schools, our Christian Endeavor and other young people's work, our week-day religious schools, our colleges and other institutions of higher learning, our public school system from the lowest to the highest grade, our recreational, social, and benevolent organizations and institutions that a unified impact may be made on the religious problems of our times and a coherent view of the religious life presented our children, our youth, and our adult population. In this work of integration our concern is to be primarily for the unfolding of life. The human factor must be determining. We do not feel called upon to save organizations or methods, but to adapt them and administer them on behalf of the persons involved. We must never forget that the indivisible unity of each person points to the wisdom of an educational process that shall include the physical, mental, social, and spiritual phases of the unitary life. The very constitution of our life, therefore, in the judgment of the Conference, necessitates the integration of the forces, agencies, and programs of religious education.

Firmly convinced as we are of the absolute necessity of integration, we recognize that the fate of such a procedure rests with local Churches. They must be left free to adapt the integration idea to their immediate situations, our general agencies rendering any assistance desired or feasible in the way of suggestion. We would also caution them to go gradually about this most delicate undertaking, involving as it does the spiritual interests of their constituences.

We respectfully suggest that Dr. D. Clay Lilly take up with the Institute of Social and Religious Research or some similar research agency the propriety of an inquiry into the whole field of the integration of religious education agencies, and at

least of an exhaustive study of the overhead expense of the duplicating agencies now engaged in religious education in America with definite recommendations for their integration. We would also express our sincere appreciation of the splendid research work now being done in our field by the various research organizations and hope the practice will become more general and the methods more effective. Research is a primary need in religious education at this time.

Finally, the Conference maintained in all its discussions the concept of religious education as the process by which we learn to live with and for each other and unto God as revealed in Jesus Christ and interpreted by the Holy Spirit. In this view of religious education, the Conference is convinced, place is found both for evangelism and for Christian nurture and training.

W. A. HARPER.

PROF. DARWIN'S LAST DAYS.

We wonder how many of the disciples of Darwinism know anything about Prof. Charles Darwin's last days? The story of the visit of Lady Hope to Mr. Darwin, written by herself, is not only interesting but enlightening. In Mr. Darwin's younger days he was a materialistic investigator of science; in his latter years he went back to the "Old Book." Here is the remarkable story of that remarkable Lady Hope, of Northfield, England:

It was on one of those glorious autumn afternoons that we sometimes enjoy in England when I was asked to go in and sit with the well-known professor, Charles Darwin. He was almost bedridden for some months before he died. I used to feel when I saw him that his fine presence would make a grand picture for our Royal Academy; but never did I think so more strongly than on this particular occasion.

He was sitting up in bed, wearing a soft, embroidered dressing gown of rather a rich purple shade.

Propped up by pillows, he was gazing out on a far-stretching scene of woods and cornfields, which glowed in the light of one of those marvelous sunsets which are the beauty of Kent and Surrey. His noble forehead and fine features seemed to be lit up with pleasure as I entered the room.

He waved his hand towards the window as he pointed out the scene beyond, while in the other hand he held an open Bible, which he was always studying.

"What are you reading now?" I asked as I seated myself by his bedside.

"Hebrews!" he answered—"still Hebrews. 'The Royal Book,' I call it. Isn't it grand?"

Then, placing his finger on certain passages, he commented on them.

I made some allusion to the strong opinions expressed by many persons on the history of the creation, its grandeur, and then their treatment of the earlier chapters of the Book of Genesis.

He seemed greatly distressed, his fingers twitched nervously, and a look of agony came over his face as he said:

"I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything; and to my astonishment the ideas took like wildfire. People made a religion of them."

Then he paused, and after a few more sentences on "the holiness of God" and "the grandeur of this Book," looking at the Bible which he was holding tenderly all the time, he suddenly said:

"I have a summer house in the garden, which holds about thirty people. It is over there," pointing through the open window. "I want you very much to speak there. I know you read the Bible in the villages. Tomorrow afternoon I should like the servants on the place, some tenants, and a few of the neighbors to gather there. Will you speak to them?"

"What shall I speak about?" I asked.

"Christ Jesus!" he replied in a clear, emphatic voice, adding in a lower tone, "and his salvation. Is not that the best theme? And then I want you to sing some hymns with them. You lead on your small instrument, do you not?"

The wonderful look of brightness and animation on his face as he said this I shall never forget, for he added:

"If you take the meeting at 3 o'clock, this window will be open, and you will know that I am joining in with the singing."

How I wished that I could have made a picture of the fine old man and his beautiful surroundings on that memorable day!—*Selected.*

If I am at hand when the new day of a united Church comes, I hope that Church will be of such a nature that I can be a Quaker in some moods, sitting silent to await the stirrings of the Spirit, and a ritualist in other moods, entering into a subtle communion with the souls of the past through the use of words dear to the past, and a crusader rejoicing in Christian conquest in other moods still, listening to stories of gains in great cities or in far-away missions fields.—*Bishop McConnell.*

The following appeared editorially in the Pasadena *Star-News*: "Start a savings account in great thoughts. There is an inexhaustible store of them at your command. Just apply yourself to garnering them from books—from the great writers and thinkers of past ages and the present age. He is the poorest of men who has no savings account—no deposits—in the Bank of Great and Sublime Thoughts."

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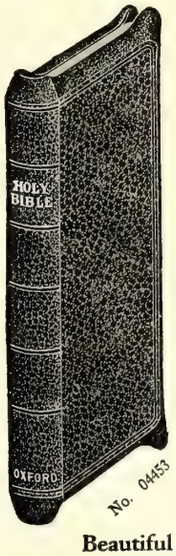

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MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

CAN YOU ANSWER THIS QUESTION?

Is the effect likely to be wholesome or otherwise on our work in Greater New York if the Vanderveer Park Christian Church is compelled to stop its building operations at the street floor?

Our local people have given heroically. The people of the community have responded generously. About fifteen hundred people outside of our own denomination have given something. Their gifts have ranged from 10 cents to a thousand dollars. Subscriptions to the amount of $33,015 have been secured to date from all sources.

Building for the Future.

A Lutheran Church has just been located in a wonderfully promising field. But the general criticism is, they have blundered in the plans adopted. They have built as we may be compelled to build, only providing a basement floor. But this is not the point of the criticism. Great enterprises have started this way. Their mistake has been in laying an inadequate foundation to provide for future growth. Their ground area is insufficient to allow for later expansion to any advantage. Our dimensions are 48x86. We shall have more than two and two-thirds their floor space.

To carry out the architects' plans later, when we come to rear our superstructure, requires that we spend over $50,000 before we can make full use of even our basement. That is to say, to build and furnish just the basement will cost us more than $50,000. The cost for this entire first permanent unit, including furnishings, will be about $85,000. But the completed structure will give us nearly forty rooms.

Why We Need Such a Large Plant.

More than four thousand people have moved within ten minutes' walk of our Church within three and a half years. Nearly fifteen hundred of these people have shown their interest in our work by contributing to our building. Eleven of our own people outside of Brooklyn have given something.

Inspiration.

Will these people be likely to receive great inspiration from the "glorious principles of the Christian Church" if I should take them into my confidence and tell them how our people have responded to the appeal to establish here in this great metropolis a Church whose platform is broad enough to permit any lover of Jesus Christ to stand upon it?

Our Progress.

Others must tell of the progress in this particular parish if it is told. I want to speak of the progress of the work—our work—in the greater city. From April 1, 1925, to March 31, 1926: growth in Church membership, 136 per cent; in Sunday School enrollment, 74 per cent; in finance, 119 per cent.

Assurances.

Assurances have come to me from scores of people that, with better facilities for working and the spirit of progress manifested thereby, our work is destined to grow by leaps and bounds in the next year or two. These assurances have come however on the assumption that we would go ahead with the architects' plans for the completion of our first unit.

Without being authorized to do so, the secretary of the Brooklyn Federation of Churches, who is a Disciple minister, assured the people in our campaign for funds that our denomination would stand back of the enterprise. Being a Disciple, and accustomed to that sort of support from his brethren in that communion, he took it for granted that our people would do it too. Questions are being asked about how far our people are going to help us. I am embarrassed. What would you tell them? What do you want me to tell them? Do you want me to say to the people of this community that the appeal has been made to our people, but only eleven out of 116,000 have responded? Well, I wonder!

P. S. Sailer.

Brooklyn, N. Y.

CHAUTAUQUA AS A TRAINING SCHOOL.

The Chautauqua and School of Methods, which meets at Elon College, July 26th to August 4th, is designed as a leadership training school for the Church. The courses are selected, the faculty and speakers secured, and the program arranged with that end in view.

This year there will be classes for Sunday School teachers, for officers, for mission workers and for young people. There will be courses in the Bible, a course in stewardship, a class in the mission study books which the women's societies will use the coming year, a group study of the Church program, a daily group study with young people, and a period given each day to a study of the Church, led by prominent ministers and laymen in our Church.

The evening programs will be varied and interesting. One feature of this will be a forty-five-minute song service. The athletics and recreation will be under the direction of a competent committee. The half-hour devotional service each morning will be a fitting start for the day's work.

We shall also have the daily vacation Bible school, or junior Chautauqua. We have tried to make this the strongest and most practical program we have yet presented. We want to help the leaders in all lines of Church work to get a larger vision and be able to render a greater service.

Your Church and Sunday School officers, your teachers, and bright young people will be benefitted by attending. Your pastor will find these courses and these days of fellowship helpful to him in his work. We want him with us. The cost is $1.00 for registration and $10.00 for board. Enroll now by sending your name to Miss Pattie Coghill, secretary, Henderson, N. C.

W. T. Walters,

Burlington, N. C. *President.*

THE SPIRITUAL LIFE IN OUR SOCIETIES.

[The following resolution was presented to the Woman's Missionary Convention which met in Durham, N. C., April 28, 1926. It was "voted that we add a new department to be known as the Department of Spiritual Life to our Woman's Mission Boards, with Mrs. W. H. Carroll, Burlington, N. C., superintendent for the Convention Woman's Mission Board."]

The two most important factors in the spiritual life are prayer and Bible study.

"Thy word have I hid in my heart, that I might not sin against thee."

"And this is the confidence that we have of Him, that if we ask anything according to His will, he heareth us."

Thus far in the work of our Woman's Mission Boards, two things have been particularly emphasized—membership and funds. Both absolutely necessary for the life of our missionary organizations. Let us broaden our work through the cultivation and development of the spiritual life of the women of our Churches by adding a new department of work to our Woman's Board, and call it the Department of Spiritual Life. This department should have a superintendent, whose duty it shall be to see that every local society has a superintendent of spiritual life. Write the president, asking her to appoint this officer until next election, when the superintendent should be regularly appointed. Show her the importance of the office and the loss to her society in neglecting to appoint her. Get a superintendent of spiritual life in every society.

Local Superintendent.

It is in the local society that this work will function and to the local superintendent of spiritual life is given under God's guidance and wisdom, the wonderful opportunity of leading the entire membership to higher spiritual living. "Of ourselves, we can do nothing, with God all things are possible."

The superintendent's work may be outlined under certain general heads:

1. *Prayer Life of the Society.*

(1) The officers of the society should always covenant together for a daily prayer for each other for God's blessing on the society, the local Church, the pastor and the Church at large.

(2) Every missionary circle should be a prayer band, praying daily for each other and for the advancement of God's kingdom.

(3) The regular circle meeting should open with a circle of prayer, every member taking part.

(4) Prayer meetings for special calls and special days should be arranged, remembering the promise to those "gathered together in my name."

(5) Strive to make prayer a vital living factor in the life of the society. "Lord, teach us to pray."

2. *Bible Study.*

(1) In every way possible, enlist the women in studying God's word.

Urge the society to open the meeting with a studied devotional. The *Christian Missionary* and The Christian Sun both give good suggestions for Bible study.

If possible, have Society members take a regular course in Bible study at the Chautauqua, which is held annually at Elon College, or Blue Ridge, N. C.

"Search the Scriptures."

(2) Personal evangelism.

Several weeks before your yearly evangelistic services, organize a class in methods of personal work, with your pastor as leader and teacher. Personal soul-winning is the Christian's greatest privilege.

3. *The Family Altar.*

Let every woman resolve: "As for me and my house, we will serve the Lord."

If we are to bring higher levels of spirituality into the lives of our women, we must begin in the home by gathering the family daily around the throne of grace. Through the printed page and spoken word, the responsibility for family religion should be driven home to the hearts of the women of the Church.

4. *Tithing.*

The superintendent of spiritual life will confer and co-operate with the treasurer in promoting tithing. She will also bring the important subject of the life enlistment before the society.

It is our firm conviction that a department, such as we have endeavored to outline, will fill a much-felt want in the lives of our women and in our woman's mission work.

Our members will be developed spiritually, membership increased and our treasuries filled.

Mrs. W. H. Carroll.

EASTERN NORTH CAROLINA PROGRAM.

The Eastern North Carolina Sunday School and Christian Endeavor Convention will meet with Wake Chapel Christian Church, July 13, 14, and 15, 1926. Those who expect to attend and wish accommodations should write Marvin Johnson, Fuquay Springs, N. C.

The program will be as follows:

Thursday Evening Session.

8:00 Song Service.
8:15 Devotional—Rev. J. Lee Johnson.
8:25 Address—"Aims of This Convention," Mr. Harold Johnson, Executive Secretary.
8:45 Special Music.
8:55 Address—Rev. F. D. Ballard.
9:30 Enrollment.
9:45 Adjournment.

Wednesday Morning Session.

9:30 Song Service.
9:40 Devotional.
9:50 Annual Address by the President.
10:20 Christian Endeavor Reports.
10:25 Pageant.
10:45 Special Music—Miss Mary Gladys Stephenson.
10:55 Demonstration Programs:
(a) Junior C. E.—Henderson Society.
(b) Intermediate C. E.—Oak Level Society.
(c) Senior C. E.—Chapel Hill Society.
11:55 Open discussion—Miss Pattie Coghill.
12:30 Adjournment.

Wednesday Afternoon Session.

2:00 Song Service.
2:10 Devotional.
2:20 Special C. E. Union Program:
(a) History.
(1) Organization and Purpose.
(2) Accomplishments.
(b) Aims—Galen Elliott, Pres. C. E. Union.
(c) Vote—Shall there be a centrally organized C. E. Union of the North Carolina Christian Churches?
3:00 Music.
3:10 Address—Rev. Charles Howard.
3:40 (1) Organization and Expansion.
(2) Literature.
(3) Missions.
(4) Music.
Adjournment.

Wednesday Evening Session.

8:00 Song Service.
8:05 Devotional.
8:15 Twenty minutes of Old-Time Singing.
8:35 Address—Chas. D. Johnston.
8:55 Address—Dr. J. O. Atkinson.
9:20 Announcements.
9:30 Adjournment.

Thursday Morning Session.

9:30 Song Service.
9:40 Devotional.
9:50 S. S. Demonstration Program and Reports:
(1) Primary—Raleigh Sunday School.
(2) Junior—Wake Chapel Sunday School.
(3) Intermediate—Liberty, Vance, S. S.
(4) Adult—Catawba Springs Sunday School.
11:30 Address—L. L. Vaughan.
12:00 (1) Cradle Roll Report—Mrs. Newman.
(2) Teacher Training—Mrs. L. E. Cook.
(3) Home Department.
12:30 Adjournment.

Thursday Afternoon Session.

2:00 Song Service.
2:10 Devotional.
2:20 Executive Committee Report.
2:25 Nominating Committee Report.
2:40 Apportionment Committee Report.
2:45 Treasurer's Report.
2:50 Finance Committee Report.
2:55 Music.
3:00 Address—Dr. W. T. Walters.
3:25 Report of Committee on Resolutions.
3:30 Farewell.

CONVENTION AT WAVERLY, VA.

Following is the program of the fifty-seventh annual session of Convention of Sunday Schools and Christian Endeavor Societies of the Eastern Virginia Conference, to be held at Waverly Christian Church, Tuesday and Wednesday, July 20 and 21, 1926, Rev. H. E. Truitt, pastor; Judge J. E. West, superintendent:

Tuesday Morning Session.

10:00 Call to Order—President E. E. Holland, Suffolk, Va.
10:05 Song Service—Rev. J. F. Morgan, Rosemont, Va.
10:15 Invocation.
10:20 Address of Welcome—Superintendent J. F. West, Waverly, Va.
10:30 Response to Welcome—Rev. O. D. Poythress, South Norfolk, Va.
10:40 Presentation of Program.
Appointment of Committees.
Treasurer's Report—Mr. J. W. Folk, Suffolk.
10:55 Miscellaneous Business.
11:10 Devotional Period.
Address—"A Mountain-Top Morning with Jesus," Dr. C. C. Ryan, Richmond, Va.
11:30 Conferences:
Main Auditorium—missions, "World Friendship, Inc.," Dr. J. O. Atkinson.
Room 1—Convention Secretaries, Rev. J. H. Lightbourne.
Room 3—Daily Vacation Bible Schools, Miss Pattie Coghill.
12:30 Adjournment.

Tuesday Afternoon Session.

2:00 Song Service—Rev. J. Frank Morgan.
2:10 Invocation.
2:15 Report Secretary of Literature and Address—"Young People and Religious Literature," Rev. J. T. Truitt, Berkley.
2:35 Report Secretary Cradle Roll—Mrs. E. L. Beale, Franklin, Va.
2:45 Address—"Using the Field Secretary," Miss Pattie Coghill, Henderson, N. C.
3:05 Report Secretary Home Department—Mrs. R. B. Word, Norfolk.
3:20 Devotion Period—Rev. H. B. Hall, Portsmouth, Va.
3:35 Address—"A Program of Evangelism for the Sunday School—Rev. F. C. Lester, Franklin.
Solo—Hazel Harris, "Win Them, One by One."
3:55 Reports:
Primary Secretary—Mrs. H. H. Drewry, Berkley, Va.
Junior Secretary—Mrs. C. C. Rawles, Suffolk.
Beginners Secretary—Miss Hontas Rawles, Holland, Va.
4:15 Address—"Teaching the History and Principles of the Christian Church in the Sunday School," Dr. W. W. Staley, Suffolk.
4:35 Our Orphanage—Represented by Superintendent Charles D. Johnston, Elon College, N. C.
5:00 Entertainment Committee.
Adjournment.

Tuesday Evening Session.

8:00 Song Service—Rev. J. F. Morgan.
Music—Waverly Male Quartette.
Devotions—Dr. C. C. Ryan.
Report Leadership Training Secretary—Rev. H. S. Hardcastle, Suffolk, Va.
Elon College Service—"Our College," Dr. W. T. Walters, Burlington, N. C.

Wednesday Morning Session.

10:00 Call to Order—Pres. E. E. Holland.
10:05 Song Service—Rev. J. F. Morgan.
10:15 Invocation.
10:20 Report Secretary Christian Endeavor—Mr. W. H. Baker, Newport News, Va.
10:30 Board of Christian Education—Represented by Dr. W. T. Walters, Burlington, N. C.
11:00 Devotion Period—"The Master's Offer," Dr. C. C. Ryan, Richmond, Va.
11:20 Report Secretary Young People—Miss Lillye Holland, Holland, Va.
11:30 Report Secretary Missions—Mrs. M. L. Bryant, Berkley, Va.
11:40 Conferences:
Main Auditorium—Missions, "The Kingdom Without Frontiers," Dr. J. O. Atkinson.
Room 2—Sunday School Superintendents, Rev. J. H. Lightbourne, Holland, Va.
Room 1—Sunday School Secretaries—Rev. B. J. Earp, Newport News, Va.
Room 3—Missions for Children—Mrs. W. V. Leathers, Holland.
12:30 Dinner.

Wednesday Afternoon Session.

2:00 Song Service—Rev. J. F. Morgan.
2:05 Invocation.
2:10 Reports:
Adult Secretary—Mrs. E. T. Holland, Holland.
Intermediate Secretary—Mrs. J. E. Harris, Suffolk, Va.
Senior Secretary—Rev. F. C. Lester, Franklin.
2:45 Address—"Our Summer School," Miss Pattie Coghill.
3:10 Committee Reports:
Nominations.
Place.
Finance.
3:30 Devotion Period—Rev. H. B. Hall, Portsmouth, Va.
3:45 Report Committee on Resolutions.
Final Business.
4:00 Adjournment.

Rev. J. T. Truitt will have a display of Sunday School, Christian Endeavor and educational books in Room 2. Orders will be received for books.

Mrs. W. V. Leathers will have a missionary display in Room 1.

Prof. P. J. Kernodle will receive subscriptions for "The Christian Sun."

For information about Elon College, see Dr. W. T. Walters.

OUR ROCKY FORD WORK.

Dear Dr. Atkinson:

Miss Morey and I had an agreeable and pleasant school term at Rocky Ford, which closed the last of April. We had such school problems and hindrances as are common to all schools; but fewer at this place than other schools I have taught. Our attendance was good, considering the distance and other hindrances. The children are as good and appreciative as can be found; the parents are co-operative and pleased with the work of the school.

Our Sunday School and Church services are well attended. Our revival was much enjoyed; Rev. A. W. Andes did splendid preaching, and our people were well pleased with him.

Some of the pupils and their parents united with the Church, we are very happy to report.

Miss Morey left for her home in Pennsylvania the 10th of June, and she will be greatly missed by all of us. Her place cannot be filled. All who knew and loved her will ever remember her and the good work she did here for them and the Master's cause. I feel that I miss her more than any one else, because we talked over and planned

(Continued on page 13.)

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Time's up, Kiddies!

The contest is over this week!

Who? Who? Who?

Three prizes are all waiting for three good little folks to enjoy. Their names are as follows:

First Prize—Nellie Rae Sledge, age 12 years, Route 11, Roanoke, Ala.

Second Prize—Virginia Wilson, age 12 years, Virgilina, Va., Route 3.

Third Prize—Mary Nelle Eaves, age 10 years, Route 6, Henderson, N. C.

The first story will appear today—and the first picture prize.

The next best will appear next week, and the picture also.

And the third best will appear two weeks from now.

Read the Kiddies' Korner, and watch, every week.

YOUR EDITOR.

THREE WISE MEN FROM THE EAST.

While Joseph and Mary, with the Child Jesus, were still staying in Bethlehem, the city of Jerusalem was stirred by the coming of some men from a land far away, with a strange question. These men were not Jews, but were Gentiles, which was the name that the Jews gave to all people except themselves. These Gentile strangers who came to Jerusalem were asking of everybody whom they met this question:

"Can you tell us where is to be found the little Child who is born to be the King of the Jews? We have seen His star in the East, and we have come to do Him honor?"

We are not certain as to their land, but it is generally thought to have been the country now called Persia—then known as Parthia—a land about a thousand miles to the east of Judea. Although not of the Jewish race, these people, the Gentiles, were like the Jews in one respect—they never bowed down to worship images which men had made. They worshiped the one God of all the earth, and they prayed with their faces toward the sun. They said that they did not worship the sun, but the one God who was like the sun, the Light of the world.

Among these Parthian people were men who studied the stars in the sky. They did not have telescopes, as we have, to look at the stars, to bring the heavenly bodies nearer. They could only use their eyes, but by long study they had learned much about the stars, tell of their movements and where in the sky to find each of them. The men who gave their lives to this study of the stars were called magi, a word meaning "wise men"; and these strangers who were seeking the Child-King in Jerusalem are sometimes spoken of as "the wise men."

The people of that time believed that when great kings were born, or before they died, strange stars suddenly appeared in the heavens. A year or perhaps two years before Jesus was born in Bethlehem, such a star, very bright, that had never before been seen, appeared then. It came to the minds of these men that this star pointed out the coming of a great King, who was to rule over all the lands and to be found in the land of Judea.

These wise men at once made up their minds to go to the land of Judea and see this Child-King. It was a long and hard journey of more than a thousand miles. They would go through high plains and then down into the lowlands. Their journey was long and trying, lasting a year, traveling most of the way on camels.

From the story as told in the gospel by St. Matthew, it appears, as these men came into Jerusalem, the star was no longer shining. The loss of the star did not matter much, for they supposed every one knew of their Prince that was born. To their surprise, nobody seemed to have heard about the newly born King.

They thought that at one place they could surely learn where to look for this young Prince. That was the king's palace in Jerusalem. Herod was still living; although old and very feeble, yet as fierce and cruel as ever. Herod did not live in Jerusalem, but in Jericho, twenty miles away. He might have been there when the wise men came.

As soon as the old king heard the question of these strangers, and learned that they had been led by a star to his land, he was filled with alarm. A Child born to be King of the Jews! If there was such a Child, what would become of Herod's own throne and crown? If he could find where

Three Wise Men from the East.

this Child was, he would send his soldiers to the place and soon kill Him, as he had killed many others whom he suspected of seeking to take away his kingdom. Herod hid his cruel purpose and spoke kindly to these strangers. He asked the wise men when the star appeared, how it looked, and how they knew it showed a King had been born.

Herod then sent for the wisest men in his lands—the teachers of the law who lived in Jerusalem. "Can you tell me," asked Herod, "in what place this great King is to be born?" The scholars were ready with their answer. They said: "In Bethlehem of Judea, the city of David, this King who springs from David's line shall be born. This is what the old prophets have said."

Herod sent again for the wise men and asked them to give him the exact time when they first saw the star. When he learned the time, he thought at once that this long-looked-for King must have been born in Bethlehem less than two years before.

"Go to Bethlehem and search through the town until you find this Child; and when you find Him come and tell me, for I wish to do honor to this King." That was what Herod said; but what he wished to do was a very different thing, as we shall see.

The wise men at once started for Bethlehem, which was only six miles from Jerusalem. They went over one mountain, and then one said to the other: "Look, there is the star once more! See it in the sky just before us!"

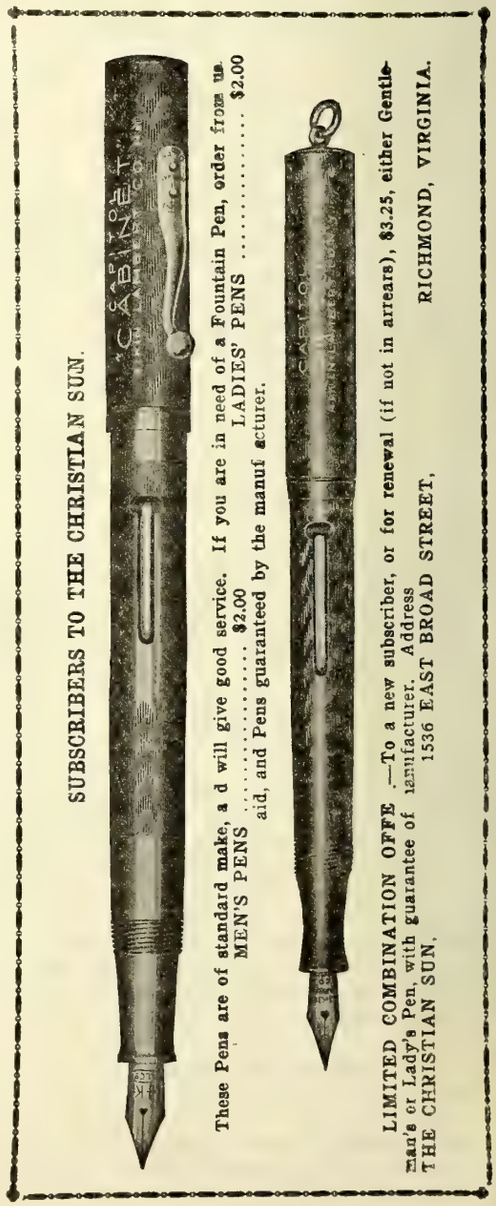
The star stood over the road leading to Bethlehem and over the house it seemed to pause. They knocked at the door, and when it was opened they went into the room, where they found a Baby lying in its young mother's arms. They bowed down on the ground to show Him the high honor in which they held Him. They opened the treasures which they had brought from their own land, such as presented to kings. They gave Him gold and fragrant gums that were used in offerings and were very costly. Few people showed their gladness at the coming of their King—the strangers from a distant country came to pay Him honor while in His own land. We would have thought that some of the learned Jews, who could tell King Herod where the King was born, might have come with the wise men to see Him. These great scholars really cared very little about Jesus. They stayed at home and soon forgot the men of the East, their journey, and their questions.

NELLIE REA SLEDGE.

Roanoke, Ala., Rt. 1; Age 12 yrs.

An Argentine woman who had bought a Spanish Bible was so much afraid of her husband that she read it every day in his absence, as he was an enemy of religion. One night, however, she had omitted to hide the Book, and her husband saw it on the table. Without saying anything, he began to read it, and then remarked to his wife that it appeared to be a good Book; and every night, when he returned home he went on reading his wife's Bible.

Shortly afterward, his wife suggested that they should go together to see her parents, to whom they had not spoken for about two years. They went, and asked forgiveness, and now both families are following the Lord.—*The Bible in the World.*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RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

July 11, 1926.

Childhood and Education of Moses.

Golden Text: "Train up a child in the way he should go, and even when he is old he will not depart from it."—Prov. 22:6.

Lesson: Exodus 2:1-10; Acts 7:22.

Devotional Reading: Prov. 3:11-18.

Reference Material: Acts 7:17-21; Hebrews 11:23-24.

"Careless seems the great Avenger; history's pages but record
One death grapple in the darkness twixt old systems and the Word;
Truth forever on the scaffold, wrong forever on the throne—
Yet that scaffold sways the future, and behind the dim unknown,
Standeth God within the shadows, keeping watch above His own."

Thus wrote Lowell in that inspiring poem, "The Present Crisis," and as I thought for a few minutes about this lesson I thought of these words which I had learned during my college days. How appropriate they seem to me in connection with the lesson for today!

The people of God were in dire straits. Joseph himself was dead. The present Pharaoh knew not Joseph. The Hebrews were leading bitter lives because of bondage. It did seem indeed as if the Great Avenger was careless. It did seem as if right was on the scaffold and the power of wrong was on the throne. But it was not so. Within the shadows there stood a God of righteousness and justice and mercy who was keeping watch above His own. He was guiding the destinies of His people and incidentally of the human race. He that keepeth Israel neither slumbers nor sleeps. His justice does not miscarry. He delivereth His people in due season. Then, as now, evil cannot triumph ultimately. Any sovereignty it may have is only apparent and temporary.

The babe Moses came from such a time as this. In spite of the fact that mighty Pharaoh had commanded that every male baby be cast into the Nile River, the mother of Moses determined to keep him. She, therefore, hid him for three months. But the time eventually came when she could no longer keep him, and with a mother's ingenuity she prepared a little ark, and after making it as dependable as possible she put the babe in the ark and put it in the marsh grasses or flags along the river's bank. Either because she dared not be connected with the incident or because she could not stand to see what might happen, the mother did not tarry to watch subsequent events. But she did leave her daughter to "know what would be done."

Bathing in the Nile, the sacred river, was a religious act, and the daughter of Pharaoh came down to bathe. When she saw the ark floating along the bank, she sent her maid to fetch it, and when the babe wept upon being disturbed, she determined to keep it in spite of her father's decree. The sister of Moses was near at hand to suggest that she could get some one to take care of the babe, and upon receiving permission went and called a nurse, who was none other than the babe's own mother. Thus did a divine Providence rule in the affairs of the babe, and hence in the affairs of the Hebrew nation and of the human race.

The babe's mother kept the baby for some time, we do not know how long. When the child had grown, he was brought back unto Pharaoh's daughter and turned over to her, and she took him for her own son. And in keeping with the custom of the ruling classes, she saw to it that Moses, as she named him, had a thorough education. "Moses was instructed in all the wisdom of the Egyptians."

There are a number of striking truths that can be adduced from this lesson, but I want to present three important ones. First, the unsuspected possibilities, and hence the infinite worth of a baby. It is true, of course, that some children give more promise than others. It is true that all babies are not born equal if they are born free, the Declaration of Independence to the contrary. But it is true that one never knows the unsuspected capacities that are enfolded in the life of a new-born baby. Moseses do not come into every family or in every century—we do not need them—but one never knows what the tiny babe is going to mean to the world. Child conservation is not the idle dream of a few sentimental women or idealizing men; it is simply a manifestation of the divine plan for saving babies because of their infinite possibilities and capacities.

In the second place, one sees the supreme importance of the early years of child life in character formation. Moses was trained in all the wisdom of the Egyptians, and that wisdom was pagan, be it remembered. He lived practically throughout his youth under pagan influences, but he was, in spite of it, one who followed Jehovah. When he became of age he refused to be called the son of Pharaoh, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. And why? There may be several reasons, but the writer feels sure that the real reason was the godly influence and the sound training which Moses received in the early, the very early, days of his life. We do not know how long that mother had that baby boy, or what she taught him, but it is no idle word to say that in the precious few years during which she had him she grounded deeply into his life those fundamental truths, and inspired those ideals which made him a man of God and a saviour of his people. Here is the great truth of this lesson for those who are parents. Covet earnestly those first few years of your child's life. Leave nothing undone to surround your child with the best influence and to bring to bear upon his life the finest training, and when he is old he will have that reserve of character and that idealism that will enable him to weather the storms of life. Train up a child in the way that he should go and even when he is old he will not depart from it.

In the third place, the lesson shows the importance of proper training and preparation for life's tasks. Moses spent nearly two-thirds of his life in getting ready to do his great work. Those who would drop out of high school, or who would take short cuts to education will do well to study closely the lives both of Moses and Jesus.

CHRISTIAN ENDEAVOR.

July 11, 1926.

Topic: "What Does Jesus Teach About Humanity?"—Matt. 18:1-14.

Some Bible Hints.

We think much of greatness, but little of humility, which is the true greatness (v. 1).

Our thinking must be reversed if the joy of heaven is to be ours. Our cunning wisdom is vain (v. 3).

Humanity is happy in doing small tasks—just receiving a little child and helping it. How different from man's pomposities (v. 5).

The humble soul sees values in others that are hidden from the proud, because the proud can see nothing but themselves (v. 10).

Suggestive Thoughts.

To be humble is not to cringe. It is to be courteous, kind, deferential, unassuming, and modest; the opposite of arrogant, boasting, pretentious, proud, haughty.

Humility is control of temper. Men who have made great progress in prayer and in many Christian activities, often fail here. Temper shows self-will, self-seeking, and is the opposite of humility.

Jesus teaches that no man can do much good in the kingdom who is concerned about his own position and honor.

The humble do not judge others. They cover up faults. When wronged, they forgive (Matt. 18:15-20).

A Few Illustrations.

By paying the temple tax, Jesus gave a demonstration of His teaching about humanity (Matt. 17:24-27). Though He was King, He refused to stand on His dignity. He quietly paid.

Mary 9:38-41 shows us Jesus' humility in action. The disciples became angry. Humility is tolerant of others, charitable, and thinks the best of people.

John 13 shows us Jesus serving in humility, teaching men that Christians must perform the meanest tasks gladly, thinking only of the welfare and well-being of others.

Humility is doing things, serving. It is not merely a passive grace. It is love in action, as Jesus showed in the foot-washing.

To Think About.

Why should Christians show unpretentious child-likeness?

In what ways can we show true humility?

Why are selfishness and humility incompatible?

A Cluster of Quotations.

The child of a king will play with the child of a beggar without a thought of rank. It is unpretentious; that is, humble.—*James.*

Beware of forming hasty conclusions about the spiritual condition of others. Christ may even have friends outside the Church.—*Booth.*

He that is down need fear no fall;
He that is low, no pride;
He that is humble ever shall
Have God to be his Guide.

Bunyan.

The little man, even when well-intentioned, is ever consequential and scheming, ever thinking of himself, his honor, his dignity. He always studies to glorify God in a way that will also glorify himself.—*A. B. Bruce.*

A. R. BROTHERS' LICENSURE REVOKED.

At the recent session of the Eastern North Carolina Conference at Liberty Church, Vance County, N. C., the licensure of Rev. A. R. Brothers was revoked by order of the Executive Committee of the Conference, and the Secretary was requested to publish this action in The Christian Sun. This action was takn because A. R. Brothers has united with the Baptist Church, and his name is dropped from the roll of ministers in the Christian Church.

W. C. Wicker,
Secretary E. N. C. Conference.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

MONDAY.

HE WHO CAN'T BE JEALOUS.

"Be not overcome with evil, but overcometh evil with good."—Rom. 12:21.

It is said of Charles Gounod, the great musician, that he was instinctively jealous of others who rose to imminence to shine with him, but he diligently faught this weakness by saying, "Only mediocre souls hate more easily that others do. The good are never injured. The little only are injured." He killed his weakness by drowning it in love for the good in others.

Prayer.—Dear Father, we pray Thee for Thy love as it is in Jesus Christ, our Seviour, that our passions may be for good and that we may bare no petty jealousies to mar Thy spirit in us. In Christ's name we ask it. *Amen.*

TUESDAY.

DELIBERATE GOODNESS.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue and if there be any praise, think on these things."—Phil. 4:8.

"Whatsoever a man seweth that also shall he reap."—Gal. 6:7.

The good and the beautiful certainly ennobles life and inspires to the higher standards. Goethe, the musician, said: "An intelligent being should never go to bed without having read a beautiful picture or listened to beautiful music, so as not to allow to sleep within him for a single instant the sensation of perfect beauty."

The sublime spectacles of our experience impress us nobly and translate themselves spontaneously in everything we are about to do. It is a good motto to avail ourselves of every opportunity, as far as possible, to escape the wrong and the ugly and the prosaic; the sway of the artificial; to go, at hazards, to famous sights, visit great folks, and spend much time with the beautiful and the good, that we may become like Him.

Prayer.—Our Father, bless us this day with a longing desire for the good, and with a life service that is good and beautiful for Thee. *Amen.*

WEDNESDAY.

NEVER FRIENDLESS.

Every one deserted me, but the Lord supported me and gave me strength."—2 Tim. 4:16-18.

Paul often found himself alone from human friendships, but each so sharp a contrast gave him a new opportunity to understand more clearly that God was with him and never deserted him. He was one who could, out of his own experience, say, "God will never leave thee or forsake thee."

We are reminded of the young man who stood alone with the prophets on the mountain and was so disturbed that the enemy was great in numbers, and there were only two of them. But the prophet assured him that "they that be for us are greater than they that be against us."

Though alone, Paul realized that the Lord stood with him. Do we realize the full meaning of this? God does just the very thing that man fails to do—whatever the cause, if it be of the Lord, "we shall come off more than conquerors." Friends may forsake us; co-workers may cease; lions may be there; giants may be there; hosts of enemies may be against us—but the blessed assurance of a Christian is: God is also there, and He is more than them all.

Prayer.—O Lord, deliver us from every evil way and evil work. We pray that we may do the best that lies in us to bring others into the kingdom for Thy everlasting care and blessing. In Christ's name. *Amen.*

THURSDAY.

AN ADOLESCENT CHILD AND HIS SACRIFICE.

"And He went down with them, and came to Nazareth, and was subject unto them."—Luke 2:46-52.

The finding of Jesus among the doctors of divinity in the temple indicated that a mighty change was taking place in His physical nature. It was a boy they brought with them to the temple, and a boy they had lost; but it was a young life standing on the threshold of manhood, they found when they returned.

The incident reminds us that in the period called change or adolescence, a young life is capable of great spiritual feeling and thought. There is a desire to serve God, to remain near the Church, and attend to the more important business of the soul and the life. The attitude of Christ is beautiful. It is really sacrificial, for He obeys His parents and goes back with them, sacrificing His own wishes to become obedient unto them. This is the first recorded act of self-sacrifice in His life. A child is capable of sacrifice. In spite of the much-discussed theory of natural behavior in the child, there may be angelic behavior. A newsboy will give the skin of his body and die in pain to restore a girl to health.

The list for a children's excursion had been made. No more could go. One little girl had cried because she could not leave her housework. Next morning, the train was ready to start, and Mamie came dashing along, saying: "I can go. A neighbor will do my work today." The women in charge knew not what to do—they had one hundred and sixty now. One of the ladies made a little speech: "Yesterday, Mamie could not go; now she is here. She has never had a day in the country. What girl will stay at home and give Mamie her place?" There was a great silence, and then—nine girls stepped forward. That was the spirit of sacrifice.

Prayer.—That our little ones may learn the beautiful lesson of obedience to parents from the example of the Saviour.

FRIDAY.

LIFE'S GOLD AND SILVER PICTURES.

"A word fitly spoken is like apples of gold in pictures of silver."—Prov. 25:8-14.

A governor of one of our States tells this incident of his own life: "When I was a young man, I thought my father was compelling me to milk too many cows; so I ran away from home and turned up in St. Louis. I fell in with two young men there, and went down to the levee one evening with one of them. I myself did not drink, and while my companion was not drunk, he had enough to be funny. He made a slighting remark about one of the girls of the Salvation Army, who was singing there. She came over and put her arm on his shoulder, and said, 'Young man, you ought not to drink. Your mother would be very sad indeed if she knew you were here tonight in this condition.'

"I went uptown the next day and hunted up a firm from which my father had often bought machinery, told my story, and asked them to advance the money to take me home, and I am here today because of the words spoken by that woman. But I often wonder where I might have been had it been another kind of woman that spoke to us that night."

Probably the woman went home disheartened, believing she had toiled all night and caught nothing for the Master. How little did she dream that she had spoken the word that saved a Governor for a State.

Prayer.—Lord's Prayer, all the circle joining.

SATURDAY.

THE HABIT OF LIVING WITH GOD.

"If a man love me, he will keep my words; and my Father will love him, and we will come in unto him and make our abode with him."—Jno. 14:23.

Read Psa. 63:1-8.

As Christians, we should get the habit of living with God. If this is vague to us and we do not know how, turn to the story of the life of Jesus. He gave us the example. He was always talking with His Father and He consulted Him in every thing which He was about to do. It was His habit to feel constantly for the Father's presence. This is so simple that such a habit is entirely possible to us all.

The radio reveals to us the presence of persons, powers, and things of beauty in the air all around us, even the things of other countries are thus made present with us; and we are cultivating this radio to its highest development that we may more and more be conscious of mere presence of life in the air. Without this instrument we would never sense these things. How much are we habituating ourselves to the instruments that reveal the divine presence? We have the instrument of faith, the Word, Jesus the Lord, the Holy Spirit, and by tuning in our souls in harmony with Him we discover the continued presence of the living Father. Apart from these we are deaf and dead to His presence.

Prayer.—Dear Father, Thou art our God, early and always we desire to seek Thee. Help us. Let us walk with Thee. Vouchsafe unto us Thy abiding presence. Overshadow us by Thy love. Inspire us to do kindly acts and to follow in the steps of Him who ever went about doing good. *Amen.*

SUNDAY.

THE CROWNING JOY.

"My Father's house in peace."—Gen. 28:20-22.

The end of life's way is to rest in the Father's house in peace. To this end we have the Sabbath for our good, and to this end we have the Church, and to this end we are called to live His life.

But this house is for only those who crave and claim it, which means that if we wish to obtain it we must live in filial nearness to Him day by day, and continually aspire to those things that make for peace.

There are cares and trials that drag us down and would keep us from it, and, when struggling with these we need the same Lord to help us who helped Jacob. He who knows thy weakness and thy failure will grant His unfailing presence, unfading vision and unsparing help.

With Him for our guide, what stronger arm do we need to lean upon? In Him is compassed all my need and fulfilled all my hopes. However troublesome and difficult the way, He traveled a rougher one before me, and with him beside me, it will be the same as though He led me into His peace.

Prayer.—O Lord, Thy banner o'er us is love. With Thy presence we are not lonely. The end of the way is blessed. Be with us, and lead us to Thy house in peace. In Christ's name we ask it. *Amen.*

Christian Orphanage

Dear Friends:

We have had a number of blessings for the last week to make us happy. We have splendid seasons for more than a week and our corn, beans, garden vegetables and all other crops are looking fine and taking on new life. We hope now to have many good things to eat from our garden in the next few weeks.

Our good friend Mr. Herbert A. Carlton, of Raleigh, N. C., shipped to the Orphanage from his farm he is developing near Mullins, S. C., for the benefit of the Orphanage three hundred and ninety-six bushels of oats for the use of the Orphanage. Bro. Carlton has a very warm place in his heart for the little homeless and fatherless children at the Orphanage, and is always happy to do something to help them.

Mr. and Mrs. L. E. Carlton, of Richmond, Va., sent to us this week a check for $2,225.90 to furnish complete the upper floor in our new building. Mrs. Carlton visited the Orphanage a few weeks ago and was so pleased with what our Church is doing for the fatherless children, through its Orphanage, that she and Mr. Carlton wanted to have this opportunity of expressing their appreciation and at the same time help make a happy home for the homeless children who have been deprived of the comforts of a home and the joy of having an earthly father and mother to whom they could lean on and look to for the comforts of life.

No one knows the joy it brings to us in our busy life to have friends so generous, so sympathetic, and so loyal, who are glad to come to our rescue and contribute to help in this work of love and charity. If our people could only come in touch with fatherless children who are in great need, as we do from day to day, their hearts would be so touched that they would be glad to give a part of their income to help support the little children in need. Then, too, if they could just look in the faces of the boys and girls who have come to the institution fatherless and motherless, and have been reared and trained here and have gone out in life as trained nurses, teachers, mechanics, civil engineers, stenographers and many other vocations of life, making good because this institution was a father and mother to them when they had none to whom they could go or to say a kind word to them when their little hearts ached, they would be happy that they had had a part in making this institution mean what it has to those who have had a home here.

May God bless with His richest blessings those dear friends who have been so liberal in helping us to make this work mean something to the lives of the fatherless children.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 30, 1926.

Sunday School Monthly Offerings.

Brought forward		$11,305.08
N. C. & Va. Conference:		
Howard's Chapel Church	$ 2.00	
Reidsville, N. C.	6.67	
Pleasant Ridge	1.50	
Bethlehem S. S.	2.30	
United Christian S. S., Lynchburg	10.32	
		22.79
Eastern N. C. Conference:		
Auburn, N. C.	$ 4.50	
Christian Light	2.27	
Liberty, Vance County	7.49	
Christian Chapel Church	1.40	
Wake Chapel Sunday School	5.06	
		20.66
Western N. C. Conference:		
Burlington Sunday School	$54.33	
Mt. Pleasant Sunday School	1.50	
Shiloh	.75	
		56.55
Eastern Virginia Conference:		
Holland	$10.00	
Waverly	20.00	
Elm Avenue	12.51	
Bethlehem	3.30	
		45.81
Valley Virginia Conference:		
Antioch	$10.66	
Winchester, Va.	3.76	
		14.42
Alabama Conference:		
Pisgah, Ala.	$ 1.65	
Wadley, Ala.	1.85	
		3.50
Easter Offering.		
J. H. Massey, Durham, N. C.		10.00
New Building Fund.		
J. H. Massey, Durham, N. C.	$ 15.00	
Mr. and Mrs. L. E. Carlton (for furnishing 2d floor, new bldg.)	2,225.90	
		2,240.90
Grand total		$13,719.74

(Continued from page 9.)

our work, and it was a joy to work with her. I know that she loves the work and people at Rocky Ford so much that her prayers and her thoughts will still be with us.

We are very grateful for the playhouse sent to us from Elon College, and know our children will be delighted with it. We appreciate all kindnesses, favors and interest shown in so many ways in behalf of our work here. Our Church building is well located and travelers are often heard to remark about it as they pass. Maybe it is some one who has not passed that way since it was erected; some others ask what Church it is—so we feel proud of it, and it is indeed a credit to our whole Church and denomination, and we should be glad it has been erected here. It has been equipped with seats for main auditorium, and the school rooms have been equipped with nearly enough necessary articles.

Miss Laura Clemmer, of Eaton, Ohio, recently sent two large lamps, and the lighting is good. A small bell has been placed in the belfry. Mr. Landith, who spoke at Rocky Ford, a lawyer of Carroll County, gave $5.00 towards paying for the bell.

Our Church is unpainted, and here in the mountains the winds are so severe, and when it rains it seems to fall so hard that our building should, by all means, be painted. So I am wondering if some Young People's Society of our Church or any one will be willing to paint the building which I suppose will be not over $200. If you wish to give to this cause, just write Dr. Atkinson. We will greatly appreciate your donation and believe God will richly bless you.

Please remember us in your prayers for the growth of the Rocky Ford work.

Cana, Va. MISS ELSIE BRAY.

At a recent Masonic banquet, Rev. Montague, pastor of the Methodist Church of Monrovia, made a speech, the subject of which was "Mussolini and the Masonic Order in Italy." He stated that the reason the premier was fighting Masonry in Italy was because Masonry has always stood for individual freedom and universal education. The better educated people of Italy, he pointed out, are opposed to the dictatorship as expressed by Mussolini, and feel that democracy is being destroyed not only in Italy, but other European countries.

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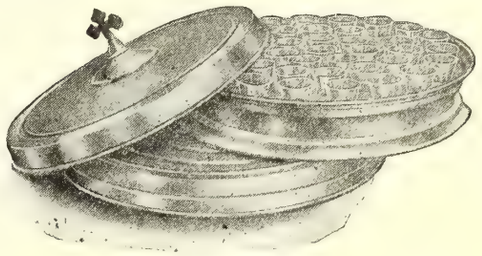
Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

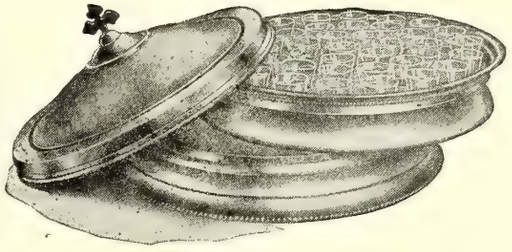


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlockink, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**

SILVER-PLATE.

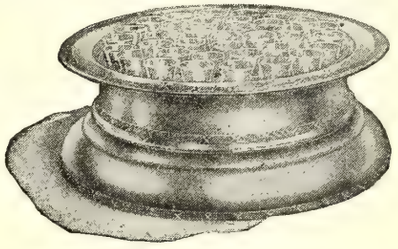
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
Cover No. 5—Silver-plate; fits Tray No. 85	**16.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**

Bread Plate No. 3—Narrow rim	**9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

Send Order to THE CHRISTIAN SUN.

1536 E. Broad St. - - Richmond Va.

Notice—Plants.

Cabbage, Collards, Tomatoes, 25c for 100 plants, 75c for 500, $1.00 for 1,000. Cash. Postage collect. Send orders to Rev. Elisha Bradshaw, Walters, Va.

MARRIAGES

POLLARD—MURRAY.

A crowd of young people motored to the home of the scribe at Elon College, N. C., Saturday evening, June 19, 1926, and Mr. Artis B. Pollard and Miss Alverta Murray, both of Burlington, N. C., were happily joined in wedlock. The writer joins their many other friends in wishing them a prosperous and happy wedded life.

T. J. GREEN.

BLAIR—BROWN.

On June 5th, Mr. Robert E. Blair and Miss Eunice Brown were united in marriage. The ceremony was performed in the home of Mr. E. E. Woodell, of Sanford, where they were visiting with Miss Nina Woodell, who has a position in High Point. The writer joins their many friends in wishing for them much happiness.

R. L. WILLIAMSON.

PATRICK HENRY'S DEATH.

Patrick Henry spent one hour at the close of the day in prayer and meditation, and during it no one was suffered to intrude upon his privacy.

On the 6th of June, 1799, his kindred being sent for, found him sitting in a large, old-fashioned arm-chair, peacefully awaiting death.

His physician, Dr. Cabell, was about to administer a preparation of mercury. Taking the vial in his hand, the dying man said, "I suppose, doctor, this is your last resort."

"I am sorry to say, governor, that it is."

"What will be the effect of this medicine?"

"It will give you immediate relief, or—" the doctor could not finish the sentence.

"You mean, doctor," said the sick man, "that it will give me relief, or will prove fatal immediately?"

"You can live only a short time without it, and it may relieve you."

"Excuse me, doctor, for a few moments," said Patrick Henry, drawing over his eyes the silk cap he wore. Holding the vial, he prayed aloud for his family, his country, and for his own soul. "Amen," said he, and swallowed the medicine.

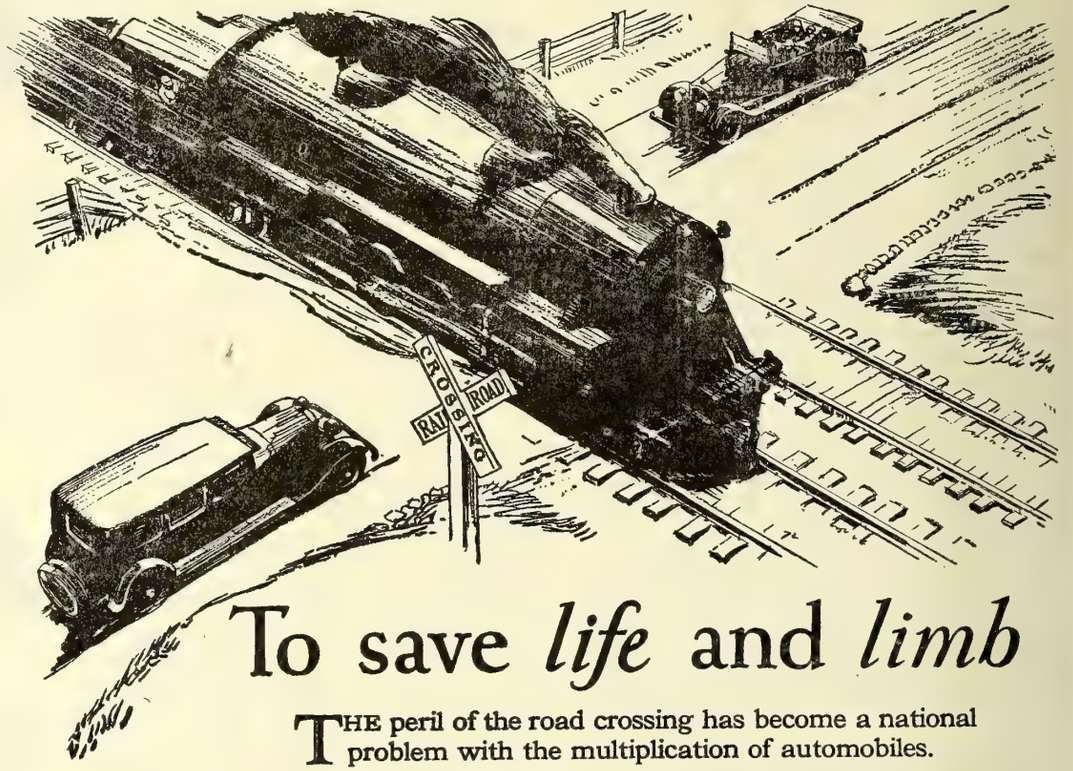
Dr. Cabell, who greatly loved the old patriot, had gone out upon the lawn, where he wept bitterly. Mastering himself, he returned to the house, and found his patient calmly watching the blood congeal under his finger nails. The old orator fixed his eyes on Dr. Cabell, with whom he had held many a discussion about Christian religion.

"Doctor," said he, with great tenderness, "I wish you to observe how real and beneficial the religion of Christ is to a man about to die."

He then breathed so gently for a few minutes that those around him knew not when he breathed out his spirit.—Sel.

One who believes that Jesus Christ is the Son of God with full authority in heaven and on earth, is not apt to become panic-stricken in these days that try men's faith of what sort it is. One may be deeply grieved, but to doubt the prevailing power of the Church is evidence of a faith that rests on the wisdom of men and not in the power of God. The gates of Hades shall never prevail against the Church built on apostles and prophets, Jesus Christ being the Chief Corner-Stone. False teachers may deceive many, but never the Spirit-filled believers in Jesus Christ.

Another big helium gas well is flowing in Texas. This, as you know, is the gas ideal for balloon-type airships because it doesn't burn or explode. Gas men used to curse when their drills struck helium. They thought it useless. But nothing is useless. Helium, up to 1917, cost as much as $2,500 a cubic foot. We have it underground in six States, and the cost soon will be about three cents a cubic foot. No other country has a known deposit of helium worth developing. Quite logical for Zeppelin-making headquarters to move to America.



Grade crossing accidents can be prevented if you will approach the zone of danger determined to exercise caution **For Your Own Protection.**

To save *life* and *limb*

THE peril of the road crossing has become a national problem with the multiplication of automobiles.

The Southern Railway System has eliminated 800 grade crossings, and is eliminating more every year, but over 6,000 remain to be separated on this system alone. The total cost to complete the work is a stupendous sum—probably half as much as the cost to build the railroads.

Even if the money were available, and the public willing to pay the increased freight and passenger rates necessary to provide a fair return on it, many years would be required to do the work.

Protection from the peril for the present generation at least must be found in some other way. Trains cannot stop at every crossing if they are to be run at the sustained speed expected by the public and required to carry the commerce of the country. The train crosses a highway about every mile. The motorist encounters a railroad only occasionally.

It is necessary, therefore, for the automobile driver to stop in order to avoid risk. No one who did this was ever killed.

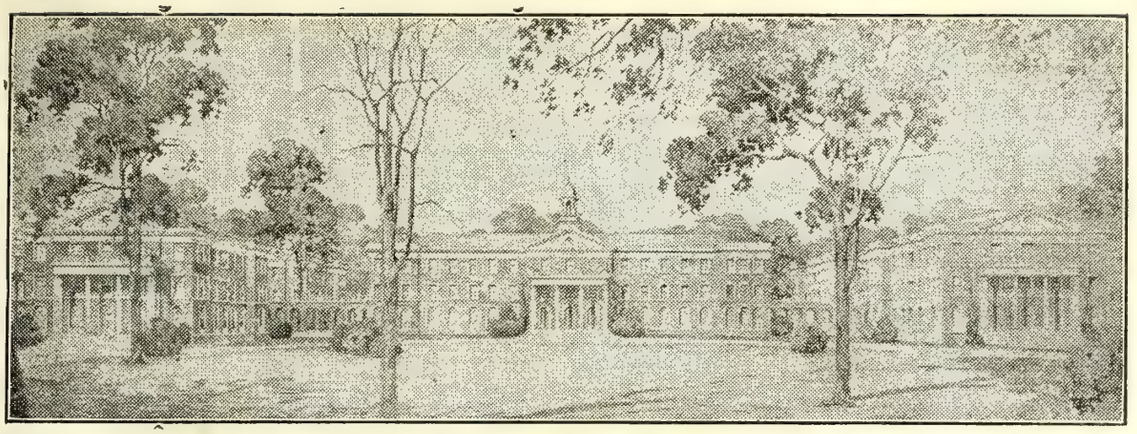
It is better to save a life than to save a minute.

SOUTHERN RAILWAY SYSTEM

THE SOUTHERN SR SERVES THE SOUTH

The Southern serves the South

ELON



COLLEGE

Library Building
Auditorium
ELON COLLEGE
Alamance Hall—Administration Building
Religious Activities
Science Hall

CIGARETTE-SMOKING GIRLS LOSE.

A referendum of the parents of present students of Boston University on cigarette smoking by girls has been taken. The vote was against the practice, 700 to 1. Consequently, cigarette-smoking girls will not hereafter be admitted to the College of Practical Arts and Letters of Boston University. Dean Lawrence T. Davis said: "We are trying to uphold an ideal which does not permit the young women of refinement to smoke."

This is a strong argument against an indefensible social habit, though there are several arguments equally strong. It is a very fateful hour for any young woman, when she takes a cigarette in her mouth. She can never thereafter feel quite as comfortable about her standing in society. And that kind of thing is also fatal for society. All honor to the College of Arts and Letters of Boston University.

MOTOR CARS INCREASE IN U. S.

Constant increase in the use of motor cars is noted in the United States. There are now 20,000,000 registered. New York leads with 1,625,583, then comes California with 1,440,541, Ohio with 1,346,400, Pennsylvania with 1,330,433, and Illinois with 1,263,177. Nevada has fewest, the number being only 21,169. Not so much danger of being run down out there! The States with big cities have the big auto populations, the big Churches, the big crime lists, the big moral storms. How long will it be until we quit walking? Then, according to the evolutionary hypothesis, our legs ought to disappear and wheels come instead. We do not look for this in our day.

RICH AMERICANS IN EUROPE.

When there is so much good that might be done with their time and money in the United States, one wonders what the rich are doing in Europe? Many of them are doing good over there, but all sorts of unpleasant and uncomplimentary stories get to us in the news. Here we are reading that Americans lost $1,163,400 in the Riviera last year. A large sum was dropped also at Monte Carlo. No one will regret the lost money, but what about our "black leg gamblers?" Gambling is one of the worst evils. It seems to contain something of all the rest—a witch's brew that excites, poisons, degrades, hardens and deceives.

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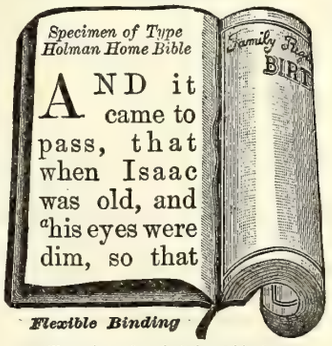
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2 He maketh me to lie green pastures: he leadeth the still waters.

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PARKS.

J. R. Parks died suddenly May 10, 1926, at his home, three miles south of Greensboro, at the age of 77 years, 5 months and 15 days. He leaves to mourn their loss a wife, who before marriage was Miss Melisse Jordan, and three children—E. B. Parks, of Kernersville, N. C.; J. R. Parks, of Greensboro, N. C., and Mrs. J. C. Lane, of Siler City, N. C.; also seven grandchildren and a host of other relatives, including one brother, L. T. Parks.

Burial was at his home Church, Parks Cross Roads, where he had been a lifelong member and deacon for many years. The writer was assisted in the services by Rev. Mr. Porter, Dr. C. H. Rowland, and Rev. Mr. Fountain, ministers, respectively, of the home town of each of the children. A large congregation attended the burial, and the floral offering was abundant and beautiful.

May the Heavenly Father comfort the hearts of his loved ones.

T. J. GREEN.

NELSON.

Wyatt Nelson was born May 31, 1907, and died June 19, 1926. Wyatt was the son of Mr. J. F. Nelson, of Wedowee, Ala. He never made any profession of faith, but gave evidence of going to rest before he died. He was conscious to the end and called on the writer to pray for him just a few hours before he died. This should be a warning to his friends and associates not to neglect salvation until the last hours.

Wyatt was laid to rest June 20th, at Levins Chapel. A host of relatives and friends mourn his going. Our hearts go out in sympathy for them.

The funeral was conducted by the writer, assisted by Rev. W. C. Carpenter.

J. E. AMASON.

THOMAS.

Mrs. Mary Stone Thomas was born July 20, 1848; died June 21st. Her husband, Mr. W. C. Thomas, preceded her several years to the spirit land. All of her immediate family, and most of her childhood friends had also gone before. For several years she had been a consistent member of Shallow Well Church.

"And I heard a voice from heaven saying unto me, Write, blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

R. L. WILLIAMSON.

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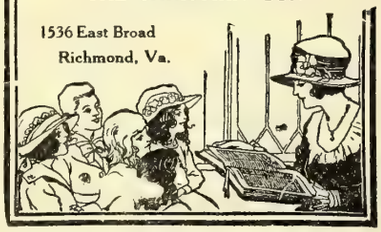

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5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, JULY 8, 1926. NUMBER 27.

Mrs N T Far

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Send Pictures by Radio.—

A commercial radio picture service has been inaugurated between London and New York, and more than a score of pictures were received in New York during the first twenty-four hours of the service. Despite a storm in mid-Atlantic, the pictures reproduced in American newspapers proved successful and pointed to a new epoch in quick transmission not only of photographs for newspapers, but of advertisements and designs.

French Debt Agreement.—

In a week marked by great progress in clearing the slate of unfunded international debts, the American Debt Commission and Ambassador Berenger, representing the French government, reached a final accord on the French war-time debt of about $4,000,000,000. The agreement was signed after President Coolidge had approved its terms. Under the pact, France agrees to pay a total of $6,847,674,104 over a period of sixty-two years. The agreement is subject, of course, to ratification by the French and American legislative bodies.

Musical America.—

Last week manufacturers and dealers in musical instruments gathered at Manhattan from all parts of the United States. More than 1,000 of them came for their annual convention and sat in session for five days, talking music, the while, statistically. They were told that there are ten million pianos in use in the United States alone today and that "more than a billion dollars is spent each year by the people of the United States on music in all its phases." They declare, as a sign of more general culture, that pianos are no longer bought as a mark of distinction, but entirely for a love of music.

The musical dealers elected Benjamin Franklin as their patron saint in spite of the fact that the *Saturday Evening Post* already perpetuates his memory. Franklin was an amateur composer and played the guitar and violin. His versatility was shown also in the invention of a now long-obsolete musical instrument called the "armonica," which was not a mouth-organ, but consisted of hemispherical glasses, resembling wine glasses mounted on an axis.

Gustavus Adolphus Guest of Church Leaders.—

Crown Prince Gustavus Adolphus, of Sweden, was an honor guest at a luncheon held in New York City recently by the continuation committee of the American section of the Stockholm conference, the Church Peace Union, World Alliance for International Friendship, and the Federal Council of Churches. Addresses were made by Dr. S. Parkes Cadman, Dr. Arthur J. Brown, and Mr. Robert Fulton Cutting. Dr. William P. Merrill presided, and Bishop William T. Manning pronounced the invocation. The prince gave high praise to the work of the Federal Council, and spoke of the great influence of the Stockholm conference upon the Scandinavian countries. He said: "In Stockholm I had the opportunity of saying that, as far as I could see, unity and co-operation does not imply uniformity. On the contrary, the manifold gifts represented by so many countries and traditions and confessions make the whole aspect of such a co-operating Christianity more true, more like a beautiful harmony enriched by many parts. But the walls of narrow sight, of prejudice, of misunderstanding must be pulled down." These are wise words.

Large Gifts.—

Friends and officials of Northwestern University recently met at the north edge of Chicago to lay four corner-stones for a new unit of that institution. Mr. and Mrs. George A. McKinlock had given the campus in memory of their soldier son. The medical-dental fourteen-story Gothic building was given by Mrs. Montgomery Ward in memory of her merchant husband. Mrs. Levy Mayer had given a half of law; Judge Elbert H. Gary, of Manhattan, a law library, and W. A. Wieboldt, a hall of commerce.

Mayor Dever, of Chicago, expressed his city's appreciation, and President Walter Dill Scott that of the faculties and students. Dr. Charles H. Mayo, famed surgeon and graduate of Northwestern, said that Mrs. Ward, by her gift, had opened the door on a new era of medical teaching, an era in which medicine will lead society out of an impossible situation. He declared "The struggle for bread has given place to the struggle for luxuries. The struggle to keep on living, the fear of age with its limitations of pleasure, are encouraged by our skill. We actually encourage impurity of stock in spite of nature's effort to maintain it. . . . How to accomplish our good without evil is a harder problem than how to accomplish our good."

Humanity to Man.—

Man, for all his inhumanity to man, makes countless thousands rejoice to read a report which shows such tender humanity as the following summary of the medical work of the Rockefeller Foundation:

Last year it spent over nine million dollars through its international health board, China medical board, division of medical education, and division of studies. Recently its president, George E. Vincent, preparing his 1925 report, made public the following figures: (1) Hookworm—aided eighteen governments, treated nearly 1,500,000 victims, erected or rebuilt thousands of latrines. (2) Rural health—aided 220 U. S. counties, 18 districts in Brazil, Poland, Czecho-Slovakia, Austria and France; (3) yellow fever—eliminated it through both Americas, there being only 3 cases in the year; (4) malaria—proved that Paris green prevents breeding of malaria-carrying mosquitoes; (5) medical education—gave money to U. S. or schools at Toronto, London, Copenhagen, Prague, Warsaw, Belgrade, Zagreb, Budapest, Trinidad, Sao Paolo, Cambridge, Edinburgh, Brussels, Utrecht, Strasbourg, Beirut, Singapore, Bankok, Montreal, Peking; (6) nursing—gave help to training schools in U. S., China, Brazil, France, Jugo-Slavia, and Poland; (7) Biology—aid to Johns Hopkins, Yale, Iowa State; (8) Fellowships—to 842 men and women from 44 different countries; (9) League of Nations—traveling expenses of 128 health officers from 58 nations studying away from home, aid to league's information service on communicable diseases; (10) surveys—of health conditions, medical education, nursing, biology, anthropology in 34 countries; (11) experts—staff members loaned for instruction in foreign countries.

California Mission Play.—

The California Mission Play, after a run of fifteen weeks, has recently concluded its fifteenth season at the Mission Playhouse, in San Gabriel, a suburb of Los Angeles. The mission background of life under Spanish rule, the attempt of Fr. Junipero Serra and others of the Franciscan order, to bring Christianity to the Indians of California.

Frank Miller, while viewing the Passion Play at Oberammergau, in 1911, conceived the idea of a pageant based on the early beginnings of civilization in California. He was then proprietor of the Mission Inn, at Riverside, and an earnest student of early California history. Dr. Henry van Dyke, of Princeton, was asked to undertake the writing of the play, but was unable to do so. Dr. David Starr Jordan, of Leland Stanford Junior University, finally suggested the name of John Steven McGroarty, historian and poet-laureate of the great Pacific State.

McGroarty looked upon the time during which the twenty-one missions of California were built along the King's Highway from San Diego, in the south, to Sonoma on the north, each a day's journey on foot from the other, as the true golden age of California. He secured leave of absence from the editorial office of the *Los Angeles Times*, combined drama and pageant, and wrote such an elaborate play that he could find no producer for it. He borrowed money, built his own theater, hired actors, trained them and produced it himself. In the fifteen years since then almost two million people, including many critics, have seen it. The author has recently transferred all rights to a foundation to hold it in trust for the people of California. The proceeds are to be used for the restoration and preservation of the old mission ruins.

NOTES-PERSONALS

War between Sweden and Denmark is definitely outlawed by an unlimited arbitration treaty signed by the two nations.

Each family in the United States uses an average of eighty pounds of soap a year, at an approximate cost of ten dollars.

Did you read, under "Kiddies' Korner," "Three Wise Men from the East?" The article was not only written, but illustrated by the young author. In this issue the young author illustrates the article.

Sunday Schools and Christian Endeavor Societies should see that their full quota of representatives attend the Conventions. Reports should be promptly made out and forwarded to the Convention secretaries.

The Virginia Valley Central Conference meets this year on Wednesday before the fourth Sunday in August, at Linville, Va. The president is Rev. W. T. Walters, D. D., and secretary, Rev. A. W. Andes. The address of the secretary is Harrisonburg, Va.

A beauty parlor announced its willingness to contribute to the erection of a Church at Kansas City, Kans., 10 per cent of the money earned by bobbing the hair of the feminine members. The pastor, Rev. C. A. Finch, issued this bulletin: "While you're building up your beauty and marceling all your locks, you'll be adding to the building fund a stream of golden 'rocks.'"

During the months of July and August, the First Church of Richmond joins in union services with other Churches of the community. The schedule of union services held at 8 P. M., is as follows: July 4th, St. Mark's Episcopal Church, Dr. Wm. S. Golden, speaker; July 11th, Westminster Presbyterian Church, Dr. C. C. Ryan, speaker; July 18th, First Christian Church, Dr. A. L. Franklin, speaker; July 25th, Boulevard Methodist Church, Dr. Wm. D. Smith, speaker; August 1st, St. Mark's Episcopal Church, Dr. C. C. Ryan, speaker; August 8th, Westminster Presbyterian Church, Dr. A. L. Franklin, speaker; August 15th, First Christian Church, Dr. Wm. D. Smith, speaker; August 22d, Boulevard Methodist Church, Dr. Wm. S. Golden, speaker.

GIVE THEM WORK.

The man in prison should have a job. No punishment is so cruel as compulsory idleness. Yet prison work should not be used to further degrade the convict. It should be made a means to his self-support, and then a means to the support of his family if he has one. In few places is society more cruel than when in sentencing a criminal to prison; it also sentences his family to starvation. Let him be made to support his family by his prison labor. Let prison management be of such a high quality that he can support them. And it would be well to go even a step further; in property crimes, let the convict's labor restore the value stolen and unrecovered, and the cost of his infraction of social order. And where his crime has deprived another family of its breadwinner, let his labor be used to repair that economic destruction also. Men should be made to give economic reparation for their crimes, but in order to do this they should be given economic evaluation as prisoners of society.—*Ex.*

STATE CONSTITUTIONS.

The States in existence at the time of the drafting of the Constitution of the United States had constitutions of their own and it was upon these that the Federal one was patterned. The States developed their documents from colonial charters, which in turn were modeled upon the charters of mercantile companies of the fifteenth and sixteenth centuries. Massachusetts is the only State which retains the constitution framed in that period, but it has been revised and amended. All the States, however, in their modern constitutions retain many of the principles and much of the framework of the other documents.

EXHIBITS AT SESQUICENTENNIAL.

Exhibits to be made in the name of religion at the Sesquicentennial Exposition, Philadelphia, will have two prominent features. One feature will be made by religious bodies themselves, to illustrate their work. Recently some of these bodies have increased their space, and bodies not already applying for space have done so. The other feature will indicate, in as graphic way as possible, what contributions have been made by organized religion to American government, education, charities, and other forms of progress during the one hundred and fifty years since 1776.

The American Board of Applied Christianity, Colonel Theodore Roosevelt, chairman, and Eugene M. Camp, president, Bible House, New York, has been asked by the committee on religion of the Sesquicentennial to assist in preparing exhibits in the last-named classification, and desires suggestions concerning the features of such contributions. Religion has helped education in marked degree, and one suggestion already made is to illustrate the contribution by a model of a little red schoolhouse of a century and a half ago. It has contributed to art and architecture, and application has been made to those in charge to exhibit, as illustrative of such contribution, the models of the Cathedral of St. John the Divine, New York, the National Cathedral at Washington, the First Methodist Church at Chicago, as showing a radical change in planning of Churches, the Basilica of the Immaculate Conception now building in Washington, and the synagogue which American Jews are erecting in Jerusalem, to be a center of the religious worship of the Judaism of the world.

The wonderful work which a Presbyterian missionary suggested and carried out in introducing reindeer from Lapland into Alaska and changing conditions of all Esquimaux is to be illustrated and explained. The desire is to present graphic exhibits, with full explanations of the work done, and by whom. The board will be glad to receive suggestions, both concerning forms of co-operative work, done perhaps by religious bodies in common, and the method by which facts may be made to stand out among many other exhibits. It is well known that Quakers are erecting a meeting house of the pattern in use many years ago.—*Ex.*

OLD-FASHIONED LAZINESS.

Most of us are in the clutches of a spiritual creeping paralysis due to inherent laziness. Common sense teaches that no man or woman can succeed in the ordinary occupations of life who is not "up and doing," but when it comes to the interests of the soul, we are perfectly willing to trust to chance, "to dream, to drift," to procrastinate and postpone. In Ibsen's "Wild Duck," Hjalmar Ekdal appears as the easy-going, lazy idealist who is constantly fooling himself about his own greatness and the possibilities of achievement in some far-off, hazy future. Meanwhile, however, he dilly-dallies with life, always judging himself superior to the common round of duties and excusing himself from purposeful activity on the grounds of illness, or the demands of his own unusual genius. Hjalmar is a type all too common in our modern world.

Is not the spiritual life under the reign of law? Does not moral accomplishment require a plan and a purpose, an intelligent insight, and the application of persistent energy? Why, then, do most of us gamble with this great issue? Why do we trust moral development to chance, and pursue it in such haphazard fashion as to frustrate the very end in view? Why do we put off until tomorrow what should be done today? Why are we tossed about by every wind that blows? The trying need of the hour is for a moral resurrection, new vision, new aspiration, new strength of will!—*Zion's Herald.*

STATES' EDUCATIONAL OBLIGATIONS.

The poorest families often have the most children. This means that they are faced with the greatest educational burden and are often least able to meet it. This same statement holds for States! A bulletin entitled, "The Ability of the States to Support Education," issued by the Research Division of the National Education Association, is just off the press. This bulletin takes the number of children aged six to thirteen years, inclusive, as a measure of the size of the educational task faced by a State. According to this measure, South Carolina has the greatest educational obligation of any State in the Union; and California has the least. In fact, California's educational job is but half the size of South Carolina's, since the per cent of total population in California, aged six to thirteen, inclusive, is 12.68, and in South Carolina it is 21.67.

Are all States equally able to support public schools? They are not. This same issue of the research bulletin of the National Education Association shows that the amount of wealth per child in the several States varies from $45,664 in Nevada to $5,777 in Mississippi; and the average annual current income per child varies from $7,693 in California to $1,317 in Mississippi.

A. R. BROTHERS' LICENSURE REVOKED.

At the recent session of the Eastern North Carolina Conference at Liberty Church, Vance County, N. C., the licensure of Rev. A. R. Brothers was revoked by order of the Executive Committee of the Conference, and the Secretary was requested to publish this action in THE CHRISTIAN SUN. This action was takn because A. R. Brothers has united with the Baptist Church, and his name is dropped from the roll of ministers in the Christian Church.

W. C. WICKER,
Secretary E. N. C. Conference.

NOTICE.

The Waverly Church looks forward with great pleasure to entertaining the approaching Sunday School Convention on July 20th and 21st. All delegates who expect to attend and who will desire entertainment over night are requested to notify at once the undersigned member of committee.

OSCAR H. WEST.

Waverly, Va.

NOTICE.

Delegates and visitors to the Eastern North Carolina Sunday School and Christian Endeavor Convention, which meets at Wake Chapel and holds its first session Wednesday morning, July 14th, should write Marvin Johnson, Fuquay Springs, N. C., who is chairman of entertainment committee. There will be a two days' convention, July 14th and 15, 1926. A full representation is desired.

IS THERE A CRIME WAVE?

We have heard so many disturbing things about the crime wave that it seems like a sensational negative even to ask the question, "Is there a crime wave?" But this has been asked recently by the Department of Research and Education of the Federal Council of the Churches which has brought forth figures and statements from various sources in reply. The Legal Aid Society of New York in its report for 1925 makes this interesting comment concerning crime trends:

"The crimes that still are predominant in our statistics involve burglary, larceny and robbery. It cannot be said that the numbers in our records indicate an unusual wave of such crimes at this time. Perhaps the character of robberies rather than their number has resulted in the popular feeling that we have passed or are now passing through a crime wave—so-called."

This statement is borne out by Dr. George W. Kirchwey's analysis of crime data for recent years published in the *Survey Graphic* for March. He reiterates the statement, which can scarcely be overemphasized, that our crime statistics are quite inadequate. After noting the decrease in many of the major offenses in certain of our larger cities during the last few years, he says:

"What this analysis of the evidence brings us to is that robbery, with murder as a frequent incident, is the phenomenon that has brought all this clamor to our dulled senses. *Robbery is the crime wave.* Not because of its frequency. Notwithstanding its increase in the country at large and the shrinking of the burglary rate, the number of robberies is still little more than one-third the number of burglaries. Fifteen years ago it was only one-fifth. It is the sensational character of the crime that has given it its glamorous and terroristic effect."

The whole subject needs a most careful study, but it seems clear that any inferences drawn from the gross figures of crime in America are very misleading, and there is good reason to believe that offenses against the traffic laws and certain of the most important misdemeanors account for practically all the increases in crime and that there is no general increase in felonious crime.—*Exchange.*

RIGHTS AND DUTIES.

The Supreme Court of the United States has refused to declare unconstitutional the action of residents to protect their neighborhoods from undesirable invasion. The case in question was the protest of certain Washington property owners against the sale of a nearby residence to a negro purchaser. Much interest and some resentment will be caused by the decision. On the whole, however, it will be found that negroes will be wisely guided in not insisting upon raising the question generally. Legally, there are certain rights beyond question, but we are not living in a legal vacuum; we are living in the midst of many mingled circumstances, and we must always recognize the practical tendency as itself a part of social law. Many lamentable things have followed invasions of neighborhood, often with motives that would not bear scrutiny. On the other hand, respectable colored families do not find it difficult to obtain suitable residences within their rights and also within the limits of racial good will. These are matters which are better conducted according to the dictates of common sense than according to high notions of "rights." Rights are always checked and balanced by duties.—*Ex.*

A tame elephant eats more than one thousand pounds of green fodder and twenty-five pounds of unhusked rice daily.

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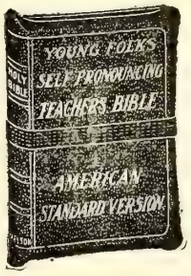

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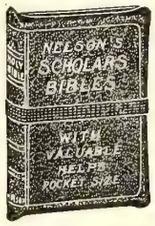

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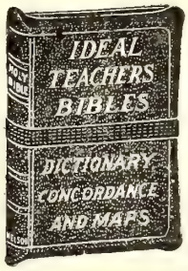

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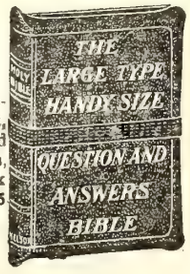

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THE CHRISTIAN SUN

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

IRRESISTIBLE FORCES IN CHRISTIANITY.

Christianity is benevolent. This is the fruit of the unselfish flower, the outworking of the new life, the manifestation of divine love. This is not simply the bestowment of material gifts, but of thoughts, inventions, arts, character, civilization, and saving institutions. Moses sweetened the bitter water of Marah, Elisha healed the fountain at Jericho and cured Naaman the leper; and Jesus expelled all sorts of diseases and evil spirits from men, and fed the five thousand in their hunger. Out of His benevolent spirit and example have sprung medical science, hospitals, skilled nurses and consecrated physicians. He taught the nations to heal the sick, clothe the naked, and feed the perishing. Medical missions, ship loads of food for Russia's starving, and aid for Armenia's suffering believers all fall as ripe clusters of good grapes from this vine of God. Thousands of poor people enjoyed good dinners in New York on Thanksgiving Day in 1896 under the inspiration of Christian benevolence; while Cooper Union resounded with the gospel, and was crowded with worshippers, under the leadership of Dwight L. Moody, the century's greatest evangelist. The world was never so well fed in body, mind, and heart as under Christian benevolence. Christianity spreads a feast for earth's hungry millions. God clothes the grass, feeds the fowls, and much more His own children who trust in Him.

In old Japan severe famines were expected once in twenty years, and vast ash-heaps still remain where the victims of starvation were cremated. But railroads, steamboats, and Christian civilization, the benevolent inventions of Christianity, will not prevent local famines, but will prevent starvation. The first in history to relieve the stress of widespread famine was Joseph, who was a type of Christ, and inspired by God Himself. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Christianity is the great reservoir that receives the stream from the divine fountain and sends it out in many smaller streams to cleanse the world and relieve the thirst of the nations.

Christianity is educational. It takes childhood in day and Sunday Schools and fixes in life energy, facts, principles, aspirations, seeds that grow like acorns into forests and become irresistible human forces; subduing nature and compelling latent energies to speak and work. The printing press sends out papers and books, Bibles and music as armies too great to be checked by physical or legal force. The silent throb of truth in human society is mightier than the pulse of the ocean that beats against two hemispheres by day and by night. Christianity is the greatest educator of all time. It has never set up its banner where it did not open a school, and it has translated the Bible into more than seven hundred languages.

It has taken pictures and made maps of the globe. Old institutions and false philosophies gradually yield to the educational processes of Christianity, as the great volcanic upheavels around Japan have been worn into beautiful islets of fantastic shapes by ages of wave-actions. The northern horde that swept down upon Rome and conquered the mistress of the world were themselves conquered by the quiet, spotless Christianity that dwelt as a virgin among the lords of lust and power.

WHAT MAKES A NATION GREAT?

A nation's greatness is not measured by its natural resources, by its material wealth, or by its capacity for development. A nation's greatness is not measured by its navy, its standing army, or by its traditions. A nation's greatness can only be measured by the ideals of its citizens today as those ideals are expressed in their home life, their social life, their business life, their political life, their religious life—and in every other realm of life.

We are living in a time when there are many spurious types of patriotism, and counterfeit brands of national loyalty. We need to reflect over the true meaning of patriotism, and the real demands of national loyalty.

The Fourth of July should give every American citizen opportunity to take inventory of his or her personal life to see what claim they have to be known as patriotic.

The Church of Jesus Christ calls men and women to the highest and truest patriotism. Patriotism and religion should always go hand in hand. And the person who is the most truly religious ought to be the most truly patriotic. The reason some people have such a low type of patriotism is that they have no religious consciousness.

Every true patriot has respect for the law of God and for the laws of man. No true American will show lack of respect for his nation's constitution. All true patriots realize that respect for law is the basic principle of patriotism.

The idea that a person has the privilege of obeying only the laws he chooses is but a subtle expression of anarchy. The full-fledged anarchist says, "To hell with all the laws!" The anarchist in embryo says, "If I do not like certain laws I do not have to obey them."

In these days of open defiance of certain laws by certain groups, every loyal American citizen should stress the importance of exercising respect for every law upon our statute books. Reverence for law is one of the highest expressions of righteousness. And disrespect for law is one of the major sins against society.

The Fourth of July should give opportunity to us all to stand back and watch ourselves march by in our every-day attitudes toward the Constitution and laws of our nation. If our government is protecting our lives and our property interests, we are duty bound to protect the honor and good name of our government.

Every loyal American has a right to boycott any man who refuses to respect the American flag, the American Constitution, and the American ideals. Every loyal American should look with disfavor upon the unscrupulous business man who uses the stars and stripes as an advertising medium. Every loyal American will resent the lack of good taste expressed by any one who uses the American flag merely to attract attention in advertising their wares. Service stations and farmers' stands along the highway which put a display of American flags along in front of their places of business merely to notify the motorists that they are on hand for business is a contemptible practice that merits the reproof of every loyal American. The flag is too sacred an emblem to be used in any way as an advertising medium. Because of that fact, the law against using it for such purposes should be strictly enforced.

Every patriotic American citizen will exercise sincere respect for the flag, and for the republic for which it stands. He will respect the Constitution and the laws it embodies. The great Americans of the past have been great because of their loyalty to their nation's Constitution. They exercised sincere reverence for the laws of their land. Patriots always have respected law. Anarchists never have.

And as patriotic American citizens, it is our supreme responsibility to obey the laws ourselves, and to insist that all others who are protected by our government shall obey the laws of our government.

That greatest of all Americans, Abraham Lincoln, insisted that obedience to the laws of the nation was absolutely imperative, and that the nation's life and perpetuity depended upon the respect the people of the nation exercised toward the nation's laws.

In one of Lincoln's addresses at Springfield, while he was still a young man, he gave voice to this conviction which strikes a responsive cord in the heart of every true American:

"Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of seventy-six died to support the Declaration of Independence—so, to the support of the Constitution and laws, let every American pledge his life, his property, and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books, and in almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. In short, let it become the political religion of the nation."

Would that every citizen of our nation could catch something of the spirit of reverence for law that filled the soul of the immortal Lincoln! Obedience to law gives a nation strength and greatness, but disrespect for law makes for national weakness.

What makes a nation great?

"Not serried ranks and flags unfurled,
Nor armored ships that gird the world;
Not hoarded wealth, nor busy mills;
Not cattle on a thousand hills,

Not sages wise, nor schools, nor laws,
Not boasted deeds in freedom's cause—
All these may be, and yet the State
In the eye of God be far from great.

"That land is great which knows the Lord,
Whose songs are guided by His word;
Where justice rules 'twixt man and man,
Where love controls in act and plan;
Where breathing in his native air,
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight; man's best estate."

R. C. H.

THE CHRISTIAN COLLEGE AND CHRISTIAN CHARACTER.

By Rev. John G. Truitt.

It was a matter of no little concern to that mother who had prayed for her boys and girl all through the years when she saw them leaving the old family altar to launch out into a land of higher learning. She was first and last a Christian, and her children she wanted to be first and last the same. Hers was a common problem—if she keep them at home she hampered their education and hindered their progress, if she sent them forth from herself and her sweet Christian influence she ran an awful risk. No wonder the lines grew a little about her eyes as one by one, year after year, she bade them go; and no wonder she prayed the more, and sometimes moistened her pillow with tears of anxiety for the heretofore shielded sons that now she sent so hopefully and anxiously forth.

Had not the same longings that linger in the heart of every Christian mother lingered and lived in her heart throughout all the years? Did she not fear that foreign influences might fill the minds of her growing children with false philosophies of life? She wanted them every one to know more than she had known, to be more than she had been, and do more than she had done; but only a mother's heart could understand how anxious she was that the learning they should receive might deepen their devotion to honesty, their respect for righteousness, and their love of the Lord, who had been her own hope and stay through all the years. She knew there were learned ones who did not love honor; that sometimes, at least, much learning had led just such lads away from the Church, and away from the Bible, and away from God she was certain. What could her hope be?

Was there not some college somewhere with a group of teachers who would themselves be able to understand to some far-reaching extent the desires of her heart? Was it not just possible that on the faculty of such a college there sat men and women who were themselves fathers and mothers with Christian characters, pious lives, and yet deep and rich learning in the fields of science, literature, history and art? Or were not they the products of Christian homes such as her own, and their own lives the answer to Christian parents' prayers? Would they not be honor-bound to learn the truths in their respective fields and then relate those truths to their own lives and to the lives of their pupils as a sacred trust? Could they not know the facts, or teach an honest seeking of the same without lessening scholarship, and with the strengthening of faith? If such a college could be found, would she not be, of all mothers, most happy?

Taking into her confidence educated Christians, she hopefully sought their counsel. She asked them for a Christian college, which would logically be the producer of Christian character. Now, what would be the requirements of her college? Would it not be under the self-same influence which had made her home a Christian one, namely: the Church? Would it not have the self-same motive as her Church had had, namely: the saving of life? yea, the giving of life, and that more abundantly? Would not the same Christian practices prevail and obtain in that college, namely: the practice of prayer, the feeding of faith, and the finding of truth? All of this plus wholesome environment, happy associations and Christian culture, must be in and about the place everywhere apparent. Those who worthily shared her confidence rightfully referred her to such a college. The college was not perfect, but neither had been her Church; the college had imperfections to be sure, but so had her Church; the college was criticized, but so was her Church—but, in the main, and that mattered most of all, the college recognized Christ as its greatest Teacher, just as had her Church. To it she entrusted her children.

The mother has lived to rejoice, and thank God for answer to her heart's sincere prayer. And it is an awful thing, is it not, to have the responsibility of that mother, or that Church, or of that college? She asked for a reasonable thing in the matter of the unfolding life of her children. A Christian college is possible, a college with a Christian character, and the patrons have a right to demand that the college steadfastly maintain a Christian character, and to a very great extent produce its kind. A college does not have to shout its piety to be Christian. It is not its business to boast character, but to build character.

After all, is not the function of a Christian home, and a Christian Church, and a Christian college much the same? In the ultimate, parents of children are going to answer this question, and they are going to answer it in the affirmative, for if they should answer it in the negative it would mean the final ruin and wreck of each of these, and such is not the course of Christian civilization. These lines are addressed to a people who will rally to Christian colleges with their support, their prayers, and their patronage, in confident trust that they will produce in their sons and daughters Christian characters.

Norfolk, Va.

"THESE SAYINGS OF MINE."

The last book from the pen of Dr. Lloyd C. Douglas bears the above title. The book is a series of most illuminating interpretations of the sayings of Jesus. Dr. Douglas is well known to all readers of the *Christian Century,* in which publication articles from his pen have appeared regularly for the past seven years.

Dr. Douglas has one of the most original and pleasing literary styles of the present-day writers. While pastor of the University Congregational Church at Ann Harbor, Mich., he won a nation-wide reputation by reason of his successful work among the students of that great institution and of his masterful contributions to the religious press.

Several years ago, when Dr. Douglas was secretary of the University of Illinois Y. M. C. A., I was in frequent contact with him, and on occasions when he would supply my pulpit in my absence, the congregation was unanimous in its appreciation of his stimulating messages.

His last book is a series of interpretations of the sayings of Jesus. He brings the parables of Jesus to bear upon the interests and relationships of present-day life. It is a book for laymen as well as for ministers. The unique style of the author, and the fresh and original thought embodied in every chapter make the book one of unusual value and interest.

As an illustration of what practically every page promises, take this quotation from the chapter considering the parable of the hidden treasure —"Hidden treasure!" What a phrase to conjure with! Confide these words to whomsoever you will—sage or savage, sinner or saint, graybeard or school boy—and instantly you have his attention. Doubtless it is the hope of discovery that contributes the main eagerness of life. No man need ever think himself old so long as he is stirred to quick interest by a hint of something to be disclosed. It is this quest of things hidden that keeps us keyed up to concert pitch, as we endeavor to play our part in the symphony of life, and whenever existence has become flat and stale—as it does, undeniably, for many people—perhaps this means only that they have lost the joy of discovery, either because they have been uniformly disappointed in their quests or have quite too easily found everything their tastes required."

You will be delighted with the book. It is published by Charles Scribner's Sons, New York, with excellent binding, and sells for $1.50 a copy at all book stores. R. C. H.

COLOR LIGHT SIGNALS.

Color light signals, declared by Southern Railway engineers to be the last word in electric automatic block signal protection, are now in service on the entire Washington-Atlanta double-track line, 637 miles, replacing signals of the three-position semaphore type.

The color light signal is a recent development, consisting of a series of three lamps mounted vertically behind colored lenses on a mast with an oblong sheet-metal background. These lamps produce a light which can be easily distinguished at from 2,500 to 3,000 feet in bright sunlight, giving an indication which enginemen can recognize even more easily than the position of the semaphore.

The color light signal is considered a distinct advance in signal practice, since the same indications (red for stop, yellow for caution, and green for proceed) are used both day and night. As there is no mechanism, the color light signal is less subject to failure than other types. Another advantage is that the lights are placed directly in the engineman's line of vision.

The Southern was a pioneer in the introduction of color light signals, having installed them on the Atlanta-Birmingham line in 1924. In order to extend them over the Washington-Atlanta line, it was necessary to replace 821 signals. The entire line from Washington to Birmingham, 800 miles, is now equipped with this most modern type of signals, operated by alternating current, fed from a power transmission line of equal length. This is the longest continuous installation of this kind in existence.

Another Home.

I have no palace on a great high hill,
No vast estate which I can call my own—
Mine's but a cot which nestles in a vale,
Unpainted is the wood and rough the stone.

I have no far-flung view from my front door
As some may have from castles built on high;
But I can see as far, and maybe more,
By gazing up into God's endless sky.

And I thank God for these four walls of stone,
For here within I make my earthly home.
And I thank God again that I can see,
When looking up—another home for me.

Joseph Hoskins, Jr.

People's Christian Church, Dover, Del.

CONTRIBUTIONS

SUFFOLK LETTER.

This is an age of "ready-mades." Ready-to-wear clothes, ready-to-eat foods, ready-to-use tools, and ready-to-take medicines. The world has come to feel that one can get anything and everything without hard work; but if the finished product is traced back to its source and followed through all its winding way, it will appear that hard, honest work produces all ready-made goods. The dress that is ready-to-wear goes back through the store, the railroad, the factory, the cotton field or the mulberry orchard where the silkworm toiled and spun; or the forest from which the pulp-mill gets its trees, on through the dye works and the loom where human energy spends itself in producing that fine dress. Advanced civilization works more than savage stages of civilization. The Indians did not work as hard as the men in the coal and iron mines, in steel mills, in the forests and lumber mills, and the women in the cotton and silk mills. The activities of this age are not all in the speeding automobiles, but much of it is in the factories where the machines are made. It looks easy when you go into the restaurant to set down under an electric fan on a hot day and order your dinner; but back in the kitchen somebody is sweltering under the heat and honestly striving to please that delicate, sensitive thing we call appetite.

This ready-to-wear idea has gone too far in its application to education and religion. Books are made to make learning a matter of memory. Many of the subjects that required hard study and individual thought have been dropped out of college courses, and easy elective studies put in their places. The result is that great scholarship is fading out from human society. There is, however, compensation in this. While great scholarship has been reduced, great numbers in scholarship have been increased. This is true of wealth. The rich man in the community or town in other days was an outstanding person; but there are so many more in good circumstances that only the very rich attract attention. In other words, there is a wider distribution of wealth and of education; and this is a gain for both.

Religion is a deeper and more vital thing, and is not so easily made ready for use, though modern education has undertaken to reduce religion to questions and answers, to beliefs and rules, to doing instead of being. Character cannot be put on a blackboard or a picture card, though these may help to express sentiments and teachings in the field of religious education; but religion is an experience, and not a creed. "Ye must be born again" is the vital thing in religion, and that experience must be realized by the individual who is saved. There is no ready-to-wear character that is reached by personal repentance and faith in God.

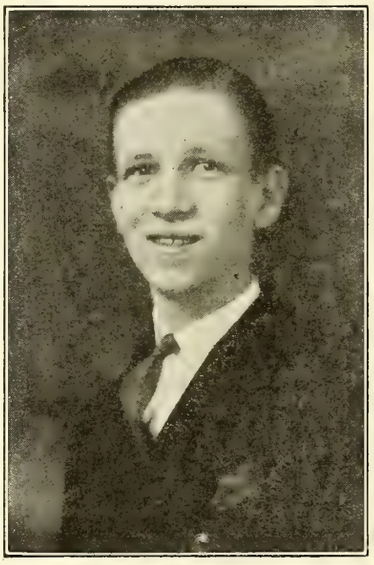
W. W. Staley.

WILLIAM STALEY CHEATHAM.

William Staley Cheatham, our young friend in Washington, who has not only won distinction as a page in the United States Senate, but while doing so is winning his spurs in the literary world also. William Staley pages in the Senate during the day and then attends night school for improvement. He has kept a diary since being a page in the Senate, a part of which diary recently appeared in the *Saturday Evening Post*. For this article, the *Post* paid him the neat little sum of $600.00. Recently the *Washington Times* sponsored the "Brown of Harvard Contest" for Washington, offering a prize of $100.00 to the boy in any Washington high school who would write the best essay of a hundred words on "Why a Boy, after Finishing High School, should go to College." Young Cheatham entered the contest and won the hundred-dollar prize.

The *Washington Times* says in a recent issue that all the pages in Congress are now keeping a diary, and a great literary product may be expected as a harvest in the next few years. Our young friend, William Staley Cheatham, is the son of Mrs. Bessie Staley Cheatham, a graduate of Elon College, and a grandson of Dr. W. W. Staley, for eleven years president of Elon College.

Here is hoping that William Staley will keep



William Staley Cheatham.

up his literary activities and his quest for self-improvement until he shall be one day an illustrious graduate of Elon College. The hundred-word essay presented in the *Washington Times'* "Brown of Harvard Contest" was as follows:

"We go to college to cultivate mind, heart and spirit, as well as learn from books. The better the mind is trained, the more quickly and with greater initiative it functions.

"College drills one in meeting and mixing with many people—an education in itself; offers opportunity of forming friendship, and trains how to keep and value real friendship.

"College breaks persons of fixed, fussy ways and unwise habits.

"It teaches how to receive alike hard knocks and honors; how to be a good looser and a good winner.

"It teaches that success at the finish requires an unending desperate struggle.

"Willie Cheatham,
"Age 16. *Page, U. S. Senate.*
"11 2nd St., N. E., Washington, D. C."
Thursday, April 29, 1926.

INVESTMENT TRUSTS.

An Englishman now living in Connecticut sends in the following letter concerning a type of investment just beginning to make headway in this country. Communications of an educational nature on investment matters are always welcomed by readers.

"It is gratifying to me to notice within the past four or five years," the contributor says, "that America is beginning to recognize the advantages of investment trusts. My father and several other members of our family have been investors in the securities of such concerns for almost half a century. Almost without exception, the investments have proved sound as to principal, and have paid from six to twelve per cent yearly income.

"It is thoroughly understandable why America has never before been interested in this manner of investing money. Only a nation of capitalists, a nation which is thoroughly familiar with securities all over the world, would be fertile ground in which investment trusts would flourish. England held such a position before the war. America is rapidly taking England's place since.

"Investment trusts operate upon several sound principles. The most important is that investing is a business which should be governed by facts, not 'hunches.' The money invested under the soundest English investment trusts was invested only after the most searching inquiry into the facts behind any security proposed for purchase.

"A second sound principle behind the plan was the principle of diversification. Only a limited amount of any one security was purchased, but bonds and stocks were bought all over the world, in countries where money was scarce and interest rates high as well as in countries where money was cheap and interest rates low.

"These trusts started in Scotland and England more than fifty years ago. A few shrewd investors would get together and offer to match their investment brains against the hard cash of their friends. In time corporations were formed, many selling bonds, preferred shares and common shares. By buying high income securities in out-of-the-way markets, making purchases during deflation periods and taking advantage of other favorable market conditions, the best of the investment trusts paid good interest on their bonds and preferred shares and high rate of dividends on their common shares for decades.

"Of course, the success of the honest companies caused some fakirs to try the same plan. Some organizers paid themselves exorbitant salaries. Others used the securities bought for the trust fund as collateral for bank loans and squandered the proceeds.

"The whole investment trust theory simmers down to this: that the purchase of a wide and diversified list of securities and keeping constantly in touch with world-wide conditions affecting these securities, is a task for experts. The ordinary investor cannot afford the time to do this, nor can he afford to hire it done. However, by joining hands with other investors similarly situated he can form an investing company called an investment trust which can compile statistical information concerning securities and employ investment brains to keep the money in the trust working profitably.

"Today England has more than a hundred investment trusts, with combined bond and share capital exceeding $600,000,000. I predict the next ten years will see such trusts increase enormously in the United States. Wise investors will do well to begin to consider the advantages and disadvantages of using this method of keeping money at work."

Halsey Hammond, one of the best-known Y. M. C. A. workers in America, has retired as general secretary of the Bedford Branch in Brooklyn, after serving the organization for thirty-three years. He recently celebrated his 60th birthday and so reached the age limit for "Y" secretaries. Mr. Hammond for years had presided at the Sunday afternoon meetings addressed by Dr. S. Parkes Cadman.

THE MOTOR CAR AND SOCIETY.

It was said in England that the automobile had made forever impossible the success of a general strike which represented the attempt of a class to hold up all the people. The automobile means a wider range for individuals than is possible on foot. They can draw upon more territory; they have the advantage of more human contacts; they can pack into little time a great deal of fruitful activity; and this mobility and "cruising radius," so to speak, is of inestimable value to a population threatened with economic blockade.

Of similar tenor is the complaint of Socialist leaders in the United States that attendance upon Socialist meetings is suffering a great falling off because Socialists are too busy riding in automobiles with their families, or sitting at home listening to the radio. It is an unconscious confession of the power of economic plenty to satisfy the restlessness of progressive natures. And lest this should seem like the throwing of a sop, like drugging social aspirations with material supply, let it be said that the presence of a plentiful material supply indicates as nothing else can that the social conditions which the best socialistic minds have desired are coming by the way of modern production and management. The first requisite of social well-being is the production of wealth, and this means industry and management. If young Socialists are out riding in their motor cars, or at home listening to the radio, it is an excellent thing. It indicates that the irritation of life no longer has its center for them in economic matters, but that they are economically free to enjoy the other and higher aspects of life.—*Dearborn Ind.*

THE PURPOSE OF THE CHURCH.

It is good to remind ourselves of the great end for which Christ's Church exists—the end which is so great, so directly of her essence, that if she misses it, all other success is vain. It is true that the tree cannot go back into the seed again; but it is likewise true that all the energy and life of a tree is engaged in producing countless seeds of the same kind as that from which it sprang. In the same way, though the Church cannot go back to her primitive dimensions, she exists, when all is said, to produce in these actual days men and women of that holy and joyful type. It is good for us to remember that: that God will judge us by the saints.

And so it is good for a man to ask himself whether in the midst of all his engagements he is still a humble man, who hopes only in the mercy of God, who bears, therefore, a loving and forgiving spirit towards his fellow-men, towards those even who may have sinned against him. And it is good for every Church, for our own Church, in this land, to be sure that what we are aiming at in all our ordinances and interests is that we ourselves may become simple and devout worshipers of the true and only God, people who want to know what Christ would have us do in the private business of our hearts and in the region of our public responsibilities.—*John A. Hutton, D. D., In As At the First.*

FOUGHT FOR JEWISH INDEPENDENCE.

The Maccabees was the name of a family in Syria, which during the second century before Christ, resisted the persecutions inflicted upon the Jewish nation by the Seleucidae.

After the death of Mattathias, the leader of the revolt, in 166 B. C., his son Judas Maccabaeus, defeated the Syrians in three battles, reconquered Jerusalem, purified the temple, and restored the worship of Jehovah, says the *Kansas City Star.* He was slain in ambush in 161 B. C., and was succeeded by his brother, Jonathan, who was raised to the dignity of high priest, but was afterward treacherously slain at Ptolemais in 144 B. C. by Tryphon, the guardian of the young Prince Antiochus Theos.

His brother, Simon, then succeeded to the leadership of the commonwealth, and completely established the independence of the Jews. After seven years of beneficent rule, he was murdered, together with his two sons, by his son-in-law, Ptolemy, who vainly hoped to be chosen his successor. John Hyrcanus, son of Simon, was the next ruler. He renewed the alliance with Rome, conquered Idumaea, and took the title of king, 107 B. C. Syria became a Roman province in 63 B. C.

CHIMES DATE TO FIFTEENTH CENTURY.

The ringing of a bell, or bells, to give notice of the beginning of Church services, and at daylight and darkness, is a custom lost in antiquity. The curfew was an ancient custom that has only recently passed away, and we still have the bell for a variety of useful purposes in our present-day requirements. People visiting Europe for the first time are surprised at the melodies and peals of bells they hear. Some peals consist of as many as fifty bells, and the skill with which they are manipulated only comes after long practice in the art.

Historical documents show that there was a set of chimes about the year 850, which consisted of small suspended bells that were tapped with a wooden mallet. Of course, bells are much older than this, but not chimes. Half-swinging chimes were first introduced in the fifteenth century. In most cases, for chiming, the bell hangs dead, and is struck with the clapper or with an outside or free hammer, or they are swung only short distances.

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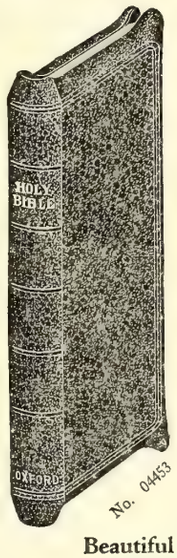

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MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

By Warren H. Denison, *Secretary.*

There is Nothing Like It.

The annual every-member canvass is the best-known plan for financing the local Church and for raising its benevolences. Nothing takes its place. It trains the convassers. It informs the congregation of the actual needs of the fields. It adds to permanent interest in the work. If you do use it, please use it properly. It never fails when given a fair chance. It will not work itself nor will any plan that has value. We are glad to furnish free upon request a book of instructions for any Church that will follow the plan. If your Church does not use it you are the loser. If you do not follow the plan, do not expect results.

God-Given Opportunity.

Mr. Lelan McReynolds, promotional secretary of our Defiance College, says: "Tithing, like prayer, is a God-given opportunity for well-rounded spiritual development. Failure to use this opportunity is to deprive oneself of proper growth and to deprive God of our fullest possibilities, which, together with the tithe, comprise the minimum just return on His investment in giving us life and on His wealth intrusted to us."

Delegates (No. 2).

We should like to stress again the importance of the conferences sending strong and full delegations to the General Convention at Urbana, Ill., October 20-28. Such a delegation as will worthily represent your Conference. They should be men, women and young people who have the interests of the Church at heart and who are informed about the work and needs of the Church. It should not be a delegation on a mere pleasure trip, not a sight-seeing expedition, not those who merely wish to take a trip, visit some friends, or have a holiday. It should be your best representatives—those who are anxious to see the work of our Church go forward and the kingdom of God advanced. We have many great problems which will need our best brains, consecrated hearts, and need them at every session. It will not do to select just anybody. We should take pride in having every delegation full and most representative. The people you send from your Conference give the whole Church an impression of your Conference.

Forgot Him.

We have learned of several cases where the Conference stewardship secretary was given no place on the annual program to make a report. A number of times he has been entirely forgotten. You should hold him to account. He should be required to make a written report. The Conference should take great care in choosing its stewardship secretary. His work is exceedingly important; all the more so as many do not understand at all what is meant by Christian stewardship. Thousands never hear of it in their own Churches. Multitudes do not know how to apply it. Distorted and fanatical views are heard everywhere. Christians of many years have never had even tithing explained to them. Stewardship is one of the greatest and most vital themes being considered by the whole Church today. Your stewardship secretary has a supreme opportunity. See that he has opportunity for his work and hold him to his responsibility.

Your Church?

What Church of the Christians will be the first to give as much for benevolences as for its current expenses? Will it be your Church?

SPIRITUAL LIFE AND OUR MISSIONARY SOCIETIES.

DUTIES OF OFFICERS.

Duties of the Superintendent for the Development of Spiritual Life.

"Take time to be holy, speak oft with thy Lord."

"And this is the confidence that we have in Him, that if we ask anything according to His will He heareth us."

"Thy word have I hid in mine heart, that I might not sin against Thee."

The Superintendent of the Department of Spiritual Life has a very important part of the work of the Woman's Mission Boards and local societies assigned to her, and through her consecrated efforts the spiritual life of the women of the Churches should be developed. These officers of boards, Conferences and local societies should be women "filled with the spirit" themselves, that they may be used of the Master to lead others to a deeper consecration. They cannot successfully urge daily Bible study for others and be careless themselves; neither can they convince others of the power of prayer if they do not experience its influence in their daily lives. Select these officers after prayer and careful consideration and then support their efforts by continued guidance for them as they assume their duties.

I. The Convention Superintendent of Spiritual Life.

The Convention Superintendent should write at least quarterly to Superintendent of Spiritual Life in the various Conferences, calling to their attention new literature which she may have for their help, asking for their plans and seek to encourage them to persevere in this important work. She should always correspond with Conference Superintendents regarding the regular work of prayer for home and foreign missions in January, for the young people in our schools and colleges in February, and other Church-wide prayer observance called for during the year.

At the end of each year, the Convention Superintendent should present a complete summary of the spiritual life of the Convention as far as figures can tell it; at the end of the two years, submit a report to the Woman's Missionary Convention. These facts to be obtained from the reports of her Conference Superintendents, which should be forwarded to her promptly.

II. The Conference Superintendent of Spiritual Life.

The Conference Superintendent should be the assistant and inspiration of the Superintendent of Spiritual Life in the various local societies.

The first duty is to see that a superintendent is elected in each and every local society. Write the President, asking her to appoint this officer until next election, when she should be regularly elected. Show her the importance of this, and the loss to the society in failing to do so.

By all means get a Superintendent of Spiritual Life in every society.

Another duty is to inform, inspire and co-operate with the local superintendent at the close of the Conference year, prepare a complete summary of the spiritual work of your Conference for the annual meeting, and send a copy to your Convention superintendent.

III. Superintendent of Spiritual Life for Local Societies.

It is in the local society that this work will function, and to the local Superintendent of Spiritual Life is given under God's guidance and wisdom the wonderful opportunity of leading the entire membership to higher spiritual living. "Of ourselves, we can do nothing; with God, all things are possible."

The superintendent's work may be outlined under certain general heads:

I. Prayer Life of the Society.

(1) The officers of the society should always covenant together for a daily prayer for each other for God's blessing on the society, the local Church, the pastor and the Church at large.

(2) Every missionary circle should be a prayer band, praying daily for each other and for the advancement of God's kingdom.

(3) The regular circle meeting should open with a circle of prayer, every member taking part.

(4) Prayer meetings for special calls and special days should be arranged, remembering the promise to those "gathered together in my name."

(5) Strive to make prayer a vital living factor in the life of the society. "Lord, teach us to pray."

II. Bible Study.

(1) In every way possible enlist the women in studying God's word.

Urge the society to open the meeting with a *studied devotional.* The *Christian Missionary* and The Christian Sun both give good suggestions for Bible study.

If possible, have society members take a regular course in Bible study at the Chautauqua, which is held annually at Elon College or Blue Ridge, N. C.

"Search the Scriptures."

(2) Personal evangelism.

Several weeks before your yearly evangelistic services, organize a class in methods of personal work with your pastor as leader and teacher. Personal soul-winning is the Christian's greatest privilege.

III. The Family Altar.

Let every woman resolve: "As for me and my house, we will serve the Lord."

If we are to bring higher levels of spirituality into the lives of our women, we must begin in the home by gathering the family daily around the throne of grace. Through the printed page and spoken word, the responsibility for family religion should be driven home to the hearts of the women of the Church.

IV. Tithing.

The Superintendent of Spiritual Life will confer and co-operate with the treasurer in promoting tithing. She will also bring the important subject of the life enlistment before the society.

It is our firm conviction that a department, such as is herein outlined, will fill a much-felt want in the lives of our women and in our woman's mission work. Our members will be developed spiritually, membership increased, and our treasuries filled.

Mrs. W. H. Carroll,
Superintendent Spiritual Life.
Burlington, N. C.

THE UNKNOWN BIBLE.

The Bible is often referred to as a library of sixty-six different books rather than as a single Book. This is the truth of the situation. But the sad thing of it is that so few people really know the Bible. There are many who know large parts of the Bible. They may even boast of knowing entire chapters by heart. They may also know what those chapters mean. But so few know the background of it all—the historicity of the various books, and the conditions that occasioned their being written. How often truth-seeking laymen will say that they wish their pastor would give them more about the origin of the Bible—how the various books of the Bible were selected, why some were chosen for the canon and others left

out, and why the Catholics have a different attitude toward and interpretation of the Bible than the Protestants have. These interesting facts about the Bible and its making, and many others, every minister ought to know and thousands of laymen would like to know.

Of course, every theological seminary gives this information to its students in a full and inclusive manner. But many ministers who have not had seminary training and the great body of laymen have had no opportunity to secure these important facts.

The best introduction to this realm of thought is found in a very recent book bearing the title, "The Unknown Bible." Dr. Conrad H. Moehlman, professor of history of Christianity in Rochester Theological Seminary, is the author. This illuminating book which will be welcomed by thousands of ministers and laymen who want to know the real facts is published by George H. Doran Co., of New York, and sells for $2.00 a copy.

The author is a recognized authority on the subject discussed. His style is forceful, and his conclusions convincing. The book will not only be of interest to those who have never made a study of the historicity of the Bible, but will also prove to be of interest to seminary graduates as well, serving as a stimulating review of their courses in Old Testament and New Testament theology, and the history of Christianity.

R. C. H.

EASTERN NORTH CAROLINA PROGRAM.

The Eastern North Carolina Sunday School and Christian Endeavor Convention will meet with Wake Chapel Christian Church on July 14, and 15, 1926. Those who expect to attend and wish accommodations should write Marvin Johnson, Fuquay Springs, N. C.

The program will be as follows:

Wednesday Morning Session.

9:30 Song Service.
9:40 Devotional. Enrollment.
9:50 Annual Address by the President.
10:20 Christian Endeavor Reports.
10:25 Pageant.
10:45 Special Music—Miss Mary Gladys Stephenson.
10:55 Demonstration Programs:
(a) Junior C. E.—Henderson Society.
(b) Intermediate C. E.—Oak Level Society.
(c) Senior C. E.—Chapel Hill Society.
11:55 Open discussion—Miss Pattie Coghill.
12:30 Adjournment.

Wednesday Afternoon Session.

2:00 Song Service.
2:10 Devotional.
2:20 Special C. E. Union Program:
(a) History.
(1) Organization and Purpose.
(2) Accomplishments.
(b) Aims—Galen Elliott, Pres. C. E. Union.
(c) Vote—Shall there be a centrally organized C. E. Union of the North Carolina Christian Churches?
3:00 Music.
3:10 Address—Rev. Charles Howard.
3:40 (1) Organization and Expansion.
(2) Literature.
(3) Missions.
(4) Music.
Adjournment.

Wednesday Evening Session.

8:00 Song Service.
8:05 Devotional.
8:15 Twenty minutes of Old-Time Singing.
8:35 Address—Chas. D. Johnston.
8:55 Address—Dr. J. O. Atkinson.
9:20 Announcements.
9:30 Adjournment.

Thursday Morning Session.

9:30 Song Service.
9:40 Devotional.
9:50 S. S. Demonstration Program and Reports:
(1) Primary—Raleigh Sunday School.
(2) Junior—Wake Chapel Sunday School.
(3) Intermediate—Liberty, Vance, S. S.
(4) Adult—Catawba Springs Sunday School.
11:30 Address—L. L. Vaughan.
12:00 (1) Cradle Roll Report—Mrs. Newman.
(2) Teacher Training—Mrs. L. E. Cook.
(3) Home Department.
12:30 Adjournment.

Thursday Afternoon Session.

2:00 Song Service.
2:10 Devotional.
2:20 Executive Committee Report.
2:25 Nominating Committee Report.
2:40 Apportionment Committee Report.
2:45 Treasurer's Report.
2:50 Finance Committee Report.
2:55 Music.
3:00 Address—Dr. W. T. Walters.
3:25 Report of Committee on Resolutions.
3:30 Farewell.

CONVENTION AT WAVERLY, VA.

Following is the program of the fifty-seventh annual session of Convention of Sunday Schools and Christian Endeavor Societies of the Eastern Virginia Conference, to be held at Waverly Christian Church, Tuesday and Wednesday, July 20 and 21, 1926, Rev. H. E. Truitt, pastor; Judge J. E. West, superintendent:

Tuesday Morning Session.

10:00 Call to Order—President E. E. Holland, Suffolk, Va.
10:05 Song Service—Rev. J. F. Morgan, Rosemont, Va.
10:15 Invocation.
10:20 Address of Welcome—Superintendent J. F. West, Waverly, Va.
10:30 Response to Welcome—Rev. O. D. Poythress, South Norfolk, Va.
10:40 Presentation of Program.
Appointment of Committees.
Treasurer's Report—Mr. J. W. Folk, Suffolk.
10:55 Miscellaneous Business.
11:10 Devotional Period.
Address—"A Mountain-Top Morning with Jesus," Dr. C. C. Ryan, Richmond, Va.
11:30 Conferences:
Main Auditorium—missions, "World Friendship, Inc.," Dr. J. O. Atkinson.
Room 1—Convention Secretaries, Rev. J. H. Lightbourne.
Room 3—Daily Vacation Bible Schools, Miss Pattie Coghill.
12:30 Adjournment.

Tuesday Afternoon Session.

2:00 Song Service—Rev. J. Frank Morgan.
2:10 Invocation.
2:15 Report Secretary of Literature and Address—"Young People and Religious Literature," Rev. J. T. Truitt, Berkley.
2:35 Report Secretary Cradle Roll—Mrs. E. L. Beale, Franklin, Va.
2:45 Address—"Using the Field Secretary," Miss Pattie Coghill, Henderson, N. C.
3:05 Report Secretary Home Department—Mrs. R. B. Word, Norfolk.
3:20 Devotion Period—Rev. H. B. Hall, Portsmouth, Va.
3:35 Address—"A Program of Evangelism for the Sunday School—Rev. F. C. Lester, Franklin.
Solo—Hazel Harris, "Win Them, One by One."
3:55 Reports:
Primary Secretary—Mrs. H. H. Drewry, Berkley, Va.
Junior Secretary—Mrs. C. C. Rawles, Suffolk.
Beginners Secretary—Miss Hontas Rawles, Holland, Va.
4:15 Address—"Teaching the History and Principles of the Christian Church in the Sunday School," Dr. W. W. Staley, Suffolk.
4:35 Our Orphanage—Represented by Superintendent Charles D. Johnston, Elon College, N. C.
5:00 Entertainment Committee.
Adjournment.

Tuesday Evening Session.

8:00 Song Service—Rev. J. F. Morgan.
Music—Waverly Male Quartette.
Devotions—Dr. C. C. Ryan.
Report Leadership Training Secretary—Rev. H. S. Hardcastle, Suffolk, Va.
Elon College Service—"Our College," Dr. W. T. Walters, Burlington, N. C.

Wednesday Morning Session.

10:00 Call to Order—Pres. E. E. Holland.
10:05 Song Service—Rev. J. F. Morgan.
10:15 Invocation.
10:20 Report Secretary Christian Endeavor—Mr. W. H. Baker, Newport News, Va.
10:30 Board of Christian Education—Represented by Dr. W. T. Walters, Burlington, N. C.
11:00 Devotion Period—"The Master's Offer," Dr. C. C. Ryan, Richmond, Va.
11:20 Report Secretary Young People—Miss Lillye Holland, Holland, Va.
11:30 Report Secretary Missions—Mrs. M. L. Bryant, Berkley, Va.
11:40 Conferences:
Main Auditorium—Missions, "The Kingdom Without Frontiers," Dr. J. O. Atkinson.
Room 2—Sunday School Superintendents, Rev. J. H. Lightbourne, Holland, Va.
Room 1—Sunday School Secretaries—Rev. B. J. Earp, Newport News, Va.
Room 3—Missions for Children—Mrs. W. V. Leathers, Holland.
12:30 Dinner.

Wednesday Afternoon Session.

2:00 Song Service—Rev. J. F. Morgan.
2:05 Invocation.
2:10 Reports:
Adult Secretary—Mrs. E. T. Holland, Holland.
Intermediate Secretary—Mrs. J. E. Harris, Suffolk, Va.
Senior Secretary—Rev. F. C. Lester, Franklin.
2:45 Address—"Our Summer School," Miss Pattie Coghill.
3:10 Committee Reports:
Nominations.
Place.
Finance.
3:30 Devotion Period—Rev. H. B. Hall, Portsmouth, Va.
3:45 Report Committee on Resolutions.
Final Business.
4:00 Adjournment.

Rev. J. T. Truitt will have a display of Sunday School, Christian Endeavor and educational books in Room 2. Orders will be received for books.

Mrs. W. V. Leathers will have a missionary display in Room 1.

Prof. P. J. Kernodle will receive subscriptions for "The Christian Sun."

For information about Elon College, see Dr. W. T. Walters.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Time's up, Kiddies!

The contest is over this week!

Who? Who? Who?

Three prizes are all waiting for three good little folks to enjoy. Their names are as follows:

First Prize—Nellie Rae Sledge, age 12 years, Route 11, Roanoke, Ala.

Second Prize—Virginia Wilson, age 12 years, Virgilina, Va., Route 3.

Third Prize—Mary Nelle Eaves, age 10 years, Route 6, Henderson, N. C.

The first story appeared last week—and the first picture prize.

The next best story appears this week, and the picture also.

And the third best will appear next week.

Read the Kiddies' Korner, and watch, every week.

YOUR EDITOR.

RUTH, THE FAITHFUL DAUGHTER.

Once upon a time there lived in the city of Bethlehem a man, Elemelech, and his wife, Naomi, and two sons, Mahlon and Chilon. There was a famine in that land, so they moved to the city of Moab. Soon Elimelech died and the sons were married to Orpah and Ruth. The sons soon died also.

It was then that Naomi thought of her own people back in Bethlehem, and she had heard, too, that God had made it to rain. So she, with her two daughters-in-law, started to Bethlehem. After they had gone a little way, Naomi said to them, "Return each to her mother's house." Orpah turned back, but Ruth would not. She said, "Entreat me not to leave thee, nor to turn away from thee, for whither thou goest I will go, and whither thou lodgest I will lodge, and thy people shall be my people and thy God my God." So Naomi took Ruth with her to Bethlehem. And they reached the land in the time of the barley harvest. Ruth worked in the field of a mighty man of wealth, whose name was Boaz. Boaz fell in love with Ruth and married her. The happiest time of all was when God sent a little baby boy, Obed, to Ruth and Boaz.

VIRGINIA WILSON.

Virgilina, Va., Rt. 3.

FLOWERS GO TO BED.

Perhaps some nights when you are tired, and it takes so long to get ready for bed, you almost wish you were a buttercup or some other little flower, and that you didn't have to bother about undressing. But flowers, too, have to get ready for the night.

The buttercups do not have to undress, but they have to get ready for the night. It would never, never do to let their precious pollen stay out in the dampness. So, in the afternoon, when it is almost time for the dew to fall, the buttercups begin to close their petals, so as to make a sort of tent over their pollen to keep it dry.

Many other flowers that face the sky must put up their petal tents at night. The clover puts its leaves to bed, folding the leaflets carefully together. The pea family folds itself away at night, too, and probably, if you were a little owl that could wander around in the dark, you would see that almost any plant has something to do to get ready for bed.—*Selected.*

A BOY I KNOW.

I know a boy who has a watch,
  But never thinks to wind it;
And when he ought to be on time
  He's always just behind it.
And when he has a task to do,
  He says, "Wait till tomorrow";
And when he cannot find his things,
  He simply says, "I'll borrow."

That boy may make a business man—
  I know he wants to do it!
But he must mend his careless ways,
  Or he will live to rue it.
That boy must do his work today
  And plan work for tomorrow;
Good habits, everybody knows,
  Are something boys can't borrow.

—*Presbyterian Record.*

A SWALLOW STORY

BY LOUISA MAY ALCOTT

A man lay on a pile of new-mown hay, in a great barn, looking up at the swallows who darted and twittered above him. He envied the cheerful little creatures, for though he had many friends, much money, and the beautiful gift of writing songs that everybody loved to sing, he wasn't happy. You see he lived alone and went around with such a gloomy face that no one liked to speak to him. He took no notice of friends and neighbors; neither used his money for himself nor others, found no beauty in the world, and so it was hard for him to be happy anywhere.

As he lay alone on the sweet-smelling hay, with the afternoon sunshine streaming in and the busy birds chirping overhead, he said sadly: "Happy swallows, I wish I were one of you, for you have no pains nor sorrows, and your cares are very light. All summer you live gayly together, and when winter comes you fly away to the lovely South."

"Neighbors, do you hear what that lazy creature down there is saying?" cried a swallow, peeping over the edge of her nest, and addressing several others who sat on a beam nearby.

"We hear, Mrs. Skim, and quite agree with you that it's very little that he knows about our affairs," answered one of the sparrows with a sprite chirp, like a scornful laugh. "We work harder than he does any day. Did he build his own house, does he get his daily bread for himself? how many neighbors does he help? how much of the world does he see? and who is the happier for his being alive?"

"Cares indeed!" cried another; "I wish he'd undertake to feed and teach my brood. Much he knows about the anxieties of birds!" and the little mother hustled away to get supper for the young ones, whose bills were always gaping wide.

"I, for my part, don't envy him," cried Gossip Wing, who was fond of speaking her mind. "Men and women think they are lots better than birds. Now, just look at this man and see how he wastes his life. There never was any one with a better chance of doing good, and yet he mopes and dawdles his time away."

"Well," spoke kindhearted Mrs. Dart, "I quite agree with you that he would be happier if he would stop wearing such a sour face and forget himself a little, but maybe he doesn't know how. I believe he would be glad, Gossip Wing, if you would tell him a few things that he could do that would make him happier."

"Well, well, my dear," answered Gossip Wing, "I have seen a great deal of the world, and this poor man is welcome to my advice if he will listen. He could sing some of his great songs for some poor shut-ins; then he'd see that every time that he made any one else a little happier, he would feel happier too. And besides, one time I slipped into the Sunday School and listened just as carefully as could be, and this is what the teacher said, 'If you wish to be happy, you must try to make some one else happy.' And when I looked around I saw a beautiful sign which said, 'Love one another.' Just think, if we are ever so busy loving each other and trying to make one another happy, we won't have time to be sad."

The man rose with a start. "Thank you, neighbors, and good-night," he said with the first smile he had worn for weeks. I'll remember what you've said."—*In Morning Glories.*

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RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

July 18, 1926.

The Call of Moses.

Golden Text: "Certainly I will be with thee." —Ex. 3:12.

Lesson: Exodus 2:11-4:18.

Devotional Reading: Psa. 90:12-17.

Reference Material: Acts 7:22-34; Hebrews 11:24-26.

"Unto whom much is given, of him will much be required." Moses had had much. Life had been good to him. Spared from an untimely death by the strategy of a mother and the sentiment of a princess, trained in the highest culture of the time, given a place of ease and preferment in the court of one of the greatest nations of ancient times, he had received much. By that law which the Master of life announced, but which had been operative since before Moses' time, he was expected to give much. It is to the lasting glory of the man that he was a good steward of that which had been committed into his hands.

Moses' first attempt as a deliverer of his people was not very successful. When he, who had refused to be called the son of Pharaoh's daughter, and who chose rather to share the afflictions of his people, saw one of his brethren being maltreated by an Egyptian, his righteous indignation blazed forth with such energy that he smote the haughty Egyptian and killed him. He then buried him and went his way. When he attempted to settle a dispute between two of his brethren the next day, one of them reminded him of his crime, and when later it came to Pharaoh's ears, the young Moses was forced to flee for his life. There were lessons yet to be learnd before this young man could deliver his people.

The next forty years of his life were most significant. He lived in Midian with Jethro, who had given him one of his daughters in marriage. It was here, as a tender of flocks, that he had time for reflection and meditation which gave him that sense of mission and that more comprehensive preparation which found their culmination in today's lesson. During those years his heart was with his brethren in Egypt, and he was walking in that deepening fellowship with Jehovah that was to bring him to that open vision of Jehovah which marked a turning point in his life and made him the great leader and deliverer of his people.

The setting for Moses' call was very simple and very suggestive. He had led his flock to the back side of the desert, to the mountain of God which was called Horeb. The point to be borne in mind is the fact that the Hebrews thought that Jehovah was localized. He was supposed to dwell in Horeb, and it was only natural that as Moses, reared by a godly mother, should have had his thoughts turned to holy things as he approached the place where, above all others, Jehovah was supposed to dwell. It was here that Moses had the vision of the burning bush, and it was here that he received his divine call to service. As he turned aside to investigate the unusual phenomenon, he found himself on holy ground. He was in the presence of the living God.

Jehovah's words are suggestive. "I have seen the affliction of my people, I have heard their cry, I know their sorrows, I am come down to deliver them." Here was a revelation of a God who entered into the experiences of His people; a God who cared tremendously. Here was a God who was for mercy and justice, and who could be depended upon to help to right things that were wrong. It was not a full revelation of the God whom Jesus Christ revealed, but it was sufficient for the day and time. Here was that doctrine which arms the social worker today, and inspires all those who are trying to build a new world.

"Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth the children of Israel out of Egypt." The idea was preposterous, it seemed. Who was this young upstart that he should go to the children of Israel, to say nothing of going before the mighty Pharaoh and demanding the release of a host of slaves? And if, perchance, they should ask him who had sent him, what should he tell them? The answer was forthcoming. The one who had appeared unto Moses was the "I am." He was the self-existent, living God, who had sent His servant. And the guaranty of success was in the fact that this living God was to be with him.

"And Moses answered and said, "But." Men are always saying that when God calls them. They argue and discuss, but they are slow to obey. The Lord knew the limitations of Moses. He knew that Moses was not a brilliant orator, and that he was slow of speech, but the Lord knew that it was not a place for an orator; it was a job for a man of wisdom and patience and human sympathy, and faith. As a matter of fact, when God calls a man He knows the man's limitations better than the man himself. But out of those very limitations is the strength of God made perfect.

Before closing this rambling, jumbled discussion of this great lesson, there are several thoughts that need emphasis. First, Moses' call came in a situation that made it easier for him to hear it. The average man lives in such a hustle and bustle, his life is so crowded with material things that he does not take time to tune in or listen in. One of the best reasons for going to Church in this busy age is just here. The busier we are through the week the more we need the quiet time in the sanctuary and in the place of prayer on Sunday.

Second, the call came in terms of human need. God did not ask Moses to subscribe to a creed, or to systematize a theology; He called his attention to human need and challenged him to do something to relieve the situation.

Third, God promised His resources to Moses if he undertook the mission. The Master Himself said that He was with His disciples even unto the end of the world.

Suggestive Teaching Points.

1. Privileges involve responsibilities.
2. Visions come for the sake of some service that one can render.
3. Jehovah speaks in language that men can understand.
4. God is a personality.
5. God enters into the experiences of men.
6. Oppression and injustice do not escape the attention of the Almighty.
7. Social reform is not to come by glib speaking, but by patient continuance in sacrificial leadership.
8. God pledges His resources to those who undertake His program.
9. It is a great day in a man's life when he meets God.
10. Humility is a mark of a really great man.
11. Let no man think more highly of himself than he ought to think, but let him think soberly.
12. God's programs are to be carried on by human agencies.
13. The ultimate test of a minister is not silver-tongued oratory, but a genuine interest in people.

CHRISTIAN ENDEAVOR.

July 18, 1926.

Some Bible Hints.

Nature reveals to us the perfections of God, His power, wisdom, care (v. 1).

Without words, both day and night shout to us their story of the works of God—a message heard only by the mind and heart (vs. 2, 3).

Nature's "line," or instruction is universal. God is not without witness anywhere. Are we sharp and eager scholars? (v. 4.)

As the sun yields heat to all, so God seeks to shower His blessings upon us, revealing Himself as the Giver of all good (v. 6).

Suggestive Thoughts.

The outdoors teaches us God's rich provision for all our needs. The earth responds to our labor, not once, but yearly. It is God's storehouse, holding everything for us.

The birds should teach us faith and trust. Instinct leads them to places where they may live. They follow their nature and find what they need.

The stars are immense worlds, much larger than this world. Does not this speak of the greatness of God? How grateful we should be that He is our Father!

The air, so plentiful, so free, tells us that God's gifts and His grace, are all free. All things are ours to enjoy. No one can take the air or the beauty of the earth from us.

A Few Illustrations.

No plants grow without water. No soul can live that does not drink the water of life—daily, continually.

Nature is a constant challenge to us. It hides wealth in the hills and cries, "Come, work, dig me out, and use me!" Nature is God's school.

Roses have thorns. Things are not always what they seem. It may be possible to produce a thornless rose, for nature may be changed. Human nature can, at any rate, and it needs to be changed.

The out-of-doors teaches us patience. The plowman must wait for his harvest. God teaches us that we must wait as well as work. Let us curb impatience.

To Think About.

In what sense is man a "maker of things?"

What lesson have you learned from an outdoor object?

What outdoor study has helped you? How?

A Cluster of Quotations.

The man that does not study some phase of nature, botany, geology, and so on, is missing much joy in life.—*James Marron.*

Then bless the shadows, the beautiful shadows,
And take this thought as thou goest abroad,
That in heaven and earth
Shades owe their birth
To light; and light is the shadow of God.—*Anon.*

What lessons the sea teaches us! It is calm, like life at times; then stormy, also like life, causing shipwrecks. If we sail life's sea we should have Jesus with us in the ship.—*Morris Martin.*

A torrent of rain beat down a spray of roses growing outside the house. Then the rain stopped, the sun shone, and the spray lifted its head. God has given us power to overcome all things.—*R. Roberts.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

MONDAY.

THE VALUE OF BEING READY.

"The wise took oil in their vessels with their lamps."—Matt. 25:1-8.

Wisdom consisted in being ready for what they might be called upon to do. They went so far as to prepare even for the unexpected.

He who prepares for the expected only will soon be confronted with the unexpected and with which he is powerless to cope. Abraham Lincoln said: "I will get ready, and some day my chance will come." Daniel Webster was once asked how long it took him to prepare that speech against Haynes. He replied "Forty years."

Life is made up of many opportunities and critical situations which can be met only by those who have prepared for them—taken oil in their vessels.

Prayer.—Our Father, we pray that we may learn the value of living near to God, and that we may have the wisdom to take Jesus as our Guide and Companion. May this blessing come to every member of our household and to the world. In Christ's name. *Amen.*

TUESDAY.

WHAT IS THIS REST?

"There remaineth, therefore, a rest to the people of God."—Heb. 4:9-11.

The Lord's scheme of the universe, humanity, and all nature is alternate labor and rest. In the universe it is day and night. With nature, it is summer and winter. With man it is work and sleep—of no one and nothing but God. It is said, "He neither slumbers nor sleeps." And it is He who has made the world and all that in it is, and it is He who knew the need of this rest so well that he set apart one day out of seven, in addition to the nights, for man to rest from his labors. It is impossible for man to violate this law of God and not pay the penalty both physically and spiritually.

The text refers to a Christian's life as a struggle—one continuous and constant exertion, sorrows, sufferings, broken hearts, and the miseries of sin. All great leaders have felt it. Moses cried out against his burdens; Paul almost sank under his tasks. But he who bids come to Him and live also promises that the burdens, courageously borne, shall be rewarded with rest, by knowing that his opportunities are improved, that his faithfulness is rewarded, that he comes to an end that is victorious and glorious. What a rest!

Prayer.—Our Father, we pray Thee that we may bind ourselves together and to Thee to work with increased devotion for the cause of God and righteousness in the world. May our lives, whether in burdens or at rest from labor, find ourselves acceptable at the throne of grace. In His name. *Amen.*

WEDNESDAY.

A GREAT NEED.

"Ye have need of patience."—Heb. 10:35-39.

Impatience is one of our greatest sins. We all seem to demand that we shall have action now and results right on the dot, and if we do not get it we fret and fume and use "Sunday School" words. We forget that this is a form of unbelief. It takes God's plans away from Him and forgets that He will reward in due time all things rightly done, and "doeth all things well to those that love and serve Him."

We are called upon for a calm, strong, clear-minded and patient endurance, despite the lack of success. Virtue that withstands blows of circumstances is that which wins through to better things.

Haste is bad. It carries nothing through well; it deprives one of thinking properly; it destroys prayer life; it gives no time for essential meditation, and is productive of nothing that really is good! Those who do things well are those who, with comparative ease, are thorough and continuous in effort. "In patience possess ye your souls."

Prayer.—Heavenly Father, increase our faith in Thy goodness, and strengthen us in patience and thorough effort for service and good of the world. *Amen.*

THURSDAY.

RELIGION IN THE NIGHT.

"Stand in awe and sin not; commune with your own heart and be still."—Psa. 4:4.

Silence, aloneness, uninterrupted quiet, meditation are necessary to realizing the presence of God. There are lots of activities and movements for the Lord, and these are accompanied with much noise often, but He is not so much in the earthquake and the storm as He is in "The still and small voice."

This is a noisy age, and it may be we think it is a godless age because we are listening more to the noise than to the silences; that we are rushing ourselves and never take time to commune on our bed and be still, that we may sin not. We spend our days busy, our nights in pleasure, and catch a nap just before day—no time to commune with the Lord. Thus the tendency is to hide His presence from us. It is in the quiet and deep stillness of the soul that we draw near to God and He draws near to us.

Prayer.—Our Father, open our minds to the soul's highest calls. Bring us to use the darkness of the nights to hide the visible world from our eyes, that the soul may catch visions of the eternal and the infinite, and we may be patient for God. *Amen.*

FRIDAY.

THE PERILS OF GREAT RICHES

"For what is a man profited if he shall gain the whole world, and lose his own soul?"—Matt. 16:24-27.

Just at present our nation is enjoying an epoch of great industrial success and commercial gain. Better to have it said of America that she is advancing in righteousness and gaining in Christian influence. America boasts of 321 billions of dollars. Great Britain possesses eighty-nine billions of dollars. France claims to hold sixty-eight billions, Germany treasures thirty-six billions, Canada has twenty-two billions, and China nineteen billions. Thus America owns nearly half the total riches of the world, with resources and productive powers that may soon make it the owner of more than half.

This cause of national prestige, great privilege and stupendous responsibility should sober our thought. It may spell ruin and collapse. Individuals have been ruined by too much wealth, or by wealth minus righteousness. "Many a man going up the hill of prosperity has met his soul coming down"—many a man and many a group, including nations. We are rich toward Caecar. Are we as rich toward God? We are only as great as the greatness of God is in us.

Prayer.—Ask that our hearts may be cleansed and purified of all mean and selfish thoughts, and that each of us may grow in grace.

SATURDAY.

THE SOUL'S HARDEST TRIALS.

"It is good that a man should both hope and quietly wait for the salvation of the Lord."—Lamentations 3:22-33.

There are few nobler characters on the pages of history than the prophet Jeremiah. He is called a prophet, indeed one of the major prophets, and rightly so, not only because of the words he uttered, but also because in his life and conduct and sacrificial effort, he so much resembled the Christ who came to save. What earthly reward did Jeremiah receive? He answers that question for us when in the opening words of the chapter he says: "I am the man that hath seen affliction." Like the Master, he received the crown of martyrdom for his efforts.

The life of Jeremiah lays before us a great truth. It says that a good life in this world is not always necessarily rewarded witih success and prosperity. It says that a man may lead such a life, and yet in the end be wounded by the very ones who ought to be his friends.

The tragic life of the prophet says more. We must seek goodness for its own sake, because it has an eternal obligation upon our souls, and only by espousing the goodness of Christ through faith do we really claim our heritage as the sons of God.

Prayer.—That God may keep us ever mindful of our duty to Him and to our fellow-men, and that He may give us strength and will to perform it lovingly and faithfully.

SUNDAY.

WHEN JESUS COMES INTO THE HEART.

"He must increase, but I must decrease."—John 3:25-31.

Before Jesus came, the figure of John the Baptist, the stern prophet of the wilderness, loomed large on the horizon. Multitudes flocked to hear him, and they paid him the most extravagant compliments.

If there were ever any doubts as to the bigness of this man's heart, they must needs be dispelled by his noble response. After explaining that this new Teacher was the One of whom he had spoken, he declared: "He must increase, but I must decrease." His joy was made full in the coming of the Messiah.

When Jesus comes into our hearts and takes His abode with us, it means that from that day forward there must be less of self to make room for Christ. No life has more than a limited amount of room. That space cannot be filled entirely by thoughts of self, if Jesus is to enter. When He comes we must decrease. Self dwindles and perishes, while He is exalted and honored.

Prayer.—That all may learn to work with heart and hand for Jesus' sake, at every opportunity, to show our love for Him.

"Sail on, O union, strong and great;
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate.
Sail on, nor fear to breast the sea,
Our hearts, our hopes, are all with thee.
Our hearts, our hopes, our prayers, our tears
Are all with thee, are all with thee."

"Now suppose a man suddenly fell off the river bank into the river. He can't swim. He cries out for assistance. His wife hears him and runs to the bank. Why does she run to the bank?"

And the bright pupil in the rear piped out: "To draw his insurance money."—*Loomis News.*

Christian Orphanage

Dear Friends:

It takes an unselfish man who has a threshing-machine outfit of his own to leave his own wheat in the field exposed to the weather and go and thresh his neighbor's. The Christian Orphanage has a neighbor of this type.

When we reap our wheat we cannot help but feel a little uneasy about it till we get it threshed and in our garner. We raised some real pretty wheat this year, and we were real anxious to get it threshed for fear it might rain on it for several days and injure it badly.

Last Saturday morning our neighbor (Mr. Jas. Wagoner) left his wheat in the field exposed to the weather and pulled his threshing outfit to our barn and all day long till 7:30 in the evening it was humming as the wheat was being fed to it from the field by our faithful boys. It was Saturday. The day was hot. The work hard. But our little boys stuck to their job manfully all day long till 7:30 in the evening till the last sheaf had gone in the mouth of the machine and the straw put up. And while it was on Saturday and the work hard and the hours long, not a single word of complaint was heard from one of them.

We could not help but notice the sweet spirit in which they worked and the interest they took in getting the job finished. They are a grand crowd of little fellows. But we would not be just if we did not give our faithful girls a word of praise, too. While the boys were in the field hard at work, the girls were in the kitchen cooking something for them to eat while doing a hard job as threshing wheat always is. They are fine cooks and are happy at their work. It gives them a lot of pleasure to make good biscuits and other good things to eat.

We have been very much gratified with our farm so far this year. We have threshed 550 bushels of oats, 309 bushels of wheat, 63 bushels of rye. We have a fair crop of Irish potatoes to dig. We feel very proud of our farmer boys.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 8, 1926.

Sunday School Monthly Offerings.

Brought forward		$13,719.74
N. C. & Va. Conference:		
Shallow Ford Sunday School, N. C.	$ 2.17	
Greensboro, Palm St. S. S., N. C.	5.90	
Haw River S. S., N. C.	9.60	
Happy Home S. S., N. C.	2.84	
Mt. Zion, N. C.	4.19	
		24.70
Western N. C. Conference:		
Ether Sunday School	$ 4.74	
Sanford Boone Bible Class	15.00	
		19.74
Eastern Virginia Conference:		
Union, Surry	$ 3.00	
Christian Temple, Norfolk	30.22	
Richmond Sunday School	4.85	
Mt. Carmel Sunday School	4.60	
Mt. Carmel, Class No. 6	1.00	
		43.67
Valley Virginia Conference:		
Linville		6.47
Eastern N. C. Conference:		
Shallow Well Sunday School	$ 2.00	
Henderson Sunday School	5.92	
Bethel (Wake) Sunday School	2.70	
Fuller's Chapel	3.39	
Morrisville, N. C.	2.00	
		16.01
Georgia and Alabama Conference:		
East Point Sunday School, Ga.		4.00
Alabama Conference:		
Rock Stand		2.71

Special Offerings.

J. H. Andrews, support of children	$ 5.00	
W. A. Roscoe, support of child	15.00	
W. W. Brown	15.00	
		35.00

New Building Fund.

Mrs. Vio Terrell	$ 2.00	
J. H. Hilliard	60.00	
		62.00

Northern Sunday Schools.

Dayton, Ohio, Dr. J. F. Burnett's office	1.10
Grand total	$13,935.14

AYSCUE FAMILY REUNION.

On June 13, 1926, all the living descendants of Solomon and Louise Ayscue (deceased) met in the home of the only daughter, Mrs. J. R. Lassiter, for a family reunion. The deceased reared a family of eight sons and one daughter. Six of these boys have crossed the river to join father and mother on the other shore. Still there is only one home that has been completely broken, all the others having the mother left to keep the home fires burning.

These godly people were well known through this section, and were highly esteemed and loved by all who knew them. The only three living ones are W. M. Ayscue (age 82 years), J. M. Ayscue (age 80 years), and Mrs. J. R. Lassiter (age 63 years). This large family of children were among the strong members of Liberty Christian Church (Vance), where they gave faithful support to the Church and its cause.

All three of the living children were present on this occasion, and the daughters-in-law, namely: Mrs. B. F. Ayscue, wife of the oldest boy; Mrs. R. G. Ayscue, and Mrs. J. S. Ayscue, and a large number of nephews, nieces and descendants to the fourth generation, besides many friends. Among the out-of-town guests were Dr. W. C. Wicker, Elon College, N. C.; Rev. Ballard, pastor Christian Church, Henderson, N. C.; D. I. Langston and Mrs. Sallie Ham, of Henderson, N. C.

At the noon hour a long table was spread under the large old oaks that stand in the back yard of the old homestead where this family was born and reared. The table was laden with many good things in great abundance. We were reminded of all God's goodness and felt impressed more than ever that we should trust His leadership in directing the training of our children, that they may grow up to be worthy of this old family name. By precept and example may we follow the footsteps of those that have passed beyond.

R. C. Osborn, Sunday School superintendent of Liberty Christian Church (Vance), returned thanks at the lunch hour, praying that there would be a still greater reunion in that home not made with hands when this life was over, and that not a member of this big family would be absent.

In the afternoon, ice cream and peaches were served in abundance and enjoyed by all present. Just before the crowd disbanded a very impressive prayer was offered by Dr. Wicker, thanking God for the lives of those that had gone on before and praying that their influence would still live in the grandchildren and their children on down through the ages to come. May there be many more reunions here, and finally when this life is over, may we all reunite above is the prayer of the writer.

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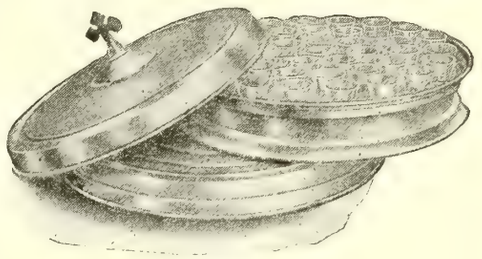

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Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlockink, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

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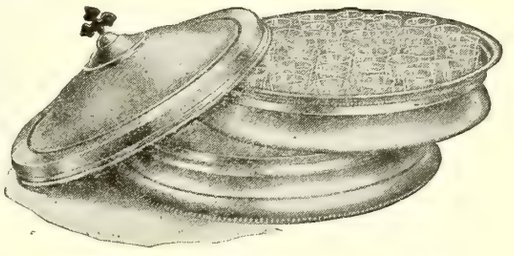
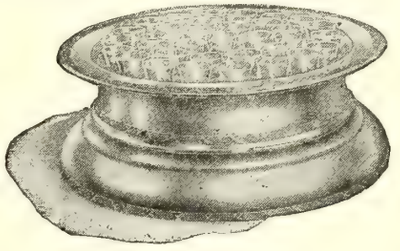


Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plate; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

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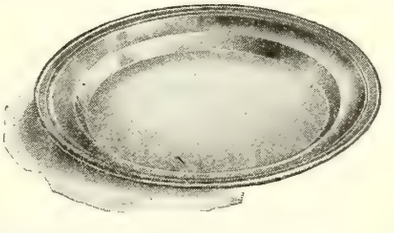
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00



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OVERBY.

On June 21st, Mr. J. H. Overby, age 41, was instantly killed by being caught in a brick machine. It was one of the saddest as well as most horrible deaths that has come to this section.

His father is our beloved Henry Overby, a deacon of Wentworth Church. His mother is sister to the late S. C. Hobby. Several brothers and sisters survive him, besides his wife and five children. It was a shock to his many friends as well as to his own people.

Bro. Overby was a member of Wentworth Church, but living in another section only visited his Church now and then. He was superintendent of a Sunday School at Moncure, N. C.

May the richest blessings of our Heavenly Father rest upon all the bereaved and bring them together again in a better world.

J. LEE JOHNSON.

THE CHURCH AND HOME LIFE.

There were a couple of significant sentences in the syndicated story of home life under the Soviet regime by Leon Trotzky that was printed in many American daily papers a few days ago: "The institution of civil marriage was already a heavy blow to the traditional consecrated family which lived a great deal for appearances. . . . The blow to the power of the Church also was a blow to the family."

A truer thing could not be said, nor could the result of tearing down the Church be more aptly stated. The sacredness of family life rests on religious sanctions. When the Church goes, all religious sanctions are undermined, and the family goes. To strike at one is to strike at the other.

And yet in America, where only a minority of the people are actually enrolled as professed Christians, we have countless numbers who wish the Christian family preserved while yet paying no allegiance to the religious institutions that alone can protect the family. The output of the divorce courts is the obvious answer to these. Hasty marriages performed by civil magistrates lead unerringly to those courts. Homes in which no family altar has been erected, in which husband and wives lead selfish lives of pleasure-seeking, prayerless, religionless, godless, must run their short courses of unconsecrated family life, and then come to an end. The hateful, sordid story told to the judge may differ in different cases, but the substance is the same—a marriage, a home, in which God was left out, has banished love and true happiness as well. To oust Almighty God was to aim at the family the same sort of blow that has been so effectual in Soviet Russia. And what government in that distressed country has succeeded in doing on a national scale what is done with equal success by godless husbands and wives in America.

Would we protect our families and our homes? We can do it only by stimulating a real personal religion in the family, and by protecting and building up the Christian Church.

Trotzky speaks as a true philosopher: "The blow to the power of the Church was a blow to the family."—The Living Church.

Every religion in the world can point with pride to certain of its disciples. Assuredly, every Church in Christendom has produced genuine Christians from the standpoint of character and conduct. All that this amounts to is the simple fact that there are a great many people who are better than their creed. On the other hand, not a few Christians fail to measure up to the responsibilities of the program which they have accepted. These people have a good creed, but do not live up to it.

Do not be content merely with holding meetings. Do some work outside the society of your choosing. Help in an every-member canvass of the Church; become responsible for the support of a native missionary; have a clean-up week; organize a junior or intermediate society.

Excepting the Bible, "Pilgrim's Progress" has been translated into more languages and dialects than any other book. The number now exceeds 107.

Four million people in the United States moved into new homes May 1st, at a moving cost of $68,000,000.

In the last three years more than $700,000,000 has been spent in the construction of new homes in the states of the South served by the Southern.

The southern home *and the* Southern Railway

IT is for the creation and preservation of the home that the world's work goes on. And when it is well done and prosperous times come, it is the home that benefits most. Besides being the foundation of the State, the home is the ALL of our civilization.

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Carrying the world's goods to the South, and the South's goods to the world, day in and day out, is the service of the Southern Railway System to the Southern home. This regular, dependable and economical transportation is the aim and the test of good railroad service.

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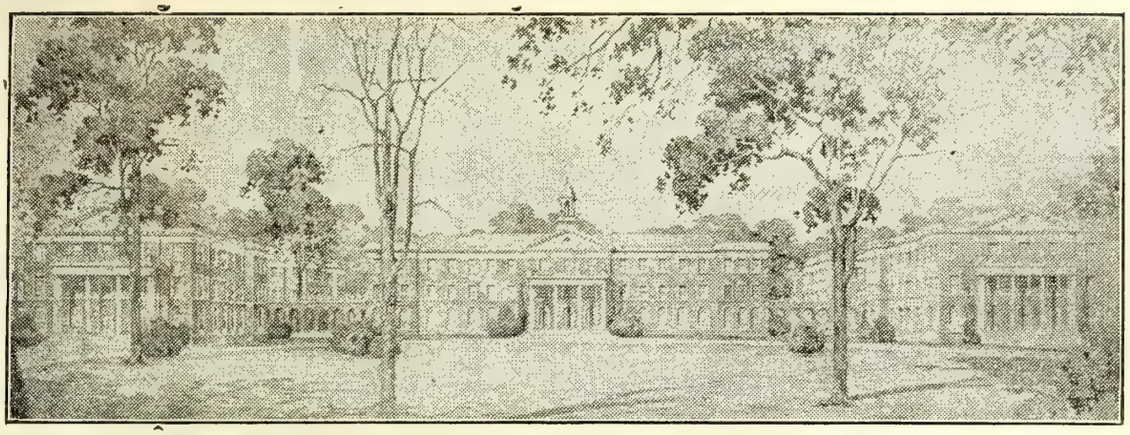

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ONE OF THE ORIGINAL CELESTIAL BLESSINGS.

The Indian is the real advocate of corn. To him it was the staff of life. Both he and it are distinctly American. The sailing vessels which carried back to Europe news of the discovery of the one bore also samples of the other. Corn has meant so much to the Indian in his economic life that he came to reverence it. It was one of the four original celestial blessings sent down to him from heaven, the Indianapolis News says. The others were squash, beans and tobacco. Corn meal is used by the Pueblos and other Indians in all their religious ceremonials. No tribal undertaking is complete, no official pronouncement is effective, unless they are accompanied, at their reception, by the sprinkling of the sacred meal. The medicine man finds in the meal, blessed and sanctified by his own hands, his chief ally in imploring the blessing of the good spirits which rule the Indian world, or in driving away the evil spirits which threaten to usurp the functions of the good. Growing corn will wither and die, seeds will not sprout, horses and sheep will perish, families cannot prosper and the evil spirits of misfortune and disease will sweep the villages unless the sacred meal is sprinkled at the beginning of all undertakings. The chief fetich of the Pueblo medicine man is an ear of spotless white corn, adorned with a plume of downy white feathers bound to the top. Known as the mother, this ear of corn represents the mother of all mankind. With it the medicine man performs wonders. Pollen of corn and squash, especially among the Navajoes, performs an important function in sanctifying all undertakings. It is to them the most spiritual of material offerings, and no ceremony connected with growth is complete without it. Its symbol, as well as that of growing corn, often appears in the sand paintings made famous by this artistic people. The ancestors of the Indians, the so-called cliff dwellers, cave dwellers and mound builders, used corn. Among arrowheads, pottery, stone implements and other artifacts found in the caves, cliff dwellings, mounds and ruins of communal houses of these prehistoric people, little ears of corn are often discovered. To these people the great American commodity probably was as essential as it became later to their descendants.

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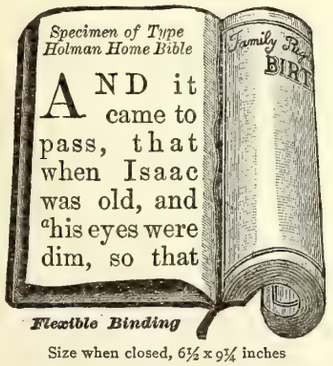
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2 He maketh me to lie green pastures: he leadeth the still waters.

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BRINKLEY.

Even at this distance from his departure, the writer feels that he would be derelict to duty if he did not pen a line in honor, esteem and admiration of the name and memory of his good friend and brother in the Lord Jesse W. Brinkley. Bro. Brinkley passed to his reward from his home near Driver, Nansemond County, Va., April 16, 1926. He was born February 10, 1849, thus being in the 78th year of a rich, consecrated Christian life. He was married December 20, 1871, and leaves to mourn their loss the faithful companion of more than a half-century of happy wedded life, five sons—Willie, Rowland and Carlton, Norfolk, Va.; Linwood, Chicago, Ill.; Edward, Drivers, Va. —and two daughters, Mrs. J. T. Wilroy, Portsmouth, Va., and Miss Helen, Drivers.

Bro. Brinkley served many years as deacon and Sunday School treasurer in his Church (Berea, Nansemond), and was ever faithful, loyal and liberal to his Church and all needy and worthy enterprises. He was one of the noblest, best, gentlest Christian spirits this writer ever knew, and his life in the community was a blessing and a benediction. Verily, he rests from his labors, and his good works follow him.

J. O. ATKINSON.

Resolutions.

Whereas, on April 16, 1926, God, in His infinite love, took from our Church, Sunday School and community our beloved brother, Jesse W. Brinkley, we wish to express our appreciation of him:

First.—That we remember him as being a most faithful member in all his duties to both Church and Sunday School, his loyalty was not surpassed. We commend his life to all of our members, and may the influence of it draw us nearer to God and heaven.

Second.—While we realize that we have lost a faithful and long-lifed member, and mourn our loss, we are submissive to Him who doeth all things well.

Third.—That we sympathize with his dear family, ones who nursed him so faithfully, and may our Father sustain them.

Fourth.—That a copy of these resolutions be sent to the family, a copy be put on the records of Berea Church, and a copy sent to The Christian Sun for publication.

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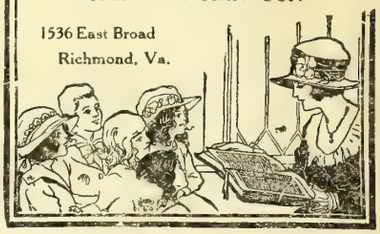

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5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, JULY 15, 1926. NUMBER 28.

THE SUN'S OBSERVATORY

Mrs N T Farmer

By Rev. S. M. Lynam.

Prizes for Hymn Tunes.—

The *Homiletic Review* offers an annual prize for hymns. The first prize went this year to Prof. H. H. Tweedy, of the Yale Divinity School; the second to Rev. Harry W. Farrington, of New York City, and the third to Mr. H. R. MacFadyen, of Old Hickory, Tenn. The same publication is now offering fifty dollars in prizes for tunes for these hymns. Full details may be had from the magazine, New York, N. Y.

A Dry Swim.—

At the recent quadrennial session of the Southern Methodist Church a commission was appointed to study the question of unity with their Northern brethren, but with the provision that they should hold no communication with any other Church. In commenting on this action, the *Northwestern Christian Advocate,* published in Chicago, summed the matter up in these familiar lines:

"Mother, may I go out to swim?
Yes, my darling daughter.
Hang your clothes on a hickory limb,
But don't go near the water."

And the *Advocate* called the action a "dry swim," which it seems to be.

Names the Six Fears.—

After forty years in the ministry, the bishop of London has named the six fears which he says weighs down and oppresses the human race. He names first the fear of death; second, the burden of unacknowledged and unconfessed sin; third, the haunting temptation which goes on year after year; fourth, the darkness of doubt; fifth, the sense of being enslaved by creed; and sixth, an extraordinary and inexplainable melancholy. We might analyze our own minds and see how many of these fears are hindering us from the best of which we are capable. The bishop declared that the fifth fear on his list had all but kept him from being ordained. We all have fears—are they these fears? Some one should tell us how to be free from them.

Figures and a Need.—

There were 144,450 Sunday Schools in the United States in 1922, and most of these were located in the open country or in villages of 1,500 or less. Were all the large schools to be disbanded, the Sunday School enrollment in the United States would not be alarmingly reduced. The average enrollment for the American Sunday Schools is sixty, which means that thousands have from ten to twenty on their rolls and many thousands more with fifty or less. These are the figures. It is a fact that most of the books on Sunday School work are written for the large city school, and the study conducted is centered about the work of these great schools. The need is for a good collection of books on the work of these thousand of little Sunday Schools, and college courses centered about the needs of the Sunday School which the average man or woman will have to attend and work in.

A Rare Occurrence.—

The Euclid Heights Presbyterian Church has had an unusual experience in having had as its pastors a father and his three sons. Rev. Luther B. Cross and his sons Laurence, Robert and Frank have all served or are serving as pastors of the Church. Some years ago Rev. Laurence Cross was called to the pastorate of the Church in Los Angeles, and later his brother Robert was associated with him. Robert went in time to an Oakland, Calif., pastorate, and as a successor to his brother Laurence, the Church called Rev. Frank Cross, and at the last congregational meeting the father of the three former pastors, Rev. Luther B. Cross, was chosen honorary pastor of the Church. The thing which makes this occurrence remarkable is the fact that the sons of prophets are more and more becoming prophets, contrary to the popular opinion.

A Great Gift.—

The University of Southern California, at Los Angeles, was the recipient of a great gift the other day from William Andrews Clark, Jr. It was a gift of five million dollars worth of rare books. In it was a Dryden collection of 882 volumes, Shakespeare in twelve folios and forty-two quartos, one thousand pieces of Oscar Wildeiana, and rare editions of Byron, Shelley, and Keats, Dickens, and the Restoration authors. There were in the collection a group of French manuscripts, and a collection of books on Montana and the Northwest. It was a handsome gift, the books are housed in Mr. Clark's Los Angeles home. William Andrews Clark was one time Senator from Montana, and was a connoisseur of books and art. His Manhattan home was sold last year; its art treasures going to the Corcoran gallery in Washington after having been refused by the Metropolitan.

Japan Proposes a Religious Law.—

A law to control the religions of Japan has been proposed, and will probably be enacted. The law will particularly regulate Shintoism, Buddhism and Christianity. Under it the government will have the privilege of prohibiting the propagation of any doctrine or the performance of any rite contrary to the peace and order of the empire or the duties of citizens of Japan. Under the proposed law, shrines, temples and Churches may be used for the teaching of doctrines and the performances of rites according to the regulations of the religious bodies to which they belong, and for educational, charitable and social purposes. It is said that Japanese Christian leaders have taken exception to the law to some extent, but many feel that the law will not in any way hinder the work of Christianity in Japan. Other religions may be brought under the law by imperial ordinances.

A Farewell.—

Not so long ago at Covent Garden, London, three thousand people heard Dame Nellie Melba in her last public performance. Some of that three thousand had stood in line for twenty hours to get a seat. The king and queen were there to hear her, and so were many of the English and foreign nobility. It was a great time. Thirty-eight years before, Dame Nellie Melba had made her debut at Covent Garden, just a year after her debut in Brussels. That thirty-eight years has for the most part been one grand ovation, and now she has brought it to a close in one great flourish at the end. She is not old, only about sixty-one or two, but she belongs to the nineties, and she was the last of that great company. All of them had preceded her into retirement or into the deeper shadow. Madame Melba was born in Melbourne, Australia, as Nellie Porter Mitchell, but she chose the name Melba from her native Melbourne. She was later married, and on the morning after her final performance she woke as just a grandmother. Very recently Madame Melba has published her memories in a volume called "Melodies and Memories," through George H. Doran & Co. Hers has been a remarkable career, and in her passing from it the stage loses one of the finest voices it has ever known.

The First Health Congress.—

Six thousand guardians and sentinels of health gathered at Atlantic City recently in the first Health Congress ever held in this country. A number of able addresses were made by the chief men representing the sixteen organizations coming together. The organizations fall loosely into three groups—first, the public health officials; second, the specialists on child health and disease prevention; and nurses who made up the largest group as third. The keynote of the congress seems to have been struck when an important member remarked that science might discover the hitherto unknown, but unless it was translated into terms of common understanding, its benefits could not be utilized.

Much time was devoted to the discussion of the mental hygiene of the child, and it was pointed out that the methods of mental measurement had been so well perfected that the school might place the work of mental hygiene on a level with the work of physical hygiene being so widely carried forward. Herbert Hoover challenged the congress to discover the 100 per cent healthful child and then to translate the methods of his being so into terms which Mrs. Jones and Mrs. Smith could understand and apply to their Mary or their John in order to approximate a 100 per cent healthful child. This gathering is certainly a forward step in the health work of the United States.

NOTES-PERSONALS

Elon College Chautauqua and School of Methods, July 26th to August 4th.

The announcement that Mrs. W. D. Parry, who rendered such splendid service at the Elon Chautauqua last year, will be the organist again this year will meet with a hearty response from our people.

It is noticeable at Conference sittings that delegates and pastors get very anxious as to how their Churches are "coming up," as they say. Would not a little active work in the meantime be valuable in bringing up the finances of the Churches?

Rev. W. C. Hook, pastor of the Albany, N. Y., Christian Church, was in Richmond Sunday and worshiped with the First Christian Church at the morning service. He was passing through, and between trains called on the pastor. He is cordially invited to come again.

Your Church may have a most excellent clerk, but unless he properly reports his Church to the Conference, he needs to be better. Possibly he does not subscribe to THE CHRISTIAN SUN; certainly he could make himself a loyal member by adding this to his other good qualities.

We wonder if all Sunday School and Christian Endeavor Societies have elected their delegates and representatives to the forthcoming session of our various Sunday School and Christian Endeavor Conventions? This is a vital matter and touches all our young people's work, and should have careful and considerate attention.

Rev. C. C. Ryan, D. D., preached at Westminster Presbyterian Church last Sunday evening. The pastor of the Westminster Church is Rev. W. C. Golden, who directed the services. Next Sunday evening the union services will be held at the First Christian Church, and Dr. A. L. Frank will preach.

Rev. C. J. Felton, Toronto, writes that "The summer school of religious education for our Canadian Conference is being held at Oshawa, Ont., July 10th to 17th, with every promise of a very successful session. A strong program was prepared and able teachers were in charge." Bro. Felton, who has done such splendid work in Toronto, is to become pastor of our new Church at Irvington, N. J., August 1st.

Rev. H. E. Truitt, pastor of the Waverly Christian Church, writes that a large delegation to the Sunday School and Christian Endeavor Convention is expected. Waverly is located on the Norfolk and Western Railroad, between Norfolk and Petersburg. Morning train leaves Norfolk at 8:15 o'clock for Waverly; leaves Petersburg at 7 A. M. and 1 P. M. The convention opens at 10 A. M. July 20th, and continues two days.

THE CHRISTIAN SUN is the recipient of marked copies of the *Dover Index* and the *Delaware State News*, each containing complimentary notices of Miss Cornelia H. Taylor. Miss Taylor is the winner of three prizes, the highest being $100.00, given by State Bar Association, and she is a junior in the Dover high school, just completing her third year. She is the daughter and only child of Rev. and Mrs. Herman C. Taylor, of the People's Christian Church.

The following will be of interest to many CHRISTIAN SUN readers: "Mr. and Mrs. William Elam Bailey announce the marriage of their daughter, Grace Hannah, to Dr. Gilmer Gustave Holland, on Friday, June 25, 1926, Richmond, Va." Our heartiest congratulations to Dr. Holland, of Holland, Va., our good friend, and best wishes for a long and happy married life.

The editor of THE SUN learns that Rev. W. B. Fuller, Dendron, Va., contemplates a change in his present pastorate at the close of the Conference year. Bro. Fuller is open for engagement for next year and will appreciate correspondence with Churches desiring his services. He is one of our youngest men, but of some years' successful experience, and is much beloved in his present field and in the fields previously served.

This item is for the benefit of Church secretaries or clerks. The Southern Christian Convention has had blanks prepared on which to make returns to the annual Conferences. These blanks, properly filled out, will enable Conference secretaries to make uniform statistical tables, which in turn will save time in printing the minutes. Let Conference secretaries supply the Churches with these report blanks, which cost them only the postage.

Dr. W. A. Harper, president of Elon College, last week finished a course of lectures and teaching at Lakemont, N. Y., and is this week at Craigville Summer Conference, Craigville, Mass., where he is one of the teachers and speakers. Dr. Harper is a great teacher, and a most engaging and convincing platform speaker and is much in demand. If he were to fill all the appointments and engagements made for him, he would have little or no time for any other work. We congratulate Craigville and Lakemont in having secured him for their respective summer conference.

Dr. M. J. W. White, Jr., is working with Bro. Sorrell, in Carroll County, this summer. He is finding an unlimited field of service and is delighted with his work. The first seven days he was on the work he had seen thirty-seven patients, six of whom were too sick to come to the clinic which he holds at the building. In addition to his work as physician, he is helping in the Sunday School and other religious activities. We believe our friends in the mountain are appreciating the efforts being put forth through Bro. White to make theirs a healthier and more sanitary community.

Dr. W. T. Walters, Burlington, N. C., who already has two living and eternal monuments to his consecrated and well-directed energy, namely: the splendid Church buildings at Winchester and Richmond, Va., has recently visited Washington, D. C., and to his surprise finds conditions rich, ripe and ready for the building of a Christian Church, house and congregation in our national capital. If any man can lead successfully in building such a Church, Dr. Walters is that man. We should have had a Church in Washington half a century ago, and it is to our everlasting humiliation that we today have no Church building there.

Miss Pattie Coghill, the faithful and efficient worker for the Elon Chautauqua, July 26th to August 5th, writes under date July 8th: "I have already received letters from a number of people who plan to attend the Chautauqua this year, and the prospect looks fine." We should have a largely attended session this year, as every year thus far has shown an increased attendance over the previous years. Churches, Sunday Schools, Christian Endeavor and Missionary Societies should all interest themselves in securing representatives to attend this important School of Methods. A Church, school or society can well afford to invest its money in sending one or more representatives to this Chautauqua, for what such a representative will learn and carry back for the benefit of the people who cannot come.

Deacon C. D. West, of our Newport News Church, writing the editor a recent personal letter, comments: "I think Rev. B. J. Earp, our present pastor, who has handed us his resignation to take place at the end of the present Conference year, has accomplished a great deal here where he has served for five years, and I will be very happy to write any one of him who may desire an expression from me." As stated in THE SUN two weeks ago, Bro. Earp is one of our loyal and zealous ministers, who works faithfully at his task and never fails to help the people whom he serves, and makes devoted friends wherever he goes. We again express the hope that an inviting pastorate of hard work and large opportunity will open up to him and claim him for the coming year.

We had not known till a letter dated July 9th reached us that our dear brother Rev. W. D. Harward, Windsor, Va., had recently been called upon to mourn the going away of his mother. And this devoted son writes so fondly of her that we quote him: "I spent ten days recently in Durham, N. C., by the bedside of my mother, who left us for the heavenly home June 30th. We took the body to O'Kelly's Chapel July 2nd, where she still held her membership and where the burial service was conducted by Rev. Stanley C. Harrell, after which we laid the body away in the Church cemetery beside that of my father, who departed this life thirty-seven years ago the 6th of last May." Truly has a godly woman gone to reap her reward.

One of the special features of the Elon Chautauqua, July 26th to August 4th, will be a daily discussion on various phases of Church life and activities by our ministers and laymen.

EASTERN VIRGINIA CONVENTION.

For the last several years the Convention sessions have been held at very convenient and central Churches—Mt. Carmel, Bethlehem, Antioch. This year we go to Waverly; not so central, but very convenient, for it is on the main line of the Norfolk and Western and seven miles off the Suffolk, Franklin and Petersburg Highway. Let us keep up our standard of attendance by having all our schools represented at the Convention by delegates. So if you have not elected delegates do so next Sunday—and delegates who will go.

J. H. LIGHTBOURNE,
Executive Secretary.

NOTICE.

The Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Christian Conference will meet with the United Christian Church, Lynchburg, Va., July 24th and 25th. All delegates are requested to advise the writer as to when and how they expect to arrive in Lynchburg.

M. F. ALLEN.
Route 1, Lynchburg, Va.

CONVENTION PROGRAM.

Program of the third annual Sunday School and Christian Endeavor Convention of the Western North Carolina Conference, to be held Thurs-

day and Friday, July 22 and 23, 1926, at Ramseur Christian Church, Ramseur, N. C.

First Day—Morning Session.

Song Service—Conducted by Leader, Rev. Marvin Pollard.
Devotional Service—Rev. J. C. Cummings.
Welcome Address—Dr. C. A. Graham.
Response—Mr. F. M. Wright.
Roll Call of Sunday School and Christian Endeavor Societies.
President's Address.
Appointment of Committees.
Announcements.
Benediction.

Afternoon Session.

Song Service—Rev. Marvin Pollard.
Devotional Services—Rev. D. R. Moffitt.
Business Session.
Report of the following Department Superintendents:
Adult Department: Dr. E. L. Moffitt, Asheboro.
Elementary: Mrs. D. A. Cornelison, Seagrove, N. C.
Primary: Mrs. I. H. Foust, Ramseur, N. C.
Cradle Roll: Mrs. J. J. Henderson, Graham, N. C.
Address—"Progress in Sunday School Work," Dr. G. O. Lankford.

Night Session.

Song Service—Rev. Marvin Pollard.
Devotional Service—Rev. J. M. Allred.
Address—Mr. C. D. Johnston.
Address—Dr. J. O. Atkinson.
Benediction.

Second Day—Morning Session.

Devotional Service—Rev. C. E. Gerringer.
Business Session.
Report of Missions.
Address—"Women and Missions," Mrs. D. A. Cornelison.
Report on Christian Endeavor—Rev. W. C. Martin.
Address—"Christian Endeavor's Challenge to Young People," Mr. G. T. Gunter.
Address—"Our Young People and the Church," Mr. R. O. Smith.
Address—"The Elon Chautauqua and School of Methods," Miss Pattie Coghill.

Afternoon Session.

Devotional Service—Rev. J. U. Fogleman.
Address—"Elon College and the Western N. C. Conference," Dr. W. T. Walters, Burlington, N. C.
Daily Vacation Bible Schools—Miss Lillie Horne, Burlington, N. C.
Round Table Discussion on Sunday School Work:
Officers: By Rev. C. E. Brady.
Teachers: By Rev. T. E. White.
General.

Young People's Session.

Song Service—Conducted by Miss Madge Moffitt.
Worship Service—Miss Lizzie Lawrence.
Address—"We're Glad to Have You," Pauline Scott.
Address—"We're Glad We Came," Dwight Lankford, Burlington, N. C.
Roll Call of Churches.
Address—"What the Church Can Do for Young People," Mrs. I. H. Foust.
Address—"What Young People Can Do for the Church."
Address—"Young People's Work," Mrs. W. R. Sellers.

Afternoon Session.

Song Service—Miss Madge Moffitt, Leader.
Worship Service—Mr. George T. Gunter.
Round Table Discussion on Young People's Work in the Local Church—Led by Miss Pattie Coghill.
Address—"What Young People of the Christian Church are Doing," Miss Pattie Coghill.
Business Meeting.
Installation of Officers.
Benediction.

C. A. WALKER, President.
GEO. T. GUNTER, Sec.-Treas.

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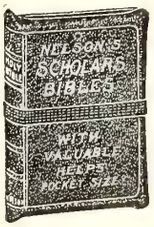

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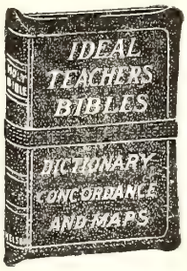

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THE CHRISTIAN SUN

1536 East Broad Street, - - - Richmond, Va.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

BLUE RIDGE.

One of the outstanding and epoch-making religious gatherings of the year in the South is the Blue Ridge Missionary Conference, held this year June 25th to July 5th. This conference is sponsored by the Missionary Education Movement, whose home office is New York and which puts on five other similar conferences in the United States during the year. Out of this movement, inaugurated several years ago by the Missionary Education Movement, have grown most of our denominational Chautauquas and Schools of Methods which differ from the original in being confined to the communions that sponsors them and cover the whole scope of religious activities and methods of the local Church, whereas the Blue Ridge Conference takes in all Protestant communions who are willing to unite in the conference, and confines its work to the general thought and teaching of missions. This makes this conference unique among all the conferences of our Southern States, since this is the only one held in the South and attracts many of the rare souls of the various communions who are interested fundamentally in giving the gospel to all kinds and classes of the earth who have not been blessed with the gospel.

In the conference are returned missionaries busy in learning more of the great spirit of missions and of teaching from their rich experiences, many wholesome and helpful truths and facts; pastors and clergymen who are anxious that their local Churches be missionary and world-wide in knowledge and in vision; leaders of missionary groups for young and old, women and men workers in mission fields at home as well as abroad, meet in this great conference to consider, through study, investigation, discussion, meditation and worship, not only how to make a new world, but to make this whole world a Christian world and give every part of the earth the opportunity of knowing our Christ as Saviour and Redeemer. Every one who wishes to see the Church and the Christian spirit at its best, where denominational differences do not count, and where all nonessentials are forgotten, and only the great program of our Lord is taught and discussed, and where fellowship with kindred spirit is complete, should attend a Blue Ridge Missionary Conference.

The meeting, with its fellowship, its Christian atmosphere, its high and holy thinking, its divine contacts and attitudes, cannot be described. Two men from the big business world who chanced to be at the great hotel when the conference was being held, told the writer, merely as onlookers and incidental visitors, that they had never been in such an atmosphere and had never witnessed nor experienced such fine spirit among men and women in all their lives. In the great conference one was simply compelled to think more of others than of self, and to act in terms of consideration for others in preference to self.

Hundreds were there in the great conference hotel, but if a door were locked or if a key to a door was in evidence we never saw or heard of it; and if there was any sort of unpleasant intrusion, or petty thefts or dishonest dealing, or unfriendly attitude on the part of any one (while several hundred met and mingled for ten days, sleeping under the same wide spreading roof and ate together in the spacious dining hall) we never heard of it. Robert E. Lee Hall, we presume, will seat six hundred people in its dining room and will give the major portion of that number comfortable sleeping quarters, one to a room, to say nothing of numerous shower baths on every floor, a lobby of infinite proportions and halls and lecture rooms almost without number. And this is only one of the spacious buildings on the beautiful Blue Ridge grounds, high up on the mountain slope, from which one is permitted to look out on the towering peaks of numberless mountain ranges in all directions. Beautiful for situation, glorious in plan of building and development, a comfort to body, mind and soul is Blue Ridge.

All this may be said for the ample buildings only. Fill these buildings with hundreds of eager men and women, young and old, who are seeking the best that life has to offer, and who are bent on giving the best of their study, plans and high pursuits, and one begins to get some idea of what Blue Ridge may mean. To see Episcopalians, Presbyterians, Methodists, Lutherans, Congregationalists, Disciples of Christ, Christians, and various other communions meet as one body and receive together the emblems of the broken body and shed blood of our Lord and Saviour, brings a joy to the heart and a feeling of fellowship and brotherly love that one does not have very often in life. To sit under the preaching at one service of a leading divine in the Presbyterian Church, at the next service under the earnest preaching of a bishop in the Episcipal Church, and at the next service under the ministry of a distinguished Methodist until you no longer think of denominational differences, but only of the spirit of the blessed Christ and His gospel, gives one an inspiration and a joy that cannot pass away with the day.

We could wish that instead of a half-dozen who were present from our CHRISTIAN SUN family there would be next year at least a hundred, and then as the years come and go an increased number, until all our Church, with all the other Churches, would feel the impact of this united fellowship in Christian service, and a great uplift of that united and glorious gospel which is to take the whole wide world for Christ. Instead of sending a half-dozen to Blue Ridge next summer, let us hope and believe that there will be a hundred at least from the confines of our Southern Christian Convention. It will be money well invested on the part of Churches and missionary societies to have their pastors or group leaders at good and glorious Blue Ridge for one of its missionary conferences.

AN UNJUSTIFIED ATTACK.

It is ugly enough for peoples and papers making no claims to Christianity or religion to give evidence of viciousness, injustice and bigotry, but for those claiming to be religious, and especially Christian, to do so, one hardly sees the remotest excuse. A case in point seems to be the following:

Our esteemed and usually most admirable *Western Recorder,* of Louisville, Ky., in its issue of July the 8th, made this statement: "The Federal Council has been a spiritual liability to genuine Christianity during all its history. Its meat and drink is to swagger presumptiously to tell the civil government what to do on religious and moral matters, to tell the world how to behave and legislate—in short, to consume and exploit in worldly relationships the spiritual goods produced by the Churches, while it neither has the will or the ability to produce such goods itself."

One would pardon the incorrect spelling and the violence of the English language which that paragraph gives if the spirit of the thing were not so uncalled for. Our bother of the *Western Recorder,* we are persuaded, has never attended, for a very long time, a meeting of the Federal Council of the Churches of Christ in America, and, doubtless, has in no way come in contact with the fine spirit of its wonderful Christian fellowship. Our brother is viewing from a distance and writing out conclusions second or third-hand which his preconceived ideas and contacts have not permitted him to form an intimate acquaintance with and knowledge of. It would be difficult indeed, we think, for any follower of our Lord who knows first-hand the spirit of the Federal Council to say with a clear conscience that it "has been a spiritual liability to genuine Christianity during all its history." No evidence is given in the article named and no proof is introduced to show the justice or the excuse for such a conclusion.

We have an idea that such an un-Christian attitude and unbrotherly attack on an organization that has wrought such marvelous results in bringing the Christian world closer together are explained in the closing paragraph of the *Recorder's* attack: "There is a genuine Christian "unity" which we should cultivate—the fellowship we have with other Christians than those in our own group because they and we both know the Lord and live for Him." Surely the one who wrote that paragraph does not know the Federal Council and does not care to know the spirit of other denominations, since he knows the Lord and lives for Him more and better than any one else, in his judgment.

The closing line of our brother's concluding paragraph helps to throw further light on this statement and un-Christian attack: "Baptist, perhaps, more than others, should cultivate this 'unity,' for more than most others we have felt we must bear witness against such presumptious and meddlesome hybrid organizations as the Federal Council of Churches."

To have and to cultivate a spirit from which eminate the declaration that "that was a presumptious (?), hybrid organization," which includes by their own free choice all the denominations in America, except the Southern Baptist and the Roman Catholic, is manifesting a spirit of the "holier than thou" type of bigotry and intolerance which we did not know existed in our Christian forces at this present hour of grace. How we wish that the spirit of unity and brotherly love that prevails when these various communions come together in quadrennial session could prevail *in all the*

Christian world! and we are persuaded that such a spirit will prevail as the Christ who died for us draws us nearer and ever nearer to Himself and lifts our eyes from our puny, petty differences to Him, the glorified One.

HE THAT DOTH SERVE.

Jesus said, "He that is chief among you, let him be as he that doth serve." He was not giving a rule of life by which He was not willing to live. For this maxim sums up the whole course of His life. The very greatness of Jesus was manifested in the way that He served. He did not command others to serve until He had shown them the blessedness of service. He was commanding a practical rule because he himself practiced it. But do the rank and file of Christians apply this rule to their own lives?

It has been our observation that all Christians are perfectly willing to have this rule applied to the preacher. The very name by which the man of God is called shows what is expected of him. He has been called a "minister"—one who ministers, one who serves. It has also been our observation that the minister accepts for himself the rule of service. He himself realizes that he is not serving as he should serve, nor as he would like to serve. But the average minister is serving with a marked degree of faithfulness, and with a reasonable measure of success. The majority of ministers with whom we are acquainted are honestly trying to prepare for a larger and richer service.

But does the average Christian and Church member think of himself as a servant? And does he measure his greatness by the amount of service he is rendering? Does the motive of service constitute the basic idea of Church membership? We would not be unfair to our fellow-Church members; but if our memory serves us correctly we have met a few who were perfectly willing to say what the Church ought to do; they had very decided opinions as to how the preacher ought to preach, and what he ought to preach. In other words, they were very competent judges, but it never seemed to have dawned upon them that it would be a great thing for them personally to take up the work of a servant in the Church. We frequently hear the women talking about the "servant problem" in our modern scheme of domestic arrangements. But if you desire to hear about a real "servant problem" ask the pastor of almost any Church about those who are expected to serve with him. Let him tell you of how he must try very tactfully to suggest to some brother what a magnificent thing it would be for that brother to lend a little support to the Lord's work. Or let the brother himself tell you of how some preacher actually tried to tell him that he ought to do certain things for the Lord's work, and give him time to tell you what he told the preacher who presumed to tell him what he ought to do. A few talks like that will soon convince one that many Church members think of themselves as anything in the world but a servant.

There are a few great souls to be found in every Church who act as if they thought it a great favor when the pastor, or some Church official, points out to them some definite service they can render for the Master. Such souls are the strength and stay and glory of the Church. No one wants to be lorded over by his fellows; nor are there many who desire to lord it over their fellows. We have noticed that there are preachers who are just as quick to take offense when it is suggested to them what and how they ought to do as are the general run of Church members.

We are all of us very much alike. Human nature is not changed by the laying on of the hands of the presbytery. We all need to remember that all of us are brethren, and that one is our Master even Christ. We all need to confess that we have been unprofitable servants, and consecrating ourselves anew we should take sweet counsel together as to how we may best serve in the doing of the things which our Master has commanded us to do.

SERVICE BEFORE SELF.

No. I.

Service to others is the objective of all social-minded men and women. But in every life there is an element of self-interest which, when unduly emphasized or cultivated, is known as selfishness. Self-interest is well and good, but selfishness is unpardonable. In every normal life there is self-interest, and also an interest in others which, when fostered and expressed, is known as altruism. The ideal life is that in which self-interest and interest in others go hand in hand. Every community has its selfish people—the people who are not in the least concerned about what they can do for the good of the community, but only think about what the community can do for them. Their slogan is "to get," not "to give." They expect their community to help them, but they are not willing to help their community. Such people are but parasites on the community life. They want to give just as little in service to the community as possible, and receive all the benefits of good walks, good streets, good fire protection, good stores, good schools, good Churches, and all the rest for nothing. Such people merely live in the community instead of for the community.

But, on the other hand, every community also has its altruistic people—the social-minded men and women who are interested in other people, interested in the whole community life; better business, better homes, better schools, better roads, better Churches, a better town or city. And they are willing to invest their time and their money in expressing their interest. These are the people who do not simply live in the community. They live for the community, and only such really have a right to live in any community.

Selfishness is the tap-root of every social sin. For years our nation was infested with saloons simply because there were selfish men who thought more about the money they could make out of the nefarious business than they did about the lives they would damn. They had no idea of service.

Today, our communities are infested with bootleggers who defy the law of their country, ignore the Constitution, mock at patriotism, and blaspheme religion, simply because selfishness rules their lives. They are willing to damn any man's life, bring disgrace to any home, and make every community a cesspool of sin and shame just for the gain of a few dollars. Every place of vice in a community is there because selfish men want the revenue that such brings. Selfishness causes men to stoop to almost any depth for gain. But interest in others will raise men to almost any height of service. The men who have interest in others will not engage in a business that is detrimental to any life.

In many communities places of low amusement are tolerated that actually curse the community, and those who promote them grow fat in wealth at the expense of the morals of the youth. Theater managers who will show immoral and questionable pictures on their screens simply because such bring the largest crowds are not thinking of others, but only of self. In some communities pictures are shown that are absolutely abhorrent with vulgarity—making piety ridiculous, making light of the sanctity of the marriage vow, winking at law violation, ridiculing the eighteenth amendment and law enforcement, encouraging indecency, and cheapening virtue. Such places become nothing more than schools of crime for the youth, and the only excuse men in charge have for carrying on such a business is that it makes them money. But what about making better citizens? Every man is under obligation to society to help make men. It is not enough merely to make money. All honor to the men in the moving-picture industry who declare that if their playhouse cannot make a living by showing clean pictures they will close their doors. The man who justifies himself in showing immoral pictures because the public wants to see them should realize that as a public servant it is his business to help correct the abnormal desires of the public by educating them to appreciate pictures that are wholesome and helpful. He can do this by showing pictures that are elevating, and that put a premium on virtue, nobility of character, and clean living.

And thus in every line of business and in every trade and profession, the man who has the public good in mind and serves best the public need will profit most. The food producer and dispensers who are interested in bringing down the price of foods as a matter of service in the interest of better health, which naturally comes if food prices are such that no one needs to go undernourished, such men are putting service before self, and in the end will profit most. They serve society by helping all to have a sufficient supply of wholesome food, and thereby increase the efficiency of society's great army of toilers. The laboring man can render more efficient service if he is able to buy plenty of nourishing food. The men who are interested in keeping down production in any commodity, in order to keep a surplus off the markets and to keep prices up, are enemies to society. But men who put service before self are willing to do a larger volume of business for the same profit in the interest of serving humanity. They are determined to do unto others as they would have others do unto them.

A friend who, for years, was captain on a freight steamer, told me that at one time his fleet of ships brought a shipment of oranges from Jamaica to New York. When they arrived in New York harbor, the commission men ordered the oranges unloaded on the docks, notwithstanding the fact that the weather was threatened with frost. That night the thermometer dropped several degrees below freezing, and many of the oranges were damaged, though thousands of the boxes underneath were not. However, the next morning the commission agents had the city inspector pass upon the condition of the oranges, and he condemned the entire shipment and ordered them dumped into the sea. My friend said it was purely a frame-up by the commission men to keep the market from being oversupplied. He said that the commission men had deliberately ordered the oranges unloaded in the hope that they would freeze, so the shipment would be condemned, and that, though not one-third of the shipment was damaged, the entire shipload of oranges was condemned and ordered dumped into the harbor. If that shipment of oranges had been thrown upon the market, the price of oranges would have dropped from 30 cents a dozen to 15 cents a dozen. And simply because there would be as much profit in selling the supply on hand at 30 cents a dozen as there would be in selling the surplus, together with the supply on hand, at 15 cents a dozen, the above-mentioned recourse was used.

"Outrageous! inhuman! unsocial!" you say. Yes, there is no language that can express the contempt society should cherish for such men who think only of gain in money and not of service to mankind.

If those commission men had put service before self they would have been anxious to let the public have the benefit of cheap oranges, even if it did make more work for them to do twice the

(Continued on Page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The second annual session of the Daily Vacation Bible School in the Suffolk Christian Church continued for two weeks and closed on Friday night, July 9th, with the "commencement."

The total enrollment was 69, with 42 girls and 27 boys. The average attendance was over sixty. The results were so satisfactory in every way that plans have already been made for a larger school next year.

The faculty consisted of Pastor H. S. Hardcastle, Misses Gladys Yates, Margaret Crocker, Jamie Felton, Lydia Harrell, Evelyn Yates, Dennie Ramsey, Page Jones, Elizabeth Vincent, Violet Andrews, Mrs. H. P. Murphy, Mrs. H. S. Hardcastle, and Jefferson Hiltner. This faculty of thirteen were as united in their purpose and their work as the original thirteen States one hundred and fifty years ago; and it may be that the sesquicentennial of the daily vacation Bible school may show that the human race is not on the downward road.

The daily exercises consisted of marches, songs, prayers, story-telling, memory work in Bible and hymns, hand-work, and regular class-work. The faculty was competent, gave themselves without reserve to the work, learned while they were teaching, demonstrated the value of co-operation, and found in the children the natural craving for knowledge and spiritual realities. It was really a Bible school, and in this the young take more interest than in literary studies when they have the right kind of opportunity. The neglect of the Bible in the public school may have suggested the daily vacation Bible school. To leave the Bible out of early education in a Christian nation would mean ethical, social, and spiritual decay. It may be that Sunday school, daily vacation Bible school and the Church will conserve the moral interests of the nation and prevent national history from repeating itself in these United States.

Commencement night was well attended by parents and friends, and the exercises were repetitions of the daily exercises in the school. In that way all could see just what the school was and what it was doing. The very exercises of the daily school were repeated as an essential feature of the commencement, and, in that respect, was different, if not superior, to the commencement of literary institutions. At any rate, the people enjoyed the commencement, and the children and faculty did, too.

The hand-work was on exhibition, and was of great variety and well made, and parents were as proud of the display as the children. Gold stars were won by many for attendance, memory work and good behaviour. Pledges to the American and Christian flags were taken, and, in addition to the regular exercises, the Bible stories of the wise and foolish virgins and the good Samaritan were successfully dramatized by members of the school. Joe Bangley received a dollar prize. Miss Gladys Yates told a beautiful story, and the exercises closed with the usual benediction. An offering was taken, not from the audience, but the school, for the little children in Japan.

Pastor Hardcastle was just as proud of results, and thanked all his helpers and the children and the parents for their co-operation in the work.

W. W. Staley.

BETHLEHEM LETTER.

The fall semester will begin at Bethlehem College August 30, 1926. This institution is one of the American schools which believes in humanity, therefore it labors to open its doors to culture to every boy and girl within its jurisdiction. The creed of our fathers was liberty and equality for all. We believe that all men have a right to be of as much use as they can in the world, and to prove our faith in the perfectibility of all we are willing to share their investment in order to give them an education.

The demand of our time is a rational system of education, and this system of education will take account of changes in society and keep pace with their evolution. The true teacher today is essentially a man of the world. He looks about him to see the life for which he must train his pupils and thereby shape his program. Judging by the direction of the most vigorous creative activity of the present day, we may say that we live in the age of industry. As feudalism was the supreme ogering of the ninth and tenth centuries to history, so our industries will be our contribution to progress. Into them go the imagination, the inventive genius, the daring of the American people.

While pedagogues were arguing behind closed doors, the perennial question of the humanities versus the modernities, the facts of life, which have an inveterate habit of keeping in advance of thought, came knocking without and crying, "In God's name, open! Dispute no more whether air or water is most necessary to our children's life, but think you what meat you will set before them, for they are sore hungry and would eat." The facts of life and their good friend common sense demands a school for the plain man. Just such a school you will find at Bethlehem.

Too many are lured into the profession of teaching or some desirable occupation before taking any work in college much less to graduate simply because they can earn a little money "now." If our poorhouses are ever filled with men and women, they will be filled with those who have wasted human resources, by not fitting themselves for anything but a pauper's life by their ill-starred attempts at early self-support through lack of interest in due preparation for larger service.

Our youth not only lack knowledge of suitable vocations, but they need to be stimulated to think of their own qualification for the work of their generation. "Know thyself," said the old philoscpher, and surely, in the choice of a vocation, self-knowledge is the beginning of wisdom. Yet it would seem that self-knowledge is a lost art in this romantic age. People are interested more and more in outward, objective things, forgetting that things are important only for their value, and that value is an expression of personality.

An inspiring fact about charitable, neglected and corrective work is that it gives us better methods of handling normal individuals and opportunities, as is true with this hill section of the State of Alabama. These boys and girls have ambitions, ideals, and talents, just as the rest of the world. It is the task of the school to get hold of these, quicken and sustain them till they are lifted through education to a place of honor and service. Who knows what funds of usefulness are yearly squandered in people who come to nothing—good or bad—because their real abilities have never been given proper outlet in activity for lack of cultivation. And who can hesitate to prophesy that the national happiness and prosperity would be a hundred-fold augmented if every human being could find himself and do just that thing he came into the world to do.

S. L. Beougher.

Wadley, Ala.

AN APPRECIATION.

The resignation of our pastor, Rev. R. F. Brown, was offered on Sunday morning, June 27th, and he will close his mniistry here Sunday evening, July 25th. Rev. Brown has served this Church for the past three and one-half years as an efficient and faithful pastor, and under his able leadership the Church has gone forward.

As a citizen in the community his attitude and ideals have been of the highest type, always active in every movement for social and spiritual betterment; and to him the entire community will always be grateful for his optimistic and untiring efforts in establishing week day religious education in the public school here.

It is great pleasure to us to recommend him as a splendid citizen, a Christian worker and an able minister—one whose work is effectual and efficient in the service of our Lord and Master.

As he goes from us, we want to carry in our minds and hearts not only his timely spiritual council and the splendid examples he and his family have set before us, but also the beautiful words from his New Year prayer printed in the *Herald of Gospel Liberty* in January, 1925, as follows:

"Almighty God, with sacred memories and painful regrets we bid good-by to the past years. As we gaze into the future, may we have continued revelations of Thy will, an undimmed vision of Thy love, and a double portion of Thy wisdom. As we wend our way into the future, guide Thou our faltering feet over the valley of sorrow and solitude, through the burning deserts of trial and temptation, over the battlefields of struggle and hardship. Unite our hearts in a common feeling of the Fatherhood of God, a profound consciousness of the brotherhood of man, and establish our souls on the continent of human sympathy and unselfish service. And may we love and serve Thee with all our being until this life is supplanted with that new, higher, and better life, that fuller and sweeter joy made perfect in Thy holy presence."

Done by order of the official board of the Pleasant Hill Christian Church, Pleasant Hill, Ohio.

Harvey J. Cox, *Clerk.*

LYNCHBURG CHURCH.

The men of the United Christian Church, Lynchburg, Va., have done some work that should be a great blessing to the Sunday School. When the Church was erected, the basement was left unfinished and without a floor. Recently twenty-four of our men gathered at the Church in the evening after they had gotten home from their work, and working till about 2 o'clock in the morning for two nights, put down a concrete floor that would have cost at least $200 had we hired the labor. The total cost of material was less than seventy dollars.

Since then several of the classes have provided themselves with curtains for the class-rooms, and we expect that great good will come from this service which has been rendered so enthusiastically.

M. F. Allen, *Pastor.*

Rev. Wm. D. McKnight, missionary to Japan, who is on furlough, will give a daily lecture at the Elon Chautauqua.

Eight full international credit courses will be given at the Elon Chautauqua.

CONVENTION AT WAVERLY, VA.

Following is the program of the fifty-seventh annual session of Convention of Sunday Schools and Christian Endeavor Societies of the Eastern Virginia Conference, to be held at Waverly Christian Church, Tuesday and Wednesday, July 20 and 21, 1926, Rev. H. E. Truitt, pastor; Judge J. E. West, superintendent:

Tuesday Morning Session.

10:00 Call to Order—President E. E. Holland, Suffolk, Va.
10:05 Song Service—Rev. J. F. Morgan, Rosemont, Va.
10:15 Invocation.
10:20 Address of Welcome—Superintendent J. F. West, Waverly, Va.
10:30 Response to Welcome—Rev. O. D. Poythress, South Norfolk, Va.
10:40 Presentation of Program.
Appointment of Committees.
Treasurer's Report—Mr. J. W. Folk, Suffolk.
10:55 Miscellaneous Business.
11:10 Devotional Period.
Address—"A Mountain-Top Morning with Jesus," Dr. C. C. Ryan, Richmond, Va.
11:30 Conferences:
Main Auditorium—missions, "World Friendship, Inc.," Dr. J. O. Atkinson.
Room 1—Convention Secretaries, Rev. J. H. Lightbourne.
Room 3—Daily Vacation Bible Schools, Miss Pattie Coghill.
12:30 Adjournment.

Tuesday Afternoon Session.

2:00 Song Service—Rev. J. Frank Morgan.
2:10 Invocation.
2:15 Report Secretary of Literature and Address—"Young People and Religious Literature," Rev. J. T. Truitt, Berkley.
2:35 Report Secretary Cradle Roll—Mrs. E. L. Beale, Franklin, Va.
2:45 Address—"Using the Field Secretary," Miss Pattie Coghill, Henderson, N. C.
3:05 Report Secretary Home Department—Mrs. R. B. Word, Norfolk.
3:20 Devotion Period—Rev. H. B. Hall, Portsmouth, Va.
3:35 Address—"A Program of Evangelism for the Sunday School—Rev. F. C. Lester, Franklin.
Solo—Hazel Harris, "Win Them, One by One."
3:55 Reports:
Primary Secretary—Mrs. H. H. Drewry, Berkley, Va.
Junior Secretary—Mrs. C. C. Rawles, Suffolk.
Beginners Secretary—Miss Hontas Rawles. Holland, Va.
4:15 Address—"Teaching the History and Principles of the Christian Church in the Sunday School," Dr. W. W. Staley, Suffolk.
4:35 Our Orphanage—Represented by Superintendent Charles D. Johnston, Elon College, N. C.
5:00 Entertainment Committee.
Adjournment.

Tuesday Evening Session.

8:00 Song Service—Rev. J. F. Morgan.
Music—Waverly Male Quartette.
Devotions—Dr. C. C. Ryan.
Report Leadership Training Secretary—Rev. H. S. Hardcastle, Suffolk, Va.
Elon College Service—"Our College," Dr. W. T. Walters, Burlington, N. C.

Wednesday Morning Session.

10:00 Call to Order—Pres. E. E. Holland.
10:05 Song Service—Rev. J. F. Morgan.
10:15 Invocation.
10:20 Report Secretary Christian Endeavor—Mr. W. H. Baker, Newport News, Va.
10:30 Board of Christian Education—Represented by Dr. W. T. Walters, Burlington, N. C.
11:00 Devotion Period—"The Master's Offer," Dr. C. C. Ryan, Richmond, Va.
11:20 Report Secretary Young People—Miss Lillye Holland, Holland, Va.
11:30 Report Secretary Missions—Mrs. M. L. Bryant, Berkley, Va.
11:40 Conferences:
Main Auditorium—Missions, "The Kingdom Without Frontiers," Dr. J. O. Atkinson.
Room 2—Sunday School Superintendents, Rev. J. H. Lightbourne, Holland, Va.
Room 1—Sunday School Secretaries—Rev. B. J. Earp, Newport News, Va.
Room 3—Missions for Children—Mrs. W. V. Leathers, Holland.
12:30 Dinner.

Wednesday Afternoon Session.

2:00 Song Service—Rev. J. F. Morgan.
2:05 Invocation.
2:10 Reports:
Adult Secretary—Mrs. E. T. Holland, Holland.
Intermediate Secretary—Mrs. J. E. Harris, Suffolk, Va.
Senior Secretary—Rev. F. C. Lester, Franklin.
2:45 Address—"Our Summer School," Miss Pattie Coghill.
3:10 Committee Reports:
Nominations.
Place.
Finance.
3:30 Devotion Period—Rev. H. B. Hall, Portsmouth, Va.
3:45 Report Committee on Resolutions.
Final Business.
4:00 Adjournment.

Rev. J. T. Truitt will have a display of Sunday School, Christian Endeavor and educational books in Room 2. Orders will be received for books.

Mrs. W. V. Leathers will have a missionary display in Room 1.

Prof. P. J. Kernodle will receive subscriptions for "The Christian Sun."

For information about Elon College, see Dr. W. T. Walters.

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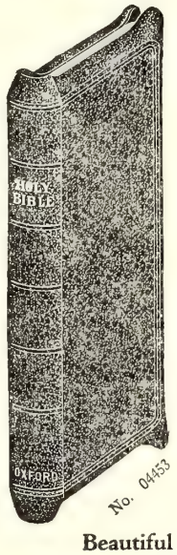

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silver and the gold to Phăr'-āoh

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

BY WARREN H. DENISON, *Secretary.*

Dignifying the Benevolences.

It should always be borne in mind that the benevolences of a Church occupy an equal standing with its current expenses. Benevolences are not merely one item in your budget as the telephone or janitor service. One is as vital as the other. They are as the two wings of a bird. Every individual for his own sake needs to subscribe and pay to each. The Church that lives for self will gradually decline. The Church that dignifies its benevolent budget will do better service with its local needs and equipment. A Church does not gain by making its benevolences as merely one item in a long list of other items.

Nor will it do at all to turn the matter of benevolences over to the various auxiliaries of the Church to give such amounts as they may happen to feel like giving. No Church would think of turning the support of its local budget needs over to the auxiliaries of the Church to give what they desire to give without plan or goal. The mission work, education, colleges and other departments of a great Church should be dignified with their proper position in the local Church budget. They should be planned for by the Church body and as deliberately as are local expenses. No, they are not inferior, nor are they side issues, but are to be placed on a par and level with the local part of the budget. There should be a steady aim to make the two sides of the budget equal. Every canvasser should know the needs of each item of the benevolences as he does of the current expense budget. Every member of the Church should be solicited personally for both benevolences and current expenses. Proper size subscriptions should be pressed for both. It does not do to give a quarter a week for benevolences and three dollars for local expenses. It is a sad day for a Church when, from any source, it gets an idea that its benevolences are secondary. The budget committee should see that there is a Christian ratio between the two parts of the budget. The benevolences must not be left to spasm, the left-overs of our purses, the indifference of canvassers, or attendance on services on a given Sunday. We dare not minimize Christ's other work, nor leave it to chance. It is an important matter to be on the finance committee of a Church. It takes a real Christian to be on the budget committee. Remember, to dignify your Church and honor Christ when you make your benevolent budget.

Forward Movement Obligations.

We have some great souls in the Christian Church. We have realized this very strongly in recent letters. Recently we have been making requests for all Forward Movement obligations to be paid in and settled by September 30th. That day closes the denominational Church year, and all books for the year and for this quadrennium will close that night. Some are paying in full. Others promise to do so before September 30th. Some will borrow funds so that their accounts may be properly closed. They regard their obligations most sacred. They appreciate extension of time. Their letters in nearly every case breathe a fine spirit. Some who at first did not understand the vital meaning of the Forward Movement now see something of its meaning. May God bless every one who has had a part in it and who is now contributing to its continuation work.

Another Superintendent Speaks.

Mr. W. R. Sailer, Milford, N. J., says: "For a long time I have felt impelled to not only tithe, but when the tithe did not seem sufficient I reached a little deeper that the work might be helped along. I feel a joy unspeakable in such service. I am unable to understand why any Church member should fail to support his or her Church, but spend their substance on that which brings no benefit. I refer not only to the Church in which one holds membership, but to our Church at large with its program."

ELON TO WELCOME CHAUTAUQUA.

Elon College is looking forward to welcoming the Chautauqua and Summer School of Methods, which opens here for a ten days' session on July 26th. Everything is in readiness for this school, which is an annual institution conducted by the Christian Church of the South, through its Board of Religious Education, of which Dr. W. T. Walters, Burlington, N. C., is the chairman.

The school will open July 26th and close August 4th. During this period intensive training will be given in Christian work. The program for this session is just off the press and is being distributed by Miss Pattie Coghill, Henderson, N. C., field worker for the Board of Religious Education. It includes eight international credit courses, as well as other courses that will appeal to young and old.

Last year more than 200 students registered for this Summer School of Methods, and it is expected that the registration this year will reach 300.

Some of the speakers on the program are: Rev. McKnight, returned missionary; Mrs. T. W. Bickett, on welfare work; D. W. Sims, State Sunday School Association, and other outstanding speakers. Some of the faculty members are Rev. F. C. Lester, Mr. and Mrs. H. S. Hardcastle, J. G. Truitt, F. F. Myrick, J. O. Atkinson, W. A. Harper, J. H. Lightbourne, and Miss Lucy Eldredge.

The opening session on Monday night will consist of a welcome service and introduction of faculty members. Two new features have been added to the program this year, which are a series of discussions by pastors and laymen and of local Church people on Church work, and a series of community song services led by Rev. J. F. Morgan. There will be a "Musical Night," led by Mrs. W. D. Parry, of Raleigh, and other special nights.

The general and field workers who will be present for this session are Dr. W. T. Walters, Burlington, N. C.; Miss Pattie Coghill, Henderson, N. C., and Miss Lucy Eldredge, Dayton, O.

C. M. CANNON.

THE BIGGEST AND BEST CHAUTAUQUA.

All arrangements are being completed for what we believe is going to be the biggest and what we are earnestly striving to make the best, Chautauqua yet held. The program will be mailed to hundreds of our people before this is in type.

Faculty, speakers, musicians and helpers have already been secured. The college is renovating the dormatories and hopes to have everything in readiness for the occasion.

Delegations from many new sections are planning to attend, and from all reports the number, which has increased as follows: first year, 43; second year, 120; third year, 178; fourth year, 237—will be swelled to near the 300 mark this year.

It is a wonderful opportunity, while better equipping yourself for service, to have the privilege of enjoying the fellowship of this body of Christian workers for ten days.

We want all to come who can, and we are especially anxious to have the pastors, Sunday School superintendents, Sunday School teachers, and the Christian Endeavor presidents with us.

Do not forget the date—July 26th to August 4th.

Notice the low cost: Registration fee, $1.00; board, $10.00—total, $11.00. Bring your towels, pillows, sheets and blankets.

Opens with welcome and introduction session 8 P. M. July 26th. Closes with commencement exercises 8 P. M. August 4th.

Join the movement inaugurated in many other Sunday Schools and bring an automobile load of your teachers and interested young people. For further information write the secretary, Miss Pattie Coghill, Henderson, N. C.

W. T. WALTERS,
President.

THE CHRISTIAN COLLEGE AND LIFE SERVICE.

The first Christian college, the one in which Jesus taught, had no series of buildings with individual seats for pupils in which to persue scientific and religious knowledge; it had no endowment that mounted to the millions—but this college took some fisher-folk, tax-collectors, sons of thunder, sinners, and, after three years of training, sent them into the world with a passion for service. If the buildings were scarce, the campus was large—it ranged from Bethany and Bethlehem in the south to Tyre and Sydon in the north, with most of its attractions centered around beautiful Galilee. If there were no chairs or desks for each pupil of the Master Teacher, there were rocks on the hillside and boats by the sea. The great things in this college were a Teacher who could teach and pupils who wished to learn. And these are the two essentials for any Christian college.

Jesus knew His pupils personally and sought to supply individual needs. "Zachaeus, I must abide at thine house." "Whom do ye say that I am?" "Simon, Simon, Satan hath desired thee, but I have prayed for thee." "Woman, hath no man condemned thee? . . . Neither do I condemn thee. Go, and sin no more." A Christian college is one in which personality is recognized and developed. Certain rules may be necessary, but personal initiative means more. Youth today is restive and critical under gauling authority. It desires liberty, freedom, room for initiative. These should be given, but guidance by understanding age is necessary lest liberty becomes license. The best characteristics in each individual should be educated (led out), while the baser and more reckless are curbed; but through it all the pupil must be free to choose. God lets us choose, and recognizes each individual as worth more than all the world of material things.

The supreme purpose of the Christian college is to fit its students for Christian life service. This means far more than teaching history, mathematics and the languages, and is much more difficult. The body, mind and spirit of each student must be prepared for service in the days that are to follow.

There are choice souls who enter college with a vision of the needs of men and with a burning desire to be of service. With them it is a delight for the college to work. They must be kept true to their purpose and fitted for its accomplishment. It too often happens that in the midst of so-called

scientific studies and extra-curriculum activities the visions of youth fade and the burning heart cools. This is tragedy, and such tragedy as the Christian College must never permit. The vision must be made brighter and the warm heart set aflame with desire to serve through the chosen profession.

But vision and zeal are not enough. There must be ability to accomplish. Training for service is part of the function of a college. It is unfair for any institution to squander four years of youth and leave the graduate unfitted for his life's work. The technical school is still a necessity for specialists, but for most college people the training will close when college is finished. They have a right to demand some special preparation for the work they must do, and Christian colleges seek to assist them in this.

Sad to say, the largest group of those who go to college have no intelligent conception of life with its responsibilities and have no definite purpose for living. Here is the hardest task of the Christian professor. This type of student is a drag on the institution, and may be on the world after school days are over. They nibble at a bit of pleasure here or chase a rainbow yonder, and often bleat at the rest because they do not follow, regardless of the precipice that lies ahead.

These wanderers must be brought out of the wilderness. The process is a difficult one, for they will often cry for the flesh-pots of intellectual bondage, and, while the Moses goes to the mountain for greater knowledge, these wayward ones will dance to the golden calf. But the college must stick to its task. This human drift wood must be rescued and sent forth on the high seas of life with chart and compas. Only the Christian college can or will do this. Others teach science and translate the languages, while the weightier matters of purpose and life are neglected.

Finally, the Christian college must permeate all of life with the Christ spirit. There is no aspect of human experience that should not be dominated by the Christian ideal and shot through with the Christ spirit. The boasted scientific spirit seeks for truth, and the Christian college leads directly to Him who is Truth. Youth yearns for life, and should learn to live with Him who is Life and who gives it abundantly. Humanity longs for love, and can never be satisfied until it finds fellowship with Him who is Love. At our best, we are but children groping our way in the dark, and we are lost indeed until we can clasp hands with Him who is the Way.

All of this, and more, the Christian college undertakes to do for those who come under its benign influence. It tries to impart the Christ spirit to all its students, and desires to send them forth as workmen who need never be ashamed. That is why the children of our Christian homes should be the students of our Christian colleges. Christian colleges are by far the best colleges in the world, and you should covet for your self and your children the best.

F. C. Lester,

Franklin, Va.

REPORT FOR SECOND QUARTER.

April 1 to June 30, 1926.

During the quarter of year ending June 30, 1926, the following amounts have been received for missions from schools named:

Eastern North Carolina Conference.

Auburn	$ 4.15	
Damascus	4.00	
Franklinton	4.50	
Fuller's Chapel	3.35	
Liberty (Vance)	15.27	
Mt. Auburn	12.20	
New Elam	1.96	
Pleasant Hill	1.56	
Raleigh, First	4.50	
Turner's Chapel	3.91	
Wake Chapel	15.00	
Wentworth	4.10	
		$ 74.50

Western North Carolina Conference.

Antioch (C)	$ 3.54	
Ether	11.07	
Mt. Pleasant	4.85	
New Providence	10.70	
Park's Cross Roads	2.50	
Pleasant Hill (A)	7.50	
Ramseur	11.71	
Zion	8.10	
Randleman	6.76	
Burlington	189.76	
		256.49

Virginia Valley Conference.

Antioch	$ 16.69	
Bethlehem	5.09	
Dry Run	7.26	
Leaksville (Va.)	6.04	
Linville	10.12	
Timber Ridge	4.66	
Winchester	12.97	
		62.83

North Carolina and Virginia Conference.

Apple's Chapel	$ 3.17	
Durham	30.92	
Elon College	10.00	
Citizen's Bible Class, Elon Col.	1.90	
First Church, Greensboro	65.39	
Palm Street, Greensboro	15.82	
Happy Home	.80	
Haw River	20.32	
Lebanon	1.10	
Liberty	4.36	
Mt. Bethel	2.48	
Mt. Zion	1.15	
New Lebanon	3.78	
Pleasant Grove (Va.)	4.29	
Salem Chapel	2.00	
Shallow Ford	2.78	
Union (Va.)	7.30	
United, Lynchburg, Va.	11.96	
Elon Philathea	1.00	
		190.62

Alabama Conference.

Rock Stand	$ 2.08	
Wadley	6.01	
		8.09

Georgia and Alabama Conference.

North Highlands	$ 6.09	
Rose Hill	3.90	
Richland	3.00	
		12.99

Eastern Virginia Conference.

Berea (Nans.)	$ 19.45	
Bethlehem (Suffolk)	4.09	
Dendron	16.29	
Franklin	16.00	
Elm Avenue	10.87	
First, Portsmouth	13.48	
First, Richmond	4.05	
First, Norfolk	19.78	
Holland	20.00	
Holy Neck	16.00	
Newport News	7.06	
New Lebanon	5.00	
Ocean View	6.20	
Oakland	10.00	
People's, Dover	24.55	
Rosemont	38.22	
South Norfolk	7.34	
Suffolk	41.69	
Waverly	18.91	
Wakefield	5.52	
Windsor	19.86	
		332.36
Total		$ 937.88

Thank you of the dear Christian Sunday Schools who at least once per month give to all the opportunity of contributing something toward giving the gospel to the millions who have never heard it and are perishing without it.

J. O. Atkinson,
Mission Secretary.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR JUNE.

First Church, Richmond, Va., $1.03; Zion, Moncure, N. C., $4.60; Mt. Bethel, Summerfield, N. C., $1.68; Wentworth, McCullers, N. C., $4.10; Wadley, Ala., $2.01; Ocean View, Va., $2.00; Citizens' Bible Class, Elon College, N. C., $1.90; Salem Chapel, Walnut Cove, N. C., $1.00; Suffolk, Va., $16.69; Berea (Nans.), Driver, Va., $6.00; Linville, Harrisonburg, Va., $5.31; Franklin, Va., $8.00; Raleigh, N. C., $2.00; First Church, Greensboro, N. C., $20.01; Leaksville (Va.), Luray, $2.40; Richland, Ga., $1.00; Ether, N. C., $3.53; Winchester, Va., $4.10; United Christian Church, Lynchburg, Va., $11.96; First Church, Norfolk, Va., $7.07; Elm Avenue, Portsmouth, Va., $10.87; Antioch, Harrisonburg, Va., $3.93; Providence Memorial, Graham, N. C., $2.62; Waverly, Va., $18.91; Wake Chapel, Fuquay Springs, N. C., $5.00; Randleman, N. C., $1.27; Bethlehem, Suffolk, Va., $2.78; Oakland, Chuckatuck, Va., $3.00; Liberty (Vance), Henderson, N. C., $5.20; Holland, Va., $10.00; North Highland, Columbus, Ga., $1.55; Rosemont, South Norfolk, Va., Durham, N. C., $7.93; Antioch (C), Goldston, N. C., ——; Dry Run, Seven Fountains, Va., $2.84; Palm Street, Greensboro, N. C., $6.67; Mt. Zion, Mebane, N. C., $1.15; Liberty, N. C., $1.13; Wadley, Ala., $1.32; First Church, Richmond, Va., $1.82; Mt. Pleasant, Overhills, N. C., $1.60; Haw River, N. C., $10.05; Union (Surry), Dendron, Va., $5.30; Mt. Auburn, Manson, N. C., $2.71; Rock Stand, Roanoke, Ala., $2.08; Burlington, N. C., $60.06—total Sunday School collection for June, $228.73.

While we are profoundly grateful to the schools named above for their liberal offering and to the other schools which contribute monthly to missions, it is noted, with regret, that there are quite a few schools in the Southern Christian Convention not yet sufficieqntly interested in enlarging the kingdom and building up schools and Churches elsewhere to make a monthly contribution. It is devoutly hoped that many of our schools not already doing so will vote for and send us one offering a month for this most worthy and needy work of the kingdom.

J. O. Atkinson,
Mission Secretary.

If the British chose a president in place of a king, the empire would not hold together long. One of the first results might be the loss of Canada. Canadians would say, "Since you have decided to have a republic on those little islands, we shall have one of our own here in North America."

"On the whole, I should say America stands first in the kind treatment of animals. Now, that is a fine feather in the American cap, for the treatment of animals is a sure gauge of national character."—*John Galsworthy.*

A smelt-like fish found in the Pacific northwest is so fat that when dried and threaded with a wick it is used as a candle.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

July 25, 1926.

The Passover.

Golden Text: "Our passover also hath been sacrificed, even Christ."—1 Cor. 5:7.

Lesson: Exodus 11:1-12:36.

Devotional Reading: Psa. 91:1-7.

Reference Material: Deut. 16:1-8; Luke 22:1-20; Heb. 11:28.

The hour had struck. God had been moving slowly, but He had been moving surely. He was now ready to deliver His people, and to begin that long process of development which was to produce a nation that should be a blessing to all the world, and to which the world should look for its highest moral and spiritual leadership. In fact, He had already begun that process for the bondage in Egypt had been one of those things which worketh a far more an exceeding weight of glory in the life of the Hebrews.

The exodus from Egypt had a dramatic setting. It came as a climax to the preceding events, for it required nothing less than the wholesale destruction of the first born of the Egyptians to break the stubbornness of the haughty Pharaoh, and to secure his permission to go on a three days' journey into the wilderness. It was a dire calamity, but the Almighty must strike down the enemies of His people if needs be to fulfill His purposes.

The event marked the institution of one of the most important feasts of the Jews, namely: the Passover. Every Jewish family or, in the case of small families, every two families, was to take a lamb without blemish, keep it up for four days, kill it and eat it as meat with unleavened bread and bitter herbs. They were to eat it with loins girded for immediate march. One of the most striking features of the event was the sprinkling of the blood of the lamb upon the lintel or doorposts of the Hebrew homes. This was both a sign for the death angel to pass over that home and also a token that Jehovah Himself would pass over the threshold into the fellowship of the family. It was an impressive ceremony and must have made a profound impression upon that great group of people who hitherto had been slaves in cruel bondage. It signified the entrance into a larger life for them and their posterity.

"And Jehovah spake unto Moses and Aaron in Egypt, and said, This month shall be unto you the beginning of months; it shall be the first of the year to you." The event had profound significance for them. It was so far-reaching in its consequences that it was to mark the beginning of a new calendar year, and as a matter of fact it has been the beginning of the religious year in Hebrew life ever since. It was the Fourth of July of the Hebrews; it marked the day when they began their national and religious independence. Inasmuch as we have just passed through a Fourth of July, it is interesting to compare the ways in which the days were celebrated or observed. We Americans, true to form, make a great display on the day. It is a day of sports and travel and display and patriotism. There is but little, if any, quiet, and all too often there is little about the day to remind us of our early idealism as a nation, and little if any religious significance to the day. It is not so with the Passover. In spite of the fact that the Jews have been destroyed as a nation, they still observe the Passover, and now, as then, it is a religious observance. The Passover feast is still kept, and the children are told again of the significant events which the day commemorates. There is something inspiring about the way these Jews have a passion for religion as they understand religion.

It is a good thing to have symbols or memorials to typify or suggest religious experiences or events. Memory is so untrustworthy in matters religious. We are so prone to forget blessings received from God, and to lose the significance of spiritual experiences which we have had. It is not only well worth while, it is necessary to enshrine such experiences in a permanent form. It was because of this fact that Jesus instituted the Lord's Supper, fulfilling in His characteristic way the law and the prophets and putting new meaning into old symbols and ceremonies. He would have us remember Him. He knows how prone we are to forget Him in the rush and bustle of life. He knows, too, how deadly to spiritual life it is to forget Him. The Lord's Supper is His approved method of keeping Him in remembrance, and as oft as we do this we ought to remember his broken body and His blood which was shed for us. The man who has become cold and indifferent is, above all others, the one who should partake of the Communion service. It is in that very act that he will be reminded of Jesus Christ. And the Christian will also find in this new passover richer fullness of life.

The Hebrews have gone out of Egypt. It will be interesting to follow their varying fortunes and to trace out the plans of God as he works out His purposes in their national life. If we do this we shall find that we will be lead eventually to Him who, as Paul said, is our Passover.

Teaching Points.

1. They who are on God's side will eventually triumph over their enemies.
2. God often uses bereavement as a point of contact with those whom He would reach.
3. Profound religious experiences are always worth marking in life.
4. To come to know God through Christ marks a new era in a man's life.
5. The Passover was an evidence of the Jews' faith in God.
6. Religious memorials have abiding value.
7. God enters into the homes of those who keep His commandments.
8. Children should be taught the significance of the great religious days of the Church.
9. National holidays ought to be national holydays.
10. The Lord delivers all those who put their trust in Him.
11. The man who neglects the Communion service does so at his peril.
12. Deliverance from evil is one of the central facts in religion.

CHRISTIAN ENDEAVOR.

By Rev. F. C. Lester.

July 25, 1926.

Topic: "Africa's Need for Christ."

Scripture: Acts 8:26-40.

Purpose: To learn the needs of Africa for Christ, and to create a desire to help meet those needs.

Hints to the Leader.—Africa is too big to pass over without preparation, so begin early and prepare a good program. It might be good to have the meeting in the open, like they do in Africa, and have some one draw a big map of Africa on the ground and make a talk on the geography of that great continent. "The Lure of Africa," by Patton, will give you an abundance of material to use.

Songs that are Suitable.—"Fairest Lord Jesus," "We've a Story to Tell to the Nations," "Jesus Shall Reign Where'er the Sun," "The Whole Wide World for Jesus," "Where Cross the Crowded Ways," "From Greenland's Icy Mountain," and "Jesus Calls Us, O'er the Tumult."

Query for Debate.—Resolved, That Christianity, as it is practiced in Europe and America, is bad for Africa.

Topics for Talks.—The geography of Africa; its natural resources; the languages of Africa; the African peoples; the early Christian Church in Africa; the battle line between Christianity and Mohammedanism; what civilization has meant to Africa; missionary heroes, such as David Livingstone, the Moffatts, Greenfel, Mary Slessor, etc.

Comments on the Scriptures.

v. 26.) Philip was a layman who heard God's voice and went, even though the way was desert. This is the kind of Christians we need in our societies, and the only kind that will ever win the world to Christ.

(v. 27.) The desert road often leads to the greatest opportunities.

(v. 28.) Right after worship in the Church, even on the way home, is a good time to read the Bible. Then it will bring a great message to the heart, and a visitor on the way may explain difficult passages.

(v. 31.) Africa is still saying through its small and great, "How can I understand, except some one guide me?" It may be God is calling you to guide some of the African people to Jesus.

(v. 33.) "Who shall declare his generation? for his life is taken from the earth." For nineteen centuries the Christ has waited for some one to tell the African people concerning itself, but as yet the Church of which you are a part has never said a word to them about it. Will it do so during your lifetime? You must help to answer that question.

(v. 35.) Philip "opened his mouth" and told this negro of Jesus. Do not stammer or mumble the words when you are explaining the Scriptures and the Christian life. It may be only one that will hear you, but that one is worth all the effort you can give. Christian Endeavorers should have a real message for those they meet concerning Christ.

(v. 37.) Baptism was based on belief in the early days, and our Church recognizes it thus today. The Ethiopian believes "with all his heart" that "Jesus Christ is the Son of God." Can you improve on that statement, or can you even say as much? It sent him on his way rejoicing.

(vs. 39, 40.) When a Christian work is done, the "Spirit of the Lord" is ready to take one elsewhere. Do not sit down as if all the work were finished. Leave the new convert to rejoice while you seek for other sinners to help.

Interesting Facts Concerning Africa.

Africa is next to the largest continent in the world, and is more than three times as large as the United States, including its possessions.

Johannesburg produces one-third of the gold supply of the world. Ninety per cent of our diamonds come from Kimberley and South Africa. The natural wealth of Africa is equal to that of any other two continents.

The people may be divided into five general classes, though there are many tribes. There are the Aboriginies of the Mediterranean states, known to the Romans as Lybians, and today call-

(Continued on page 11.)

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

LITTLE SAMUEL.

There was a very good woman named Hannah, and she grieved because she had no children. Whenever she came with her husband to God's holy place she used to kneel and pray with all her heart that He would let her have a son, and she promised that if she had one she would lend him to the Lord all the days of his life.

At last God granted her prayer and gave her a son, and she named him Samuel. She was very glad when he was born, and she thanked and sang a song of praise to God for her son. But she had promised to lend him to the Lord all of his life; and she kept her promise. As soon as little Samuel was old enough to be without her she took him to the holy place, that was instead of a Church, and gave him to wait upon the Lord. He lived with the high priest, whose name was Eli, and was taught by him.

Eli was a very old man, and his sons used to behave very badly; but Samuel was always good and obedient to him and used to wait upon him and help him when he served God in the holy place. Samuel wore a little white linen dress like the priest's; and when his mother came to see him she would bring him a little coat. She had five more children afterwards—three sons and two daughters. I am sure you like to think of the little child in his white dress ministering before God in His holy place. But only think! you can be like Samuel, though you live at home. You go to Church and can serve God there if you kneel and stand and sit quietly at the proper times, and try to do good to others. And if you are obedient, God will love you as He loved Samuel.

One night when every one was gone to bed, but the lamp in the holy place was not yet gone out, Samuel heard a voice calling to him: "Samuel!" He sprang up at once, for he thought that Eli had called him, and he ran to Eli and said, "Here am I, for thou didst call me." Eli answered, "I called not, my son; lie down again." And Samuel went back to his bed.

Then again came the voice calling to him: "Samuel!" and again he thought it was Eli's call. He was not lazy or fretful at being roused out of his sleep, but he ran at once to Eli and again said "Here am I, for thou didst call me." But Eli sent him back to his bed again. And there again he heard the call, "Samuel!"

Patiently, he once more rose and came to the old man, but this time Eli knew that it must have been no other than God's own voice speaking to the child. So he bade Samuel go back, and next time he heard the voice to say, "Speak, Lord, for Thy servant heareth."

And so Samuel did. Again his name was called and he made answer: "Speak, for Thy servant heareth." And God spoke to him in the still night and told him to give Eli a fresh warning of the sad things that were coming on him and his sons. Samuel was forced to tell Eli all in the morning, sad and mournful as it was. He was grieved to have such things to say, but he told the truth, and Eli was too good a man to be angry with him, and only said, "It is the Lord; let Him do what seemeth Him good."

And after that, God often made His will known to Samuel, and blessed him, and all Israel knew that Samuel was God's own prophet. Think of the great honor and blessing of having God so often speaking to him! But we have that blessing, too. God is nearer to a little Christian child than he was to Samuel, for the Holy Spirit speaks in a Christian child's heart and tells him to be good and dutiful, and to think of God, and pray with all his heart. And that is better than even being a prophet like Samuel. Only we must take great care to attend to that voice or it will leave us, and we shall get worse and worse like those bad sons of poor old Eli.

MARY NELL EAVES,
Henderson, N. C., R. R. 6; age 10 years.

A HANDSOME APOLOGY.

Ned and his grandmother are the best of friends but sometimes the little boy's tongue is too quick to please the old lady. Then Ned apologizes after a fashion of his own, which his grandmother approves.

"I got tired lugging that wheelbarrow for grandmother while she was changing her plants," Ned said to his mother, recounting the day's events at bedtime, "and I said, 'I wish there wasn't another speck of this hateful dirt in all the world!' But then, afterward, I 'pologized."

"I'm glad of that," said his mother; "did you tell her you were sorry."

"No, that is not the kind grandmother likes best," said Ned. "I got another wheelbarrow and just said: 'Don't you want some more of this nice dirt, grandmother?' And then we were all right again."—*Exchange.*

Dr. W. D. Simms, executive secretary of the North Carolina Sunday School Association, and Mrs. T. W. Bickett, wife of the late Governor Bickett, will be among the speakers on the evening program of the Elon College Chautauqua.

CHRISTIAN ENDEAVOR.

(Continued from page 10.)

ed Bergers. A second group are the Arabs and other people from western Asia, who think that at least religiously the continent belongs to them. The negroes proper constitute a third group and are found principally in the Sudan and the coast of Guinea. The Bantus are scattered over a large portion of the continent. The fifth class is composed of the pigmies of the Congo and the Hottentots and Bushmen of the Cape. The latter are the most primitive peoples of earth.

There are 523 distinct languages, with 320 dialects, making a total of 843 varieties of speech. Many of these are not written and have not even an alphabet. The Bible has been translated and printed in 100 different dialects.

The population has never been counted, but there are probably about 130 million people. Eighty million are pagan, forty million Mohammedan, and ten million Christian. Three million are Protestant and the other seven million are Copts, Abyssinian and Roman Catholic.

In New Testament times, Christianity spread to North Africa, and for five hundred years its influence was powerful. Alexandria, Carthage, and Hippo were important Christian cities. In 411 A. D. more than 500 bishops met in conference at Carthage.

Out of this Church in North Africa came great leaders like Tertullian, Cyprian, and Augustine, to whom the Roman world went to school.

In 640 A. D. a band of 4,000 Mohammedan Arabs overran this territory. The Christian Church faded away like snow before the sun. Only a small remnant remains. There are some 700,000 Copts today, and lost among the mountains of the east are a number of Abyssinian Christians. Both groups have lost the vital Christian life.

For twelve centuries the Mohammedans have dominated North Africa. "Poligamy, easy divorce, concubinage, the seclusion of women, the appeal of the sensual, slavery, intollerance, cruelty," these are some of the things that came with the Arabs, and they have borne their deadly fruit. North Africa has been called "a blighted land, a millstone upon the neck of civilization."

South Africa is largely Christian. Modern civilization has come and has brought with it such evils as gambling, drunkenness, robbery, murder, and diseases of many kinds. The Church is coming to the rescue. Christianity comes from the south, and Mohammedanism is on the march from the north. Central Africa is the battleground between these two forces.

Six Reasons for Taking Christ to Africa.

1. The Coptic and Abyssinian Churches are among the oldest Christian Churches in the world. They need new life.

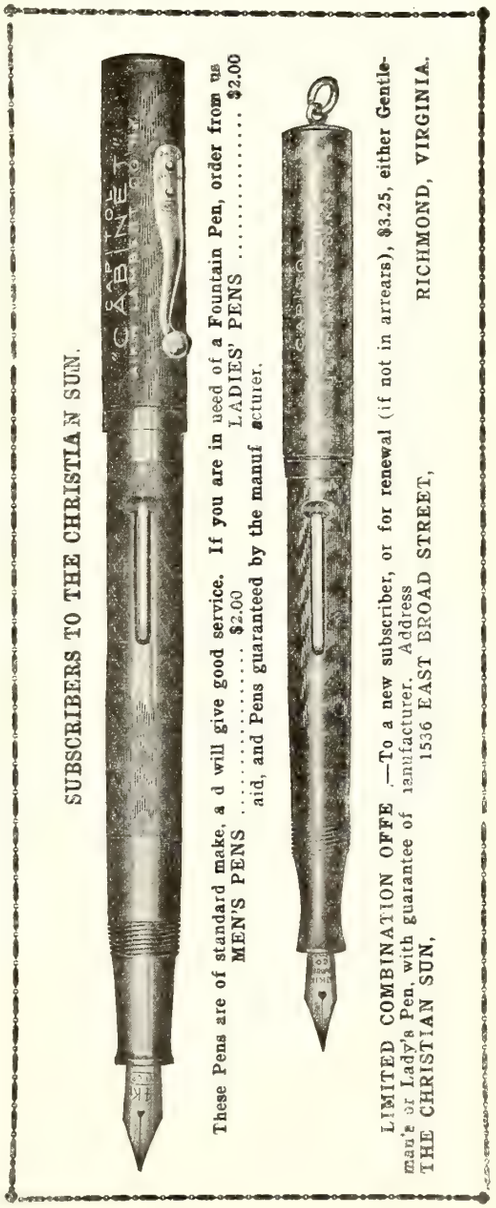
2. The stronghold of Mohammedanism is in North Africa, and it is seeking to conquer the continent. Christianity should stop this progress by giving the natives something better.

3. Millions of human beings live in dense ignorance, deadening superstition, and gross immorality. They need help.

4. Commercialism is exploiting the natives. To the vices of heathenism are being added the crimes of civilization.

5. Christ is the only Saviour. Africa needs Him.

6. The African eagerly accepts Christianity. Wonderful transformations are taking place where the gospel has gone.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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

MONDAY.

UNDERSTANDING TO THE RIGHTEOUS ONLY.

"Unto the upright there ariseth light in darkness."—Psa. 112:4.

The Holy Scriptures have been established as a protest against godlessness, and for nineteen hundred years has stood firm as the power of God amidst mankind and has prevailed and endured in spite of all attacks, sects and divisions. We believe that no power in the world will ever succeed in destroying it, for it is as firm as God Himself, and He intends it to be the salvation of mankind.

He who is open to and fathoms its secrets honestly and truly and with consecration, it matters not how illiterate, will understand. Scales fall from his eyes, light floods his soul, and he comes to know God. But he who does not know God as a personal experience and does not recognize the Church and the truth of it, the Holy Scriptures remain to him a sealed book, and he has nothing else to do but criticise and doubt.

It is only to those who believe in Christ that the Holy Ghost gives understanding (Matt. 13:11). Unbelief may proclaim as loud as it will that it has discovered the key to a correct understanding of the Bible, but it is mistaken, as certainly as God is everlasting truth.

Prayer.—Dear Heavenly Father, we bless Thee that we have not been cut off in our neglect and our unbelief. Increase our faith daily in Thy Word and cause us to delight in Thy commandments. To forgive us of our sins and fix our hearts on Thee, that we may fear no evil thing. We pray for the world, that the wicked may be brought to repentence and their wickedness may melt away and perish. This we ask for Jesus' Sake. *Amen.*

TUESDAY.

CONSTANCY.

"Be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."—1 Cor. 15:58.

Steadfastness is that upon which one can depend under any or all circumstances; it is a firm and fixed purpose which nothing can turn; it is firmness and stability.

I admire the constancy of the Jews while in captivity. "How shall we sing the Lord's song in a strange land? If I forget Thee, if I remember Thee not, let my tongue cleave to the roof of my mouth," saith the writer.

We all look for the fixed stars of the heavens. By them we find our way through any darkness to our destination. By them the mariner finds his course at sea. There are lots of shooting stars, but they mean nothing to us. The fixed stars we look for. How many of us are fixed stars in our loyalty to one another, in our loyalty to the Church, and to God? "Covet earnestly the best gifts: and yet show I unto you a more excellent way." "Then shalt thou lift up thy face without spot . . . and shalt not fear."—Job 11:15.

Prayer.—Father of our souls, make our love and peace and righteousness to shine forth as the morning. Anchor our souls to the hope of heaven, that no storm or wind may blow us away from Thee. In Christ's name we ask it. *Amen.*

WEDNESDAY.

SINCERITY.

"Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."—Psa. 139:23-24.

The word "sincerity" is interpreted to mean "without blemish." It denotes truth and uprightness and agreement of heart and tongue; freedom from hypocrisy, disguises, deceit, or false pretenses. It evidences honesty and commands the respect of others. It brings the rich reward of a satisfied conscience, and it should characterize our love and dealings with one another.

Let us make a self-examination. Am I willing to be searched? Am I willing for my every thought to be made known? Do I desire that I shall be told of anything that seems to be wrong about me that I may set it right and thereby get a little closer to eternal life? It appears that this is the way the psalmist unbeasted himself before the Lord.

Jesus said of Nathaniel: "Here is a genuine Israelite" (Jno. 1:37), and Paul enjoined the Christians to let no hypocrisy slip into their life, but live with the unleaven bread of innocence and integrity (1 Cor. 5:8).

Prayer.—Our Father, if there be any wicked thing about us bring us unto mourning about it until we shall be clean, and make us new each day for our fellow-men and God. In Christ's name we ask it. *Amen.*

THURSDAY.

TRIBULATION'S REWARD.

"And there came unto me one of the seven angels . . . saying, Come hither, I will show you the bride, the Lamb's wife."—Rev. 21:6-10.

These words were spoken at a time when the people suffered plagues of fire, hail, earthquakes, pestilence, poverty, privation, etc. How beautiful and delightful it must have been to John to have one of the angels that held the vials of the plagues come to him and offer, out of them, to show him the bride, the Lamb's wife. Tribulation is transferred into visions of delight and the burden is made easy and the hardships forgotten.

How true to life! The fire that burned the home and swept everything away revealed a whole community of loving friends who were not known before. Sickness that laid us on our backs revealed the star of God's love and the strength of His everlasting arms. The death angel that took away the dearest one on earth has unvailed glorious visions of heavenly relations and brought us close to Him.

Prayer.—O God, make us overcomers of trials and temptations, that we may inherit the verities of eternal life. Show us the greatness of God and of the world that can suffer and die, if need be, and out of it all find the compassionate Son of God, our Saviour, our heaven at last. *Amen.*

FRIDAY.

THE PURE HEART'S GREAT REWARD.

"Blessed are the pure in heart, for they shall see God."—Matt. 5:1-14.

The Beatitudes have been called gateways into a blessed life. One Christian finds a blessing through one, another through another; but the sixth is all-inclusive, its meaning going far beyond the limited one often given it. The pure life is the one which in the object of its devotion, direction, progress, is free from things which would come between, weaken, defile it.

"My heart is fixed!" exclaimed the psalmist. "For me to live is Christ," wrote St. Paul. "Follow me," "Abide in me," said Christ. Such is the pure life. Its direction is Christward.

Now, the promise is that such shall "see God." May not this mean that when any one gives himself to Christ, he knows God's forgiving grace, the love which led to the sacrifice on the cross for him? "Behold the Lamb of God, who taketh away the sin of the world!" Each day brings to the penitent this vision. Then the eyes are opened to see the divine One as Helper, as Guide, Strngth-giver, and as the tender Sympathizer and Sharer in one's joy.

They shall "see God" after this life, or as we read the Scripture, "face to face." Stephen, about to die, saw "the glory of God, and Jesus standing on the right hand of God." "We shall see Him even as He is, and every one that hath this hope set on Him, purifieth himself even as He is pure."

Here is the essential life, with issues eternal. What a joy to win others to make it their supreme choice!

Prayer.—Lord's Prayer, all the circle joining.

SATURDAY.

PERFECTION THROUGH PATIENCE.

"The trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James 1:1-6.

There never has been a day when the Church was not terribly damaged by the imperfections of Christians. Wars, inquisitions, diabolical cruelties, bad temper, deceit, lust, these things, say the scoffers, are as often as not to be found within the circle of your Christian civilization. Perfection in individual Christians, the perfect flower of the Christ-life, wrought out by infinite patience, alone will silence unbelief where argument must fail. "Be ye perfect," said Jesus, "as your Heavenly Father is perfect."

We easily see the place of patience in the perfection of every-day affairs. That pupil never knows perfection upon the piano without patient hours of practice. No singer wins favor without the long siege of patient voice discipline. The ability to "take pains" in patience alone leads to perfection.

Jesus wants in His Church men and women, architects of life, building perfect and entire characters by patient, spiritual work. "In patience, possess ye your souls," said Jesus. And James adds to it these wonderful words: Count it joy to face trial, for out of that experience will come the perfect work of patience—a soul whole, complete, entire, lacking nothing!

Prayer.—Our Father, save us from dropping down into the routine of old tasks without enthusiasm, and make clear to us the divine purpose of the common work of the human hand. Make us all new creatures in Christ Jesus. *Amen.*

SUNDAY.

NEIGHBOR TO EVERY MAN.

"Thou shalt love thy neighbor as thyself."—Mark 12:29-34.

A material body, however solid, has motion continually going on within it. A block of granite is simply a mass of motion, in which every atom is moving upon the next atom.

And therein we have a picturesque definition of society. You are in influential relations with your neighbor and you cannot help it. The law of social life is *noblesse oblige,* which is simply another form of the Golden Rule: "Do unto others as you would be done by." You are a child of God, and therefore a brother of all, since He "hath created all men of one blood for to dwell upon the face of the earth."

That makes you neighbor to every other man. And here is the rationale of Christ's word "Go!" I have a brother in the slums; I am his keeper. I have a brother on the western frontier; I am his keeper. I have a brother in mid-Africa; I am his keeper. Christ says, "Go, carry the gospel to him."

Christian Orphanage

Dear Friends:

We have had three of our boys with us this week visiting the home in which they spent their young and tender years.

Thomas Andrews, who is now a civil engineer, has spent the best part of last year in Mexico trying to teach the people there how to get in the class with North Carolina in building good roads. Thomas has been with the State Highway Commission for several years and has made road building a study. Thomas is a fine old boy, and says that if he ever makes a million dollars the Christian Orphanage shall have half of it.

Alton Cooper is now working for the Seaboard Railway Company, and is expecting one of these days to pull the lever that turns on the steam to give life and energy to the big Mogul engines that pull the heavy trains. Alton has been working for this company for several years, and says there are a few older men between him and his goal, but he will land sooner or later. Alton always comes to see us during his vacation.

Frank Collier, another of our boys, is with us this week. Frank is a plumber, and works for the Burlington Hardware Company. He was our barber the last year he was here, and learned to cut hair well. This week his old customers are calling on him and having him to give them another hair cut.

We are always glad to have our boys and girls come to see us.

We still lack the kitchen range at a cost of $160.00, and one room at a cost of $115.00, having our new building furnished. Who will furnish this for us? Write us quick before some one else gets ahead of you. Our good friends, Mr. and Mrs. Massey, of Durham, N. C., mailed us a check this week for $200.00 to put the furniture in the dining-room. In writing me, he used these beautiful sentences which I take the liberty to quote. "We think caring for the fatherless and motherless children is a privilege that every one should feel proud of. It appeals to us as much, if not more, than any enterprise of our Church. May the Lord's blessings rest upon you and yours."

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 15, 1926.

Sunday School Monthly Offerings.

Brought forward		$13,936.06
N. C. & Va. Conference:		
Howard's Chapel, N. C.	$ 1.25	
Elon College Church	10.00	
Pleasant Ridge	2.10	
Greensboro, First S. S.	14.66	
Liberty	.71	
		28.72
Eastern Virginia Conference:		
Holy Neck	$24.00	
Dendron	16.34	
Elm Avenue	3.85	
Rosemont Christian Church	10.38	
		54.57
Valley Virginia Conference:		
Dry Run	$ 5.35	
Leaksville	2.20	
		7.55
Eastern N. C. Conference:		
Turner's Chapel	$ 1.28	
Pleasant Hill (J)	1.25	
		2.53
Western N. C. Conference:		
Ramseur	$ 7.32	
Pleasant Hill	4.35	
Grace's Chapel	3.00	
Union Grove	3.00	
		17.67
Georgia and Alabama Conference:		
Rose Hill		2.81
Alabama Conference:		
New Hope		.95

New Building Fund.

Thos. H. Andrews	$ 25.00	
Mrs. W. H. Holt, Graham, N. C.	5.00	
Providence Mem'l C. E., Graham	5.00	
Mrs. J. B. Montgomery's Class	5.00	
J. H. Massey, dining room	200.00	
		240.00
Grand total		$14,290.86

SERVICE BEFORE SELF.

(Continued from Page 5.)

volume of business to make the same amount of money. Think of the poor people that had to go without oranges because to them the price was prohibitive. What a service it would have been for the health of the poor to have made it possible for them to procure the fresh oranges at a low price! But the commission men were not thinking of the poor people who needed fruit—they were only thinking of themselves.

Commercial combinations that deliberately buy up the fruit crops of any section of the country merely to keep the same from being put on the market; men who buy up any necessity of life and withhold the same from the market simply to keep up the price are unsocial, inhuman, un-Christian and pernicious, and stand condemned at the bar of business ethics. They are worse than gangs of highway robbers and manifest even less honor.

The slogan "service before self" challenges men in every walk of life to practice the Golden Rule, declaring that there is more satisfaction in serving than in being served. R. C. H.

ELON CHAUTAUQUA.

It has been my privilege and pleasure to attend two sessions of the Chautauqua held at Elon College—the sessions of 1923 and 1925. I thoroughly enjoyed both sessions, and am looking forward to attending the 1926 session.

I think the Chautauqua is fine and is something that our Southern Christian Convention needs. I wish more of our people would attend, and especially the young people, for the Chautauqua gives one training in spiritual education, social and recreational work. And that is what our young people need if they expect to make their lives count for the most and to be of the greatest service. So let every Church, Sunday School, Christian Endeavor Society, and missionary society have at least one representative each at the Chautauqua this year. All will be greatly benefited by attending the Chautauqua, the older people as well as the young people.

I hope that every person who can possibly do so will attend the Chautauqua this year and help to make it the best that we have ever had.

MARGARET ALSTON.

Henderson, N. C.

One of the few snow reefs to be found in all the Rocky mountain range is on "Snow Reef Top" in Glacier National Park. This snow reef is there the year round and is much raved over by landscape painters and camera artists. In some parts of this reef, which forms a crescent near the mountain peak, the snow is drifted 100 feet high.

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Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

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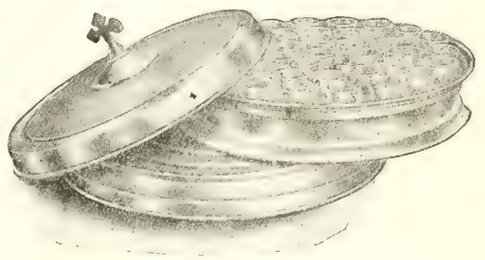
Aluminum is light in weight, durable, and does not tarnish.

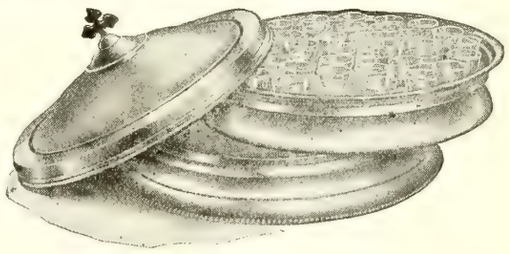


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlockink, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

SILVER-PLATE.

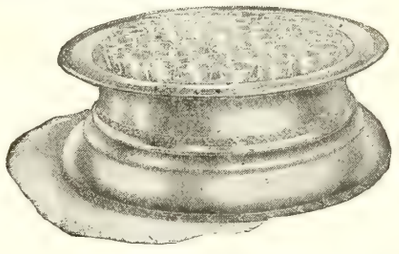
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

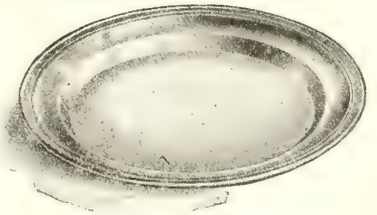
Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plate; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00



Bread Plate No. 3—Narrow rim	9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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MEN AND MILLIONS COLLECTIONS FOR JUNE.

The report of collections on Men and Millions for the month of June, 1926, is as follows:

Providence Mem'l Church, Graham, N. C..	$ 5.00
Haw River, N. C.	33.00
Big Oak, N. C.	43.00
Burlington, N. C.	101.20
Ingram, Va.	5.00
Suffolk, Va.	4.50
Ramseur, N. C.	76.85
Dendron, Va.	20.00
Mt. Olivet, Val. Va.	12.90
Bethlehem, N. C.	25.00
Greensboro, First Church	18.00
Winchester, Val. Va.	30.00
Concord, Val. Va.	15.00
Zion, N. C.	36.00
Leaksville, N. C.	10.00
Six Forks	20.00
Elon College, N. C.	5.00
Union, Va.	1.00
Linville, Va.	12.00
Wakefield, Va.	153.75
Parks Cross Roads, N. C.	35.60
New Elam, N. C.	3.00
Popes Chapel, N. C.	1.50
Mayland, Val. Va.	3.00
Oak Grove, Va.	1.00
Shallow Well, N. C.	15.00
Happy Home, N. C.	11.00
Johnson's Grove, Va.	11.00
Wood's Chapel, Val. Va.	5.00
New Hope, Ala.	6.00
W. M. Jenkins, Springfield, Ohio	19.20
Total	$ 742.50

Total amount collected on Men and Millions Forward Movement up to July 1, 1926, $150,-663.42.

CHAS. D. JOHNSTON,
Executive Secretary.

COLLECTIONS FOR EMERGENCY FUND.
JUNE, 1926.

Dendron, Va. (additional)	$ 5.00
Centerville, Disputanta, Va.	10.40
Chapel Hill, N. C.	26.75
Portsmouth, Va.	50.00
New Hope S. S., Harrisonburg, Va.	11.00
New Elam, Fuquay Springs, N. C.	50.70
Cary Christian Church, Cary, N. C.	18.08
Brown's Chapel, Biscoe, N. C. (add'l)	1.00
Rock Spring, Wadley, Ala.	4.70
Springhill, Wakefield, Va.	2.17
Mrs. E. R. Cox, Greensboro, N. C.	10.50
J. T. Rawles & Son, Holland, Va.	30.00
New Center, Ether, N. C. (add'l)	1.10
Liberty Church, N. C. (add'l)	5.00
Cash on notes	125.00
Total June collections	$ 351.40
Amount previously acknowledged	11,465.08
Grand total to June 30th	$11,691.48

June 30, 1926.

Total Emergency Fund	$ 351.40
Total Reg. S. S.	228.73
Total special from S. S.	60.06
Total individual pledges	95.00
Total collections—June	$ 735.19
Amt. sent R. W. Malone, Treasurer	735.19

J. O. ATKINSON,
Mission Secretary.

SEPARATION OF CHURCHES.

Apart from the theological discussions, such as those arising from the addition of the words, "and the Son," in the creed, the separation of the Latin and Greek Churches may be traced to the founding of Constantinople and the political division of the Roman empire. Ignatius, patriarch of Constantinople, had been deposed, and was succeeded by Photius, who summoned a Council of the East in 867, and passed a sentence of excommunication on the bishop of Rome. The Churches became reunited toward the end of the ninth century and remained so until the middle of the eleventh century, when, in 1054, Michael Cerularius, patriarch of the East, renewed the condemnation of the Latin Church, and was in turn excommunicated by Pope Leo IX. Efforts toward reunion were made from time to time, and at Ferrara (1439) the Greek prelates signed a decree of union, but were forced by the people and clergy to repudiate it. Since then the two communions have remained separate.

The southern home *and the* Southern Railway

IT is for the creation and preservation of the home that the world's work goes on. And when it is well done and prosperous times come, it is the home that benefits most. Besides being the foundation of the State, the home is the ALL of our civilization.

In the last three years more than $700,000,000 has been spent in the construction of new homes in the states of the South served by the Southern.

A myriad of life's necessities—food, clothing and household goods—passes over the rails of the Southern Railway System and into homes every day. And every day thousands of freight cars loaded with products from the South are carried along the rails of the Southern, bound for distant markets. Thus the South grows and develops.

Carrying the world's goods to the South, and the South's goods to the world, day in and day out, is the service of the Southern Railway System to the Southern home. This regular, dependable and economical transportation is the aim and the test of good railroad service.

SOUTHERN RAILWAY SYSTEM

THE SOUTHERN SR SERVES THE SOUTH

The Southern serves the South

ELON

COLLEGE

Library Building
Auditorium

ELON COLLEGE
Alamance Hall—Administration Building

Religious Activities
Science Hall

OUR GOD.

Remember the greatness of God, and be awed; the graciousness of God, and be revived; the sovereignty of God, and be humbled before Him because of your sin; the sympathy of God, and be drawn back to Him in loving self-surrender, the majesty of God, and know the height from which thou art fallen; the mercy of God, and be lifted back again to His own level of purpose and grace; the riches of God's sovereign love, and this unsatisfying, God-dishonoring life should be ended, and a new life, revived life, renewed strength should begin to manifest itself in all our activities.—J. S. Holden.

SUDDEN PRAYER.

I have a thousand times tested the efficacy of sudden prayer in moments of difficulty, when confronted with a little temptation, when overwhelmed with irritation, before an anxious interview, before writing a difficult passage. How often has the temptation floated away, the irritation mastered itself, the right word been said, the right sentence written! To do all we are capable of, and then to commit the matter to the hand of the Father—that is the best that we can do.—Arthur C. Benson.

OUR PLAN OR HIS.

We plan and plan, then pray
That God may bless our plan—
So runs our dark and doubtful way
That scarce shall lead unto the day;
So runs the life of man!
But hearken! God saith "Pray,"
And He will show His plan,
And lead us in His shining way
That leadeth on to perfect day
Each God-surrendered man!

—Selected.

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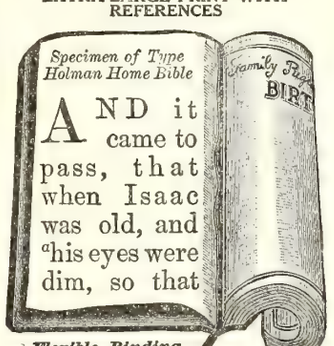
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2 He maketh me to lie green pastures: he leadeth the still waters.

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BARRETT.

Stephen G. Barrett, aged 74 years, departed this life April 16, 1926, at the home of his daughter, Mrs. Rhodes, Windsor, Va. He had lived in Windsor for a number of years, where he was engaged in the mercantile business. He leaves a widow, Mrs. Mittie A. Barrett; two sons, K. E. Barrett, of Windsor, Va., and W. T. Barrett, of Suffolk, Va.; two daughters, Mrs. J. W. Jenkins and Mrs. Eva Rhodes, of Windsor, Va.; two sisters, Mrs. Annie Hines, of Wakefield, Va., and Mrs. Eugenia Richardson, of Richmond, Va.; five half-sisters and four half-brothers, of Sussex and Surry Counties; ten grandchildren, and four great-grandchildren.

The funeral service was conducted in the home of his daughter, Mrs. Eva Rhodes, the pastor being assisted by Rev. J. Sydney Cobb, of the Baptist Church, and Rev. J. L. Ledford, of the Methodist Church. The burial was in the cemetery of Antioch Christian Church, where he had long held his membership.

W. D. HARWARD.

HOLLAND.

Letha May Holland, daughter of Mr. and Mrs. James Holland, Windsor, Va., died early Thursday morning, July 8th, after an illness of four hours, aged two years, seven months and nineteen days. This going so suddenly of the first-born, so bright and interesting, brought deep sorrow to the hearts of the parents. But they find comfort and hope in the words of Jesus that of such is the kingdom of heaven, and in the words of another bereaved parent, "He never more can come to me, but I can go to him." The Lord's blessings be upon them.

W. D. HARWARD.

"THE SHINE."

A missionary tells the story of a Hindu trader in a market in India, asking a native Christian: "Perma, what medicine do you put on your face to make it shine so?"

He replied: "I don't put anything on."

"Oh, yes, you do," exclaimed the trader. "All you Christians do. I have seen it in Agra, and I've seen it in Bombay and all other cities where you Christians come to the market."

Then Perma's face shone all the more, and he said: "It is not medicine that we put on, but love and peace and trust that we have within, if we are Christians, that makes our faces shine. Our sacred Book says that a "merry heart doeth good like a medicine,' and Christians have happy hearts."—Classmate.

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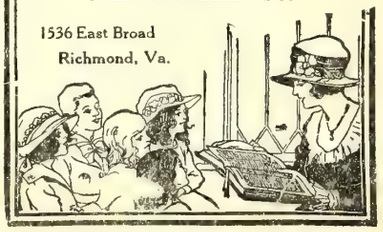

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5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, JULY 22, 1926. NUMBER 29.

THE SUN'S OBSERVATORY

Mrs N T Farmer

By Rev. S. M. Lynam.

Chosen Professor at Drew.—

Rev. John Newton Davies has been elected to the professorship of New Testament Exegesis at Drew Theological Seminary. Prof. Davies has for some years been a visiting professor at Drew, coming there from Liverpool, England, where he was in the Wesleyan ministry. He succeeds Dr. Henry A. Butts, for thirty-two years president of the institution.

New Head for Seminary.—

Dr. John A. Moorehead, secretary of the National Lutheran Council and president of the executive committee of the World Lutheran Convention, has been elected president of Mount Airy Lutheran Seminary of Philadelphia. He succeeds Henry E. Jacobs. Dr. Jacobs is in his eightieth year, and has been for forty-three years president of the institution. Dr. Jacobs plans to retain his chair of systematic theology.

Chewing it Up!—

The gum chewers of America are sticking to it and gaining recruits. The Department of Commerce took a census of forty-one gum-producing concerns recently and found that their products amounted to $47,838,000, $47,124,000 worth of which was chewing gum. The remainder was made up by breathlets, candy, and vending machines. These figures showed an increase of 17 per cent over 1923.

An Unusual Decision.—

Rev. Tertius Van Dyke, son of Dr. Henry Van Dyke, has caused something of a stir in the Metropolitan ministerial circles by his having recently resigned the pastorate of the Park Avenue Presbyterian Church, New York, to accept the pastorate of the Congregational Church at Washington, Conn. He did this, he says, because he believes that constructive pastoral work can best be carried on in a parish like that comparatively a rural work.

The Price of Carelessness.—

According to a report issued by Wilfred Kurth, president of the Board of Fire Underwriters, more than 570 million dollars worth of property was destroyed by fire in 1925. Mr. Kurth pointed out that this loss by fire set a new high record for the United States. He told the public that the total was 21 million dollars more than for 1924 and 35 million dollars more than for 1923. Five hundren and seventy million dollars is a large sum to pay for carelessness, no matter if this is the wealthiest nation in the world. We cannot long remain so if we continue to burn it up at the rate of five dollars per year for every man, woman and child in the country. These figures do not include the enormous loss of life which fire caused.

Four Causes of Church Weakness.—

Rev. A. E. Craig, of Evansville, Ind., has been preaching on the weakness of the Church. He lays down four causes as productive of Church weakness. These are spiritual illiteracy, intellectual confusion, worldly conformity, and moral complacency. The sermon is said to have been suggested by the simultaneous resignation of two of the leading pastors on the grounds of dissatisfaction with the work which their Churches are doing. The four causes named by Mr. Craig are provocative of thought, and the Church must acknowledge their potency and set itself to the devising of plans whereby to eliminate them as much as possible.

The League's First Break.—

Brazil has finally decided to resign her seat in the Council of the League of Nations and to withdraw from it. The trouble arises from the admission of Germany to the League and the prospective giving to Germany a permanent seat in the council, which Brazil thinks should belong to her or to Spain. If Brazil withdraws, as it now intends to do, it will be the first break in the League, and probably the beginning of the end. Germany will probably receive a permanent seat in the Council, since several of the leading European countries favor it. Of course, under the League pact, Brazil cannot withdraw from the League until two years following her resignation has elapsed. The prospect for the League at present is a gloomy one.

Meyer London Dies.—

When Meyer London died in New York recently, the love for him of New York's East Side was manifested by the following of the hearse by fifty thousand men and women, while several times that number crowded the streets to do him honor. Meyer London was of Jewish extraction, an agnostic in belief, a Socialist in politics, a peace advocate, but a patriot in war. He is probably best known because of his service as New York's Socialist congressman. He worked tirelessly for the uplift and betterment of the working people, and won the hearts of hundreds of thousands. He was not re-elected to Congress because of the split in his party caused by war opposition or war loyalty. At his funeral the tributes of men differing in opinion so much as Victor Berger, of Milwaukee, and Morris Hillquit testified to the broadness of his love and loyalties. One speaker said of him: "By temperament, Meyer London was not a good fighter nor a good hater; every blow he struck at his enemies hurt him, but in a world of injustice he was forced to fight, never for himself, but for justice for the masses." What finer tribute could there have been paid him? Men evidently loved him for what he did, not for what he did or did not believe.

Pennsylvania Politics.—

Three men were in the senatorial race in Pennsylvania recently. Governor Pinchot, the present Senator Pepper, and William S. Vare, the boss of Philadelphia politics, as many believe, made desperate efforts to make the Senate chamber in the primary of the State. Mr. Vare won overwhelming on an out-and-out wet platform. The anti-prohibitionists called it a great victory until it developed that tremendous sums of money had been spent, much of it going directly for the purchase of votes.

It is estimated that the Pepper and Vare forces spent above two million dollars in the primary. The friends of Senator Pepper spent more than a million, and Vare partisans and personal friends an equal amount. Those opposed to the Coolidge administration, knowing that Secretary of the Treasury Mellon was anxious to have Senator Pepper returned to Washington, are charging that the administration, through Mr. Mellon, countenanced the spending of such large sums of money. Compared with the Pennsylvania affairs, the famous Newberry case of Detroit, in which only two hundred thousand dollars was spent, seems insignificant. Pennsylvania politicians have perpetrated one of the greatest frauds American politics has known in 150 years.

The Eucharistic Congress.—

The Eucharistic Congress, which has been meeting in Chicago recently, is said to be one of the largest, if not the largest, religious gatherings ever held in this country. Thirteen cardinals, five hundred bishops, five thousand priests, and twelve thousand nuns, together with seven hundred and fifty thousand laymen, are said to have bowed before the Holy Eucharist. The altar was two hundred feet square and contained twelve tons of steel. The gathering was held in the great Chicago Coliseum, and, for magnificence, is incomparable to anything which America has ever known. Cardinal Bonzano was the papal legate, and, therefore, in charge of the festival, together with the two American Cardinals Hays and Mundelein. The Congress is the eighteenth ever held, the institution dating back only to 1881. Such festivals have as their purpose the glorification of the Holy Eucharist, and the winning through display and magnificence of new converts to it and strengthening in the faith of the old members. This is the second Eucharistic Congress to have been held on this side of the Atlantic, the other being held in Montreal in 1910. The Catholic population in this country is estimated at sixteen million communicants. These figures, of course, include all who are born into the Catholic Church, since the children of Catholic parents are considered members of the Church from their birth.

NOTES-PERSONALS

Many of our pastors are busy in their evangelistic meetings now, but there are few congregations we fancy who will not readily agree to postpone their meetings for a week to allow their pastors to attend the Chautauqua and School of Methods at Elon, July 26th to August 4th.

This is a beautiful tribute, sincere, frank and true, which our dear Bro. Rev. G. D. Hunt pays in our obituary columns this week to the memory of his mother. Surely Bro. Hunt has a goodly heritage, and in his faithful ministry of service his dear mother will live on and accomplish much, even though he will see her face no more in the flesh.

Three of our very busy pastors are Revs. J. L. Johnson and J. Fuller Johnson, Fuquay Springs, N. C., and Jesse E. Franks, Route 4, Raleigh, N. C., all members of the Eastern North Carolina Conference and serve a total of twenty-one or more Churches. They are in the vigor of youth, zeal, and enthusiasm, and good roads with rapid travel enable them to cover a vast territory and serve faithfully and effectually a very large constituency.

The following from the *Daily News Record,* of Harrisonburg, Va., July 13th, is of interest: "Approximately seventy-seven persons gathered at Mt. Olivet Christian Church on last Thursday night, the regular prayer meeting night. These prayer meetings, organized since the great revival meeting conducted by Rev. J. L. Early, of Bridgewater, have been growing in interest each week. One hundred and fifty-nine attended Sunday School yesterday, a record for this Church." The pastor, Rev. R. P. Crumpler, adds that the number at Sunday School at Mt. Olivet was forty-nine, but last Sunday, one year later, there were present one hundred and fifty-nine. One year ago there was no mid-week prayer meeting. There were ninety-five people present at prayer meeting and for the business meeting on June 15th. The building is to be wired and electrically lighted by July 24th. Two additional deacons and other Church officers were elected last night. The ladies of this Church recently organized a wide-awake Ladies' Aid Society. Mt. Olivet is rapidly forging her way to the front. We rejoice with Bro. Crumpler, the beloved pastor, in the progress and development of this Church, which he has so faithfully served for some years now.

We learn from several sources that Rev. H. C. Caviness, assisting the pastor, Rev. E. C. Brady, in a series of meetings at Franklinton, N. C., held a most successful revival resulting in accessions to the other Churches of the town and a great moral and spiritual uplift for the whole community. The following is taken from the Franklinton *News,* July 15th: "The revival services held last week under the auspices of the Christian Church were concluded with the service in the Methodist Church last Sunday night. Hundreds of people from Franklinton, and even from surrounding counties, attended the services during the week and the Church was filled to overflowing on Sunday night. Through the inspiring sermon of the evangelist, Mr. M. C. Caviness, and the songs of his assistant, Mr. J. C. Yelton, many were converted and rededicated to the service of Christ. Rev. Mr. Brown, of Chicago, a native of Norway and a close friend of Mr. Caviness, was present at most of the meetings and made a most interesting and inspiring talk on Sunday afternoon. Mr. Brown, Mr. Caviness and Mr. Yelton left Monday morning for a motor trip to Washington and the mountains of Virginia. They will return in time to begin a series of meetings at Virgilina, Va., next Sunday, July 18th. These gentlemen made for themselves many friends during their stay in Franklinton, and it is felt that not only the Christian denomination, but the entire community, was greatly benefited by this revival. The co-operation of the three Churches—Christian, Baptist and Methodist—was most impressive and served to make the meeting a community revival in every sense of the word."

HOW BETHLEHEM GROWS!

We are in the midst of the good old summertime—peaches, watermelons, revival meetings, and so on. Well, this is a fine country. Lots of good people everywhere. Now and then you come across a black sheep, but they are not all black sheep. I am having an opportunity of visiting the Churches of these Conferences, and also many homes. I am having a real good time out in the interest of Bethlehem College. If you ever had the experience of collecting money for a public enterprise you know what a delightful experience it is. I mean, I enjoy it. Not out for self, but for the kingdom of God and the good of humanity. The people are so kind and want to help, and many are making sacrifices to help.

We are nearly up to the second story with the brick work, and going just as fast as we get the money to do with. Eighteen preachers have sent me contributions from eleven States. Only two laymen from other States than Georgia and Alabama; but we know they are going to help us some time. We hope it wont be long. We rush the building to completion, but we can't do it without money. Wont you help us now?

Wadley, Ala. H. W. Elder.

A MESSAGE FROM OKLAHOMA.

I am finding my work here very pleasant. I am located in a small village, Oktaha, in the east central part of Oklahoma. I am about eighteen miles southwest of Fort Gibson, a very historic spot; fourteen miles south of Muskogee, the oldest oil field of Oklahoma; eighty miles south of Tulsa, the oil metropolis of the State, which is per capita the wealthiest city in the world. I am in the western portion of the old Creek Indian nation, just southwest of the Cherokee nation, and about 100 miles from the Osage Indians, said to be the wealthiest people in the world. As would indicate, the pronunciation of these names —Oktaha, Tahlequah, Checotah, Tishomingo, Wewaka, Sapulpa, Sequoyah—are quite a puzzle to a North Carolinian, and efforts at their pronunciation brings many a smile from these Oklahomians. However, I am thriving under so great a difficulty.

The work that I am doing is for the Church Extension Board of the American Missionary Society. Every summer this board sends out theological students as supply pastors. This arrangement offers a wonderful opportunity for rendering service and for self-help. We have services twice each Sunday, with Sunday School. We have a Young People's Society and the Women's Auxiliary Society. The people appreciate the Church very much, and I hope that the work may be the means of great good being accomplished. Mission work for a long time has been carried on among the Indians here, and they have their own Churches. There are many negroes in this section also. Their work is carried on very efficiently by members of their own race.

I plan to be here until about September 15th, and then to return to Seminary.

I had a very nice trip out here. I had the opportunity to visit Bro. W. C. Hook's Church at Albany, N. Y., where a very splendid work is being done. I spent a day and night at Defiance College, which was a real treat. They have a wonderful spirit at the college, and faculty and students are trying to make the college a great force in the kingdom. These brethren look with a great deal of pride upon our Elon and the work she is doing in Christian education. Also I had opportunity to visit our publishing house at Dayton, Ohio. This visit to our headquarters was a fine experience. After visiting the offices of the Church, where I found every officer busily carrying on his work, I felt that I had visited a sure-enough "power-house." Those leaders are carrying heavier loads than many of our people realize. I wish every member of our Church could visit these headquarters and know something of the burdens and problems which our leaders are facing. We are indeed a part of a great brotherhood.

Oktaha, Okla. Wm. T. Scott.

SABBATH RESPECTED.

A very strong effort has recently been made by a member of the city council of Richmond, Va., to have the parks and playgrounds of the city thrown open for organized sports on Sunday, such as baseball and tennis. These grounds are under control of the mayor of the city. He gave a very full public hearing to those who favoerd the movement and those who opposed it.

The only representatives of the Churches who favored the opening of these grounds on Sunday were a Catholic priest and a Unitarian preacher. The plan was also favored by the leader of the Boy Scouts of the city. The movement was opposed by representatives of practically all of the evangelical Churches, and the mayor decided that the playgrounds should remain closed.

It is reported that those who are advocating the opening of these parks and playgrounds propose to continue the fight in an effort to induce the mayor to reverse his decision; but it is confidentially believed that a vast majority of the Christian people of the city approve of the action of the mayor, and are ready to support him in an effort to prevent this desecration of the Lord's day.

CONFERENCES MEET.

Virginia Valley Central Conference will meet at Linville, Va., on Wednesday, August 18, 1926. W. T. Walters, President; A. W. Andes, Secretary.

Alabama Conference will meet with the Church at Bethany on Tuesday, October 11, 1926, at 10 o'clock A. M. G. D. Hunt, President; E. M. Carter, Secretary.

Georgia and Alabama Conference will meet at Richland Christian Church, Richland, Ga., on Tuesday evening at 7:30 o'clock, October 18, 1926. H. M. Gray, President; H. W. Elder, Secretary.

Eastern Virginia Conference will meet with Webster Christian Church, Havre de Grace, Md., Tuesday, November 1, 1926. W. D. Harward, President; I. W. Johnson, Secretary.

North Carolina and Virginia Conference will meet with New Lebanon Christian Church, Rockingham County, N. C., Tuesday, November 15, 1926. C. H. Rowland, President; Stanley C. Harrell, Secretary.

Western North Carolina Conference will meet with Pleasant Grove Church Tuesday, November 22, 1926. G. O. Lankford, President; W. C. Martin, Secretary.

Eastern North Carolina Conference adjourned to meet at such place as the Executive Committee may select on November 23, 1926, at 9:30 A. M. H. C. Caviness, President; W. C. Wicker, Secretary.

CONVENTION PROGRAM.

Theme—"Go Forward."

FIRST DAY—Afternoon Session.

Convention Called to Order at 2 o'Clock.
Song Service.
Adoption of Program.
Appointment of Committees.
Worship Service—Rev. M. F. Allen.
Enrollment of Delegates.
Announcements.
Welcome—W. T. Dunn.
Response—T. F. Wright.
President's Address—J. E. McCauley, "Go Forward."
"The Young People's Work," C. M. Cannon.
Report of Entertainment Committee.
Song.
Adjournment.

Evening Session.

Song Service.
Devotional Service, by R. A. Whitney.
Address—"Going Forward in Leadership Training," W. T. Walters.
Song.
Address—"The Forward Look of the Sunday School," F. F. Myrick.
Round-Table Discussion for Sunday School Workers, lead by F. F. Myrick.
Report of Entertainment Committee.
Adjournment.

SECOND DAY—Morning Session.

Song.
Sunday School Devotional Period, by Local S. S.
Announcements.
Address.
Short Business Session.
Song Service.
Address—"Going Forward in Missions," Dr. J. O. Atkinson.
Adjournment.

Afternoon Session.

Song.
Devotional Service—J. A. Ledbetter.
Address—"The Forward Look of Youth," W. A. Harper.
Fellowship Meeting—Lead by Dr. W. A. Harper.
"Looking Forward to Progressive Measures for Next Year.
Reports of Committees:
Nominations.
Resolutions.
Findings.
Press.
Time and Place of Meeting.
Business Session.
Song.
Adjournment. 4 o'clock P. M.

I wish to call the attention of the North Carolina and Virginia Conference to the meeting of our Sunday School and Christian Endeavor Convention, which meets with the United Christian Church at Lynchburg, Va., July 24th and 25th, and will close at 4 P. M., July 25th. We want every Sunday School and Christian Endeavor in the Conference to be represented by delegates and its officers. So elect at least two delegates from each Sunday School and Christian Endeavor Society and get ready to attend now.

The date as fixed is not as we desired, but it is the best the executive committee could do without conflict with some other event during the month.

We hope every minister of the Conference, every Sunday School and Christian Endeavor officer, and at least two delegates from each organization will be present. Come with some suggestions as to the best way to conduct a Convention that is attractive and that will be helpful for your officers another year. We hope every one who possibly can will be there at the beginning and will stay until the end.

JOSEPH E. MCCAULEY, *President.*

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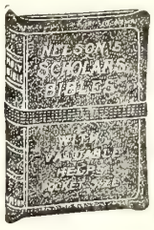

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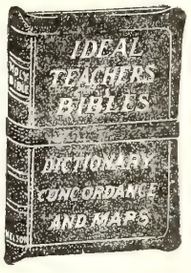

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THE CHRISTIAN SUN

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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The Convention of the Eastern North Carolina Conference met at Wake Chapel July 14th and 15th. Quite a few schools and Endeavor Societies were not represented, but many were, and the Convention was much engaged in discussing practical problems facing actual situations in the home Churches and community. Rev. J. Fuller Johnson was president, and conducted the Convention with much zeal and fervor. He expressed the very deep regret that many heads of departments were absent and reports that would have been very helpful were not on hand.

Miss Ruth Johnson, who is in Europe, gave an example of what one, through loyalty and thoughtfulness, may do for a meeting, though absent. Knowing that she was on the program, her report was all prepared, and at the proper time submitted by the Secretary, and the demonstration that she was expected to put on from work in her school was carried out promptly and efficiently, even if she were not present. Many officers of a religious body think themselves excused from the performances of duty provided they have a good excuse for being absent in person. Evidently this is not in Miss Ruth Johnson's way of thinking. One of the very helpful features of the Convention was the devotional exercise conducted twice each day by Rev. J. E. Franks, using as his theme, "Lessons from the Life of Paul." Bro. Franks brought four inspiring messages from outstanding events and epochs in the life of this great missionary to the Gentiles.

Much of the first day of the Convention was given to Christian Endeavor reports and discussion. This body is making an heroic attempt to boost Christian Endeavor and establish a going society in every one of its Churches. One of the leading spirits in this attempt is Mr. Galen Elliott, a student of University of North Carolina, who is deeply interested in Christian Endeavor and is doing much to increase interest in Endeavor work throughout the Christian Churches in North Carolina.

Dr. W. T. Walters and Miss Pattie Coghill, of the Department of Religious Education, were both present during the Convention and added much of interest and information to the sessions. Mrs. R. J. Newton, Henderson, N. C., was elected recording secretary, and is to give to THE SUN a detailed account of the Convention. It came out in discussion of the Convention that, so far as our printed records this year show, scarcely one-half of the Churches in this Conference have Sunday Schools at all, some of them being the leading Churches of the Conference. The actual facts, as reported by delegates and visitors to the Convention, were that practically all the Churches of the Convention have Sunday Schools. This is a most regrettable injustice. A desperate effort is to be made to properly record all the Sunday Schools and Christian Endeavor Societies of this Conference, and this should be done in every Conference, for the printed record is all that the people have to judge by in matters of facts and statistics which apply to Schools and Churches. This writer sometimes feels, when he examines our printed records, that we Christians are the most indifferent or prodigal people in the world when it comes to giving the facts and figures of our numbers and achievements. We possibly inherited this from ancient times when tradition tells us our forefathers would meet in conference or assembly and then proceed, when the assembly was over, to burn up the records so that no one could see that we had any creed, or dogma, or even printed proceedings to take away our liberty or establish for us a precedence or custom. At any rate, we have gone a long way in exercising liberty in not printing our statistics and records as they actually are.

The Eastern North Carolina Convention is one of our most aggressive, both in the quest of problems and discussions as to best methods of conducting Sunday School and Christian Endeavor Societies and of reaching the young people. It has a great field, and the number of young people at the Wake Chapel Convention evidenced their growing interest in this phase of Church activity. Wake Chapel entertained the Convention royally, and while the attendance did not measure up to that of some years, the interest was good and the discussions interesting during all the session of the Convention. A more detailed report of the Convention will appear in THE SUN later.

PREACHERS, TEACHERS AND LEARNERS.

Our books on pedagogy tell us that there is no teaching unless some one is taught. One may explain, illuminate or demonstrate a fact, a principle, or a theory, but unless there is some human being whose mind received the light or instruction by such a procedure, there is no teaching. One, however learned and skilled, teaches nothing unless some one is actually taught and receives into his own mind and makes his own that which was taught. By this theory of pedagogy, a teacher may lecture or pretend to teach for an hour, but unless members of the class receive the facts or terms taught there was no teaching. As the word husband implies the word wife, so teaching implies some one taught. The same is true of preaching. There is no preaching when and where those preached at or preached to receive no message or truth which they can make their own. In other words, both teaching and preaching are compound words, in that they require at least two or more parties to the process, namely: the one party giving, and the other party receiving. The giving is only half the process; the other half, which is equally essential to the process, is that of receiving.

And this only carries us half way in the development of our thinking, for, declares our pedogogical authorities, when a human mind quits learning, its ability to teach ceases. It is only the learner that can either teach or preach. We can only teach and preach that which we are in the process of learning. This they illustrate for us by the process of forcing water through a pipe. One may have ever so much water in a pipe, even a hundred feet long, but that which is being forced into the pipe can force water out for use. The water in the pipe does not avail for actual use, but that which is forced out (when the spigot is turned) by that which is being forced in at the other end of the pipe. So the human mind. When a learner ceases to learn, his mind ceases to teach. He cannot force out save by the process of forcing in. He may create a noise and blow around considerably as will the spigot on the pipe from which the water has been cut off at the source of supply. One may use illustrations and draw rich lore from the enclosure of a well-stored mind, but the use of that is stale and deadening unless forced out by the process of forcing in. The great old preachers whose lives we have read and who, even in old age, delivered great mssages were close students in old age. It matters little as to how great a harvest the field produced last year, if only dead hay and stubble fill that field this year, the sight is ungainly and the harvest is nil.

God's glorious world, with its new creations, with every new day, invites us as teachers, preachers and learners, to constantly force new and living truths into our minds in order that the things we have learned from experience and in other days may be forced out for the blessing and benefit of those around about us.

Any student of Jesus will tell you that the reason why he could constantly teach was because he daily learned. His eye, mind and heart were ever open to and learning from the throbbing page of nature and of man and of God. He was a great teacher. He was equally a great student, scholar, learner.

EXPERIENCE AS TEACHER.

Some of the best lessons ever learned are those of experience. In fact, no truth is worth teaching that is not worth trying. "Try the spirits, whether they be of God," says the Lord. We can better tell and teach that which has been obtained through experience than that which has been culled through speculation.

Dr. J. H. Jowett, the great English divine, learned some theology from experience that stood him in good stead all the way through. In reviewing his first pastorate, which was at Newcastle, England, Dr. Jowett said:

"I have learned this lesson, 'that sin is mighty, but God is mightier'; I have learned that man is impotent to redeem himself; I have learned that no man need be regarded as beyond redemption; I have learned that, for the ruined life, there is restoration, a power, a peace, and a joy unspeakable; I have learned that the care and the misery of this Church are in the homes where Christ is absent; I have learned that the happiest and most beautiful homes connected with this congregation are the homes of the redeemed. These are the lessons of my ministry. Upon the experience of these severe years of labor I declare, with a glad and confident heart, that Jesus has power and willingness to redeem everybody."

SERVICE BEFORE SELF.

No. II.

Time was when it was universally conceded that men who went into business had but one objective, namely: that of making money. There are many men in business today who still follow that standard. But the better class of business men realize that the merchant, like the minister, the teacher, and the physician, should be a servant to society, and that, though he expects his business to secure him a good living, his major objective should be to render the largest possible service to humanity. The better the living a man makes, the better the service he should render, and the greater is his obligation to serve. The business man should look upon himself as a servant to the public. As the teacher and the minister enter their professions because they believe they can render God and man their largest service in those vocations, so every person should choose his vocation in life with that same motive of service.

The man in business who has the high motive of service, and makes service his chief objective, is bound to profit most. Such men play the game straight, they are friends to society, and God Himself blesses the man who thus serves. In war, men give their lives for others. In peace, no man should refuse to do less. The merchant who is public-spirited and who is interested in his community as well as in his business, has a right to the patronage of the community. And the public soon learns such a man, and his interests are advanced in response to his service to the people. So also the employee who serves best his employer will be advanced the most rapidly. The young man who tries to do as little as he can for his employer, cannot expect the employer to do much for him. The time-server, the man who keeps his eyes on the clock rather than upon his work, forfeits his right to promotion. In every line of work "He profits most who serves best."

The great challenge of the Christian gospel is that of service. Jesus Christ was not interested alone in getting people saved. He wanted to save people in order that they in turn might serve. And any religion that allows its devotees to be content with being saved, and does not inspire them to prove the worth of their religious belief by rendering service to God and man, is a spurious type of religion. It is not the Christian religion, for Christianity is a religion of service. It was Jesus Himself who gave the world the Golden Rule, and who seeks today to inspire men and women with a love for God and for humanity that will impell them to give their lives in loving service to the world.

Every man in business, professional life, or in industry can serve society by genuine honesty. And the man who is honest will succeed the best in the long run. "Honesty is the best policy," but the man who is honest as a matter of policy rather than as a matter of principle is not the highest type of citizen. The kind of men needed today is the men who are honest because they hate dishonesty, and because no amount of money could hire them to be dishonest. No business can ultimately succeed, much less serve that is not based upon the solid rock of honesty.

A community forges ahead in proportion to the number of social-minded citizens it has as compared with its number of selfish citizens.

If 51 per cent of the citizens of a community are progressive in spirit and in life, social-minded and public-hearted, that community is bound to advance. Its future development and progress are assured. But if 51 per cent of the citizens of a community are selfish, narrow-minded, short-sighted and reactionary, all that the other 49 per cent can do will not avail. The die has been cast —the way blocked against community advancement.

Short-sighted, selfish men can ruin any town or city if they are in the majority. Citizens have it within their power to make their town or break it. A certain western city that I often visit has the reputation of being one of the most progressive, up-to-date cities of its size in the nation. With a population of about 200,000, it has attracted world-wide admiration. And the phenomenal progress that city has enjoyed rests largely upon the service rendered by one social-minded citizen who, by his service and sacrifice, inspired his fellow-townsmen to keep the 51 per cent of the citizens on the side of service and progress. When the place was only a town of a few thousands, he looked ahead to the time when it would be a hustling city. But he realized that towns grew only in proportion to the public spirit of their citizens. He owned much of the land in the town and surrounding country. So to prove his public spirit, he made up his mind that he would give the land or sell it at far below value to any organization that wanted to build a Church; to the town if it wanted to build schools; to hospitals or to any other social agency. And as the city grew and spread beyond the original town limits, he gave tracts of land for city parks. He realized that the more he could do for his city, the more it would grow; and the more it grew, the more the value of his property would be enhanced. And a few years ago, after he had given hundreds of thousands of dollars worth of land to the schools, Churches, hospitals and parks of his city, in appreciation of what his city had done for him in giving his property value, and making him a multi-millionaire, he made the magnanimous gift of two million dollars to his city, the income from which is to be used in social service work among the poor, and another five hundred thousand dollars for the upkeep of the parks and municipal playgrounds.

Such men, in putting service before self, have profited the most. It is tragical how short-sighted and selfish men can injure a community. But it is glorious how altruistic and social-minded men can bless their community.

I knew an old man in my home city of Des Moines, Iowa, who accumulated several hundred thousand dollars by hard work. He was social-minded and public-spirited, putting service before self. He decided that he could help his city best by service before self. He decided that he could help his city best by buying old run-down properties and improving them, and then selling them to the poor people on easy payments at exactly the amount he had invested in them. In this way, he helped to beautify his city, and also served his fellow-citizens. He loved the romance of his service. He did not want any profit, for he had plenty of money for himself, and said that he wanted to spend the rest of his life in serving his city in that way. He planted shrubbery and trees every spring and fall on old properties, and one day, when asked why he was planting fruit trees and shade trees at his age, then being eighty years old, he replied: "Well, it's this way. We have to do it for each o'her. Somebody planted the trees from which I have gathered fruit, and the trees whose shade I have enjoyed. So why shouldn't I plant trees for others to enjoy in years to come?" We need more men and women who thus put service before self; people who are on the lookout for opportunities to do something for the good of their community and for their fellow-citizens; people who desire to make some worthy contribution to the well-being and happiness of posterity.

The best asset to the business prosperity of any community is the willingness on the part of the merchants to co-operate with each other, to help one another, to give and take, to boost and be boosted, and to think of the other fellow, and for all the business men to be more concerned in having satisfied customers than in having larger volumes of sales. The merchant who is not content merely to sell his goods, but who gives himself to his patrons—his personal interest, as did the old family doctor of our boyhood days—that merchant will ingratiate himself into the heart of his customers and into the life of his community in a magnificent way. And when he is gone he will be missed because of the service he rendered to his fellow-man.

What our day needs in every department of business is competition in service rather than competition for gain—each to seek to give the best service, rather than for each to seek to make the most gain. That is what Christianity teaches. And any business enterprise that conforms in its practices and methods to the moral demands of Christianity is bound to succeed.

Profit is the dominant force in our economic life. That is what gives business its driving force. But many have the wrong idea of profit. What is profit? Profit is commonly thought of as that which is left in money to a business man after he has paid his overhead expense, his income tax, etc. But there is still another measure of profit—"How much of human sympathy, joy, satisfaction, and interest in the other fellow is left?" How much of honor and self-respect? How much knowledge of having served his fellow-man? Those are values that cannot be measured with the yardstick of money. What a wonderful world this would be if everybody would follow the Golden Rule, and do unto others as they would have others do unto them! If all the Churches would accept the Golden Rule as their creed and base their creed upon the general acceptance of Jesus Christ as Lord and Saviour, it would be creed enough to speed the coming of the kingdom of God upon earth.

The cross of Christ stands for the principle of service—a principle which was born in the loving heart of God and the only principle that can secure merited and lasting prosperity for an individual, for the State or for the nation.

The bag of Judas stands for selfishness—a sin that was born in the heart of the devil; a sin that will damn any person, for time and eternity, who fosters it, and a sin that will curse any community that it touches.

The cross of Christ stands for service. The bag of Judas stands for selfishness, and every person must cast his own vote as to which of these insignias shall be inscribed upon his heart—which group he will be in: the group that follows Jesus in service, or the group that follows Judas in selfishness and self-seeking.

The hope of our day and of the future is that there shall be a new order of society made possible by socialized men and women dedicating themselves to the proposition of service before self.

"He profits most who serveth best"
His God and fellow-man
Each day and week and month and year
Throughout life's narrow span;
Who empties self into the mold
Of others' happiness,
Like Him who suffered on the cross
The souls of men to bless."

God's reign will not come until all men shall seek to serve their fellow-men in response to the mighty principle of all for each and each for all. Then the brotherhood of man will have been ushered in, and the kingdom of God established on earth.

R. C. H.

The only thrill worth while is the one that comes from making something out of yourself.

CONTRIBUTIONS

SUFFOLK LETTER.

The Christian Sun is a real Church paper, and it should be in every family of the Southern Christian Convention. Very few families are too poor to pay $2.00 a year—the regular price of The Sun. This opinion is based on the fact that some of the very poorest members subscribe for The Sun. There are many reasons why every family in the Church should subscribe for and read The Sun. Perhaps the main reason is that membership in the Church requires a knowledge of what the Church is doing. In fact, all other departments of the Church would die without The Sun. The Orphanage owes its existence and support to The Sun. Missions are kept alive through the columns of The Sun. It is the medium of the exchange of ideas, the propagation of plans and purposes. No institution that depends upon a constituency can continue its existence and to work without an organ to disseminate its principles and make known its needs. Loyalty to the Church, her principles, and her work requires contact with what is being done, and this can be accomplished only through the Church paper.

So far as known, regular readers of The Christian Sun take interest in the Church, all Church enterprises, and have a real interest in what is being done. They all contribute to the financial support of the local Church and the work it is doing beyond its own local life. The absence of The Sun in a Christian home spells neglect of Church knowledge and Church support. Church membership implies contact with the whole Convention, and this cannot be maintained except through the Church paper.

No one thing would make the pastor's work easier and better than to put The Christian Sun in every home in his congregation. They attend better, pay better, take more interest in all the work of the Church if they read The Sun. Indifference in this subject is not all the fault of lay members. They have not thought seriously of the subject, and pastors and leaders have not presented the matter personally to the membership of the Church. If every family in the Southern Christian Convention took The Christian Sun and read it, all departments would be supported more liberally and the people would feel better, do better, and would be more prosperous.

So much is said in these days about the "every-member canvass" as a means of securing more liberal financial support for the Church that it might be wise to suggest the "every-family canvass" for subscriptions to The Christian Sun. The Sun needs the money; but the people need The Sun just as bad as it needs the money. It is a serious matter on both sides. The Sun cannot live without the Church, and the Church cannot live without The Sun. Put The Sun in every family of the Convention, with paid-up subscription, and The Sun would prosper and increase its usefulness for the kingdom of God.

I was speaking to our Missionary Society on this subject, and a lady recited this incident. A man subscribed for The Sun, became interested in giving to the extent of giving all the eggs the hens laid on Sunday; at the end of the year the sum was so large that he discontinued the paper—more than he wanted to give.

W. W. Staley.

PROBLEMS OF THE RELIGIOUS PRESS.

Present problems confronting the religious press were the subject of a two-day conference in Washington, D. C., June 22-23. Nearly fifty representatives of leading Church publications were in attendance. The gathering was arranged by the Federal Council of the Churches, through the Editorial Council of the Religious Press, of which Rev. Paul S. Leinbach, editor of the *Reformed Church Messenger*, is chairman.

The purpose of the conference was, first, to afford an opportunity for the editors and managers to learn from one another's experience; and, second, to help arouse the Churches to a sense of responsibility for a larger support of the Church press. There was a unanimous feeling among those present that such important contributions were made to both ends that the conference should be made an annual affair.

In addition to editors, several Church leaders were present, including Rev. W. S. Abernethy, pastor of Calvary Baptist Church, Washington, D. C.; Rev. S. Parkes Cadman, president of the Federal Council; and Bishop James Cannon, Jr., of the Methodist Episcopal Church, South. All emphasized the incalculable value of the religious press to the Church. Dr. Abernethy called the Church paper "an indispensable assistant pastor." Dr. Cadman pointed out the immense contribution the religious press can make to Christian co-operation and unity. Bishop Cannon declared it to be as much of a vital necessity for the Church to give adequate financial support to its weekly publications as to its Sunday School literature.

One of the most interesting suggestions of a practical character was made by Don C. Seitz, formerly managing editor of the *New York World*, who told the editors that their papers could become an attractive advertising medium for great firms such as now use the *Saturday Evening Post* if they would combine in a united approach to the advertisers. He called attention to the fact that 125 religious publications have a total circulation of over 2,000,000. "The religious press," he said, "is a giant not yet conscious of its power."

A RARE PRIVILEGE.

By R. C. Helfenstein.

The Pastors' Study Conference, held each summer by the Union Theological Seminary, New York City, offers a rare privilege to ministers, professors and secretaries of all denominations. For ten days each summer the workers from all denominations and from many States of the Union gather here to study the great questions that challenge the Christian thought of our day and generation.

It is a great pity that more of the ministers of the Christian Church do not take advantage of this rare privilege to sit at the feet of the masters in the fields of thought. The men of our denomination who spend most of their time in giving out information and inspiration to our people ought to come to such places as this in order to drink from deeper springs.

Pastors of the most prominent Churches of the varicus denominations, and teachers of religion in some of the leading colleges feel it necessary to take advantage of this great opportunity from year to year. The ministers of the Christian Church who are attending the Conference this year, as in the years past, are enthusiastic in their appreciation of the splendid courses given. Dr. L. E. Smith, Rev. A. McKenzie, Dr. D. M. Helfenstein and the writer are the only representatives of the Christian Church attending the Conference this year.

When I think what it would mean to my fellow-ministers in the Christian Church and what it would mean to their Churches and to the work of the kingdom if they would take advantage of this rare privilege, I can only wish that next year at least fifty of our pastors and denomination's secretaries may attend the study Conference at Union Theological Seminary.

WHAT DO YOU THINK?

Do you think the Metropolitan Convention will ever come to be the leader of all of our regional Conventions?

I know one man who thinks it will. There are two reasons which he is willing to risk.

His first reason is because it occupies a territory which furnishes the greatest field of opportunity. It contains approximately 29,000,000 people. Our Central Convention approaches nearer this vast total in the States touched by its actual work than any of the others. The Central will reveal close to 24,000,000. More than 62 per cent of the population of the Metropolitan Convention is urban, while less than 51 per cent of the Central Convention may be found in our cities. In New England the proportion is much larger—78 per cent; but the total population is only somewhat less than 7,500,000. In the Southern Convention the population of the States where we are actually operating is slightly more than 12,000,000. But here the urban population only represents about 23 per cent. In the Western, counting again the States actually touched by our work, we have about 14,750,000, and 37 per cent living in urban centers. This leaves out of the account more than 20,000,000, because there are that many in continental United States, where we have not even touched the States represented by this great number of our people. Ontario is included in the Metropolitan Convention, accounting for about 3,000,000 of her quota. Though there are vast areas in that province unreached by us, we have given it the same status in our reckonings as one of our States.

The second reason is the way the Conferences composing this Convention are changing their attitude. It is only a very few years ago that they were preparing for burial. But within two years five Churches have been added. Plans are now being carefully laid for the organization of some seven or eight more. Lots have actually been purchased in the N. Y. E. Conference for a Church at Selkirk, a new railroad town near Albany. A preliminary survey has recently been made in the city of Syracuse,, in the hope that a second Church may soon be organized there to give encouragement to the faithful band of heroes now laboring under the inspiring leadership of Prof. Dales, in the young Church which recently voted to join the N. Y. Central Conference. Then, too, we are looking to Ontario for a new work in the city of Toronto. The two Churches we now have need the fellowship which a third Church will offer. This third Church must be located so as to form a link between the two existing organizations which are too widely separated to secure the best results.

The city of Rochester will probably be our point of approach for inspiring the Western N. Y. Conference with new work begun in an urban center. On what seems like good authority, we are told there are at least four strategic points where a work might be profitably begun. While it would be an eminently wise thing to do, to start four Churches simultaneously in one city, we have

neither the money nor the men with which to launch out on such a wholesale plan. But what do you think would happen to the work begun in a great city like Rochester if our people should rise to the occasion and actually do what the teeming harvest field there suggests we might do? How we would have the attention of the Christian forces of that city at once! But N. Y. Western is beginning to think now of actually entering Rochester.

In the Tioga River Conference, Binghamton suggests a second Church. The splendid work being done by Rev. A. A. Wright and his people indicates possibilities at this point of a most challenging character.

In the Rays Hill and Southern Pennsylvania Conference, Cumberland, Md., seems to be the place where the people of that enterprising Conference have their eyes turned. This is a growing city, and sufficiently near existing Churches in that Conference to furnish fellowship for the new work.

Fields are so abundant in the New Jersey Conference that it is not a matter of finding a promising field so much as it is that of finding some way of entering those where the need seems most pressing. Two more Churches in this Conference during the next year seems about the minimum expectation.

The Southern and Western Conventions have been the challenging leaders who have inspired all the rest of us with hope when we would otherwise have felt tempted to give up in despair. But will they continue to stand out in the forefront?

Not for one minute has this scribe entertained the opinion that either of these great organizations is going to do any less than it has been doing in the past. Indeed it will not be surprising if each does a finer piece of work now that such a splendid start has been secured. But my contention is, that once the Metropolitan gets fairly under way, a different pace will be set than that to which we have accustomed ourselves to think as a good one. "The King's business requires haste." Is it too much to expect the membership in this Metropolitan Convention to double within ten years?

Come on—let's go!

P. S. Sailer.

THE "FOURTH" WELL SPENT.

In the mountains of Southwest Virginia, Wythe County is a little valley surrounded by beautiful mountain scenery and blessed with the mountain breezes common to lands thus located, and some of the purest and best water in the world, and consequently plenty of good cold milk and butter. So far, so good, as a part of God's "handiwork" (Psa. 19:1).

But since I first knew of this section of country, forty years ago, "man has sought out many inventions" for evil, some of which I may refer to later. But "they that are whole need not a physician," said the Master, who ate with publicans and sinners when it was to their advantage for Him to do so and when He could be helpful to them.

So, on the Fourth of July, 1926, the first Sunday of the month, 10 o'clock A. M., it was my privilege and pleasure to meet just one dozen people—mostly children of the "Cove"—at a little school-house on Cove Branch.

I talked to them just a bit about the "Fourth," its origin and significance. Then, after reading Genesis 1:1 and John 1:1, I talked to these little mountain children awhile about "the beginning" of some things, and how to begin "with God," putting first things first (1 Kings 17:13; Matt. 6:33), and the results of such beginnings as illustrated in these Scriptures and others. I made the application as simple as I could to the twelve little mountain boys and girls by telling a timely story or two. They all seemed to be interested and listened very attentively.

After closing with a short prayer, all went quietly out and to their humble mountain homes. I went to the home nearby from which were four children out at service—two boys and two girls. I took dinner with them and their widowed mother, whose husband was shot and killed just a few days ago. I saw the place where he fell and breathed his last—right at his own doorstep. I was well acquainted with him and his family; had talked to and with him many a time about his present and eternal welfare—had felt impressed to do so, and had written to him several times to the same effect when far away from him. I had prayed for him as often as twice a day for the last four or five years for his conversion. He knew I was doing so, for I told him I was; also told him more than once, even when last we talked, in December, 1925, that I felt impressed that he would either be converted or removed, and that before long. He was removed. I gave him a nice Schofield Bible—sent it to him from Elon last January; but he sent it back without any explanation to any one. Now I shall give it to the little mission on the "Cove."

Tell me, reader, if you please, has my interest in the man, my desire and effort to help him, my prayers for him, the giving of the returned Book, all been in vain or not? Perhaps at the next writing I shall tell the readers of The Sun something about our new organ given by my good friend Mr. Ellis, of Burlington, N. C., for our little mission. It is on the way now. And, by the way, if any one who may read these lines should feel disposed to contribute in any way to help out, be assured it will be much appreciated by the writer and by the people of the "Cove." And, even if in no other way, reader, you can pray. Please pray for the writer and especially for the children and young people, about which I shall talk more later, for I have many things to tell.

Ivanhoe, Va., R. R. 1. T. B. Dawson.

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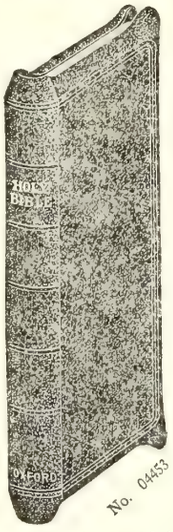

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

Pastors' Institute.

The Southern Wabash Conference, in Illinois, held an institute at its Bethlehem Church, near Sumner, June 30th to July 2nd, for its pastors and those working in its bounds. It covered various phases of Church work, pastoral problems, with special emphasis on stewardship, Church finance, and the every-member canvass. It was a most helpful meeting. The secretary of this department had a rare privilege to do constructive work. It is our idea that it is the kind of institutes needed, where pastors come together and study their problems. They were there for business three and one-half hours in the forenoon, three hours in the afternoon, and public addresses and sermons in the evening. It was an institute, with round-table discussions, and thoroughly prepared presentations. It did not seem to matter that the thermometer reached 104. Any pastor who was not present missed more than he realizes. This conference expects to put on the every-member canvass simultaneously.

An Overlooked Point.

Some Churches are likely to overlook one of the important matters in connection with the every-member canvass: that of the proper methods of getting the box of envelopes delivered to the subscriber. They should not be carried along by the canvassers when they make the canvass. The Church year is not yet closed; confusion is likely to result. They cannot be properly recorded, for no one at that time knows who or how many will subscribe. Chaos results rather than plan, system, and satisfaction.

They should not be stacked upon a table or seat in the Church, or put in a window and everybody be asked to come and hunt out theirs. There are a half-dozen reasons why this should not be allowed There is a proper time and way to deliver them. They should be delivered by the Church in the homes of the subscribers between the closing Sunday of the year and the opening Sunday of the new year. Then no confusion results. They are on time then. It is the dignified way. The team that canvassed certain homes might deliver the envelopes to those homes, but not when they make the canvass. There is a better way, however—use your young people to do that. Place the responsibility on them. Organize them definitely and systematically for the task. It will train them and help fit them in making the canvass themselves in later years. They need that training in the technique of the canvass. Scarcely a Church that the writer knows is using, training, developing, its youth anywhere near as much or as well as it should. This offers a splendid chance for real service.

Entirely Different.

Tithing is an entirely different matter than that of being generous in giving. One may be a generous giver and not be a tither. Tithing has to do with acknowledgment of our stewardship. Tithing is the actual setting aside first for God and His direct cause a definite part (a tenth) of our income as it comes in. This may be done by having a separate place for keeping it or, if the amount is fairly good size, it may be kept in a book or bank account. When one receives, say $100, he can transfer $10 at once to his tithe account and draw from that account for distinctively Christian work and from the $90 for personal and family uses. Tithing puts God's claim first, definite, and separate. When this is done as a real act of worship and with deliberation, it brings a satisfaction and joy so that it is nearly always "once a tither, always a tither."

THE CHURCH AND THE COUNTRY.

Many people today are inclined to confuse bigness with greatness, to think that stentorian tones indicate an important utterance, to conclude that the larger and more flaring the electrical sign, the more valuable is the merchandise it advertises. In the same way, some believe that the power of a Church is indicated by the size of its membership, that the importance of a community is proportionate to its population, and that effectiveness depends on organization. Size is a factor in greatness—other things being equal—and numbers do count in the Church and in the kingdom of God as truly as in earthly warfare and in politics. But the most intensively powerful factors in God's universe are not necessarily the most extensive or the most easily recognized. A microbe that cannot be perceived by the senses may defy and bring to naught the strength of a giant; a small electric wire may carry light and power to operate a huge factory.

The importance of a parish is not dependent on its size; a preacher is not powerful in proportion to the length of his life, the amount of his salary or the advertising space devoted to him in the press; the vitality of a Church cannot be judged chiefly by the number of its members, the cost of its structure or the completeness of its organization.

The small Church in the rural community, the topic for this year's home mission study course, is of tremendous importance, not only to the individuals in the community, but to the nation at large. The country is a feeder of the city and the vigor of city life depends largely on the quality of blood flowing into it from the country. Some of the greatest forces for good (like Abraham Lincoln), and for evil (like Joseph Smith, the Mormon) have come from rural districts. While the results of rural Church work are frequently inconspicuous or discouraging, the importance of such work is increasingly recognized. There is all the more reason, therefore, for avoiding any course that saps the life of these small Churches—through rivalry, through stressing non-essentials, or through failure to keep in contact with the Source of all Power. After all, the real secret of life and of effective service is the same for country and for city.

Today the country parish is being restudied and reappraised as to its real needs, its resources, its importance and its program of life and service. While streams of country youth flow into the cities and supply fresh blood to colleges, a counter-stream of business and professional men and women of mature age is flowing back into rural districts—occupying farms, estates and suburban homes. This transfer makes a complicated problem of financing, supplying leaders and maintaining a constructive program.

The articles by specialists in this and in subsequent issues of the *Review* deal with many phases of this problem; the changes that have taken place in the last quarter of a century, the characteristics of a successful rural pastor, the type of country Church that has proved most efficient; the neglected rural populations of today, the religious educational problem in the country, and the real job of the rural Church. The books and articles on this subject are worthy of study, and the way this problem is dealt with today will largely determine the character of the individual, the Church and the nation tomorrow.—*Missionary Review of the World.*

MISSIONARY REPORT.

As superintendent of missions of Liberty, Vance, Sunday School, I wish to make the following report:

During the past year our Sunday School has taken an offering every first Sunday for missions. I do not know the amount received for the year, but I wish it could have been more. And we have had a missionary talk one Sunday in each month, usually the Sunday preceding the day the offering was taken. These talks were made by the superintendent of missions, the Sunday School superintendent and by other people. We had the pleasure of having Miss Bessie Blacknall, a returned missionary from Alaska, speak to us one Sunday. She is sent out by the Episcopal Church. She spoke to us on her work of teaching the Indians and about the country of Alaska. Her talk was very interesting and inspiring. I would just like to say that our Woman's Missionary Society had her to come and speak to our Sunday School. I would also like to say that the different missionary societies of our Church has been a help to our Sunday School in teaching missions and putting on missionary programs.

During mission month we had a talk or something special about missions each Sunday. I think every Church and Sunday School that observed mission month was greatly benefitted by it.

I am glad that our Sunday School is beginning to take more interest in missions. I am sorry to say, though, that all are not interested in missions as they should be. But I hope the time will soon come when our entire Sunday School and Church will be interested in missions and catch the missionary spirit and see that Christ included each of us when He said: "Go, ye, into all the world and preach the gospel to every creature." Of course we all cannot go in person, but we can go in prayer and in purse.

I hope and pray that the interest in missions in our Sunday School will continue to grow, and that during the coming year we, as a Sunday School, will be able to do more for the mission work than we have ever done before.

Respectfully submitted,

MARGARET ALSTON,
Superintendent.

CHRISTIAN STEWARDSHIP SENTIMENTS.

To have is to owe—not to own.

When a man acquires riches, God gets a partner or the man loses his soul.

"I will place no value on anything I have except in its relation to the kingdom of Christ."

A wise man will not hesitate to give away what he cannot keep, obtaining thereby riches that he will never lose.

Systematic earning makes an industrious man; wise spending a well-furnished man; thoughtful saving a prepared man; conscientious giving a blessed man.

Unconsecrated wealth in the hands of Christians is one of the greatest hindrances to the progress of the Church.

The kingdom of God can never be established merely by the raising and expending of money, but money is greatly needed for its world-wide extension.

Stewardship puts the Golden Rule into business in place of the rule of gold.

Jesus Christ teaches that a man's attitude toward God and His kingdom is revealed by his attitude to the property committed to his trust.

THE HOME AS AN AGENCY OF CHRISTIAN EDUCATION.

By Simon A. Bennett.

The helplessness of infants and the long period of infancy make it necessary that provision be made for the care and training of children. Among the institutions that have been developed for this purpose, the family is the most vital and basic of all—the family operating as a group in the home—seems to be the earliest center for the training of children. An institution so ancient and so persistent is worthy of our most careful consideration.

Not only is the home the oldest institution for the training of children, but it is the one in which most children receive their first training. The child comes into the world comparatively helpless. The family group is the one that nourishes, protects and gives the first instruction. It is here that the basic attitudes for life are formed. The child grows into the general attitudes of its family group before it comes in contact with the other agencies for education. These ideals and attitudes of the home circle are formed under conditions that tend to make them permanent. It is an unfortunate circumstance when other agencies of education set forth ideals and attitudes in life which run counter to the basic ones that have been established in the home. Any attempt to break down this loyalty to the family group is a serious crisis for the child. Here we are finding some of our difficult problems in Christian education.

The changes in social life, due to the industrial revolution in America, are causing profound changes in the education of our children. Most parents are quite willing to trust the education of their children to the public schools and the religious training to the Church. Never was the public school trving as hard to educate our children as it is today, and never were they so well equipped to do it. Never before has the Church worked so hard to give religious training, and never have we been so well equipped to do it as we are today. Granting all of this, we must still face the fact that the great mass of children in America are quite illiterate spiritually, and large numbers of them are grossly unsocial in their attitudes and very far from the ideals of helpful brotherhood as taught by the Christian faith.

Reasons for this I shall not try to enumerate, but one I shall suggest as important for the consideration of Christian parents. Large numbers of good Christian parents have been too willing to allow the organized agencies of the Church to carry on the program of religious education. The Church and we, its pastors and teachers, are eager to do the job. We study, we work, we pray; but often, with much anguish of heart, we are forced to admit that we have failed. We are ready to bear our part of responsibility for failure, but there are elements of it over which we have no direct control.

God entrusts to parents the first opportunity and responsibility for the training of children. Do we, as parents, seek to give to our children consistently the basic attitudes of our great Christian faith? Are we really, by teaching and example, giving our children to know as they live with us in the home, that the great realities of our religion are vital? Or are we busy with other matters, expecting that the Church shall attend to these things? As parents, God has made us teachers, teachers of religion, and there is no way to escape this responsibility. We may say, yes, that sounds all right, but I cannot teach religion. Regardless of what we say or think on the subject, the cold logic of fact is that every parent is a teacher and a teacher of religion. More than any other group, we, the parents of America, determine the basic religious attitudes of our children. We are their first teachers. In a positive way or in a negative way we are molding the early ideals and attitudes of our children. Our refusal to teach religion becomes in itself an influence that determines the child's religious attitude.

The family is the earliest institution for the training of children. The innocent baby comes into the home circle. Here its parents are its first teachers. The ideals we hold, the attitudes we possess, the qualities of life and religion that we teach by example and precept become the basic heritage of our children. Here teaching should be at its best, and the results are most permanent.

WHAT A NEW ENGLAND WOMAN FOUND IN THE SOUTH.

By Richard H. Edmonds,
In Manufacturers' Record.

The *Boston Transcript* of May 13th, published an interesting letter from Elizabeth Tilton, of Cambridge, Mass., giving her experience and the experience of other women who had recently attended an important gathering in Georgia as to the impression made upon her and others by the prohibition sentiment of that section. The letter will interest readers, as showing what a New England woman found in the South:

"I wonder if you would allow one of your readers, who has just taken a journey in the South, where she met representatives of over a million women coming from all parts of the country, to give a picture of how the other two-thirds of the country thinks, the one-third being the East?

"When I arrived in Atlanta, Ga., there had just passed through the streets 5,000 boys carrying banners. It was a prohibition parade. The banners said, for example, 'Beer Means Bums.' Also there was a group of boys about 8 years old whose banners read, 'We shall carry on when you have gone.' Every man in the street bared his head when that group of small boys went by.

"The next morning the judge, opening the court, charged the jury that they were there to enforce the prohibition law.

"The ministers met that day and asked that every town in Georgia have a parade similar to that carried on Sunday in the streets of Atlanta.

"The reporters from the Associated Press, etc., who besieged us women for news, wanted prohibition news, and it was most amusing to us women from the North to see that they wanted dry news —that they thought that that was the kind the press would take.

"There was no conception of the feeling toward prohibition that you get from Maryland up to Massachusetts.

"I traveled up to Washington with a commercial traveler. He came from Philadelphia. He was for wine and beer. His district was eight States, beginning with Georgia and reaching through to Los Angeles. He said to me, 'My States want prohibition. That country is dry as a bone.' He also told me that in the last year the prohibition law had tightened up tremendously in the South. He said he wanted to get two flasks of whiskey, and he had to work all day in Georgia to get them, whereas last year he would only have had to step across the street.

"Women that I saw from the South and the West were tremendously spurred on by the wet hearings in Washington. Instead of discouraging them, they were spurred to work all the harder for prohibition enforcement. They would say to me, 'The war is on for enforcement. It may take years, but we have enlisted for the duration of the war.'

"As I came North and saw letters in the *New York Times,* it was as if the mind had turned a somersault. The fact is, two-thirds of this country is dry; the wetness is here in the East, and the East isn't all wet by any manner of means. It is good to know the truth occasionally, to see what two-thirds of the country thinks; two-thirds of this country is ready to send its boys into the streets, precisely as Georgia is doing, on prohibition parades. All the women from the South and West were enthusiastic over that parade, and the very best people were in it."

ELON CHAUTAUQUA NOTES.

Mrs. T. W. Bickett, wife of Ex-Governor Bickett, will speak in the Whitley Memorial Auditorium at Elon College, on Thursday evening, July 29th.

We are very fortunate in having Rev. Wm. G. McKnight, one of our missionaries on furlough from Japan, to attend the Chautauqua this year. He will deliver a series of addresses on "Rural Japan; Conditions, People, and Opportunities for Christianity." Mr. McKnight spent the past winter in study at Boston University, School of Religious Education, where he received his M. A. degree.

Mr. D. W. Simms, general secretary for the North Carolina Sunday School Association, Raleigh, N. C., will speak on Tuesday night, August 3rd. This will be "Young People's Night."

The following international credit courses will be offered at Elon this summer: "The Program of Christianity," by H. S. Hardcastle; "The Pupil," by Rev. F. C. Lester; "Organizations and Administration of the Church School," by Dr. W. A. Harper; "Bible: The Life of Christ," by Rev. J. G. Truitt; "Story Telling," by Mrs. H. S. Hardcastle; "Young People Organized for Religious Education," by Miss Lucy M. Eldredge; "The Adult Worker and His Work," by Mr. F. F. Myrick; "Training the Devotional Life," by Rev. S. C. Harrell.

From present indications, it seems that the Elon Chautauqua will have a larger attendance this year than at any time in the past. Those desiring room reservations should write as soon as possible, as those applying first will be given choice.

A recent letter from one of our pastors says: "What will we have to bring with us to the Chautauqua? We are planning to bring two automobiles from my Church." This is a Church which has never been represented before.

Miss Carmen Collier, from Arlington, Va. (just outside of Washington), has sent her dollar for registration. People are coming from far and near.

Those attending the Chautauqua last year will remember with pleasure our organist, Mrs. W. D. Parry, of Raleigh. Mrs. Parry will be with us again this year and will have charge of the organ recital on Friday night.

Rev. J. F. Morgan, who has had charge of singing at so many of our Church gatherings, will direct the singing each afternoon during the Chautauqua at the regular "community sings." Mr. Morgan is eager for all who sing or play to bring their music and instruments.

Dr. W. W. Staley and Dr. C. H. Rowland have never missed a session of the Chautauqua since it was started at Virginia Beach in 1923. Both of them gave $100 toward maintaining it when it was begun, and later $25 each year until it was on a sound financial basis.

Recreation, from 3 to 5:30 each afternoon, will be in charge of the following committee: Rev. B. J. Earp (chairman), H. S. Hardcastle, and Galen Elliott. They will have as their helpers one person from each group of ten young people attending the Chautauqua.

Especial plans have been made for young people attending the session. They will be divided into groups of ten with a counselor.

For room reservation, program, or other information, write Miss Pattie Coghill, Henderson, N. C.

RELIGIOUS EDUCATION

By H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

August 1, 1926.

Golden Text: "Jehovah is my strength and Son, and He is become my salvation."—Ex. 15:3.

Lesson: Exodus 13:17-22, 14:10-16.

Devotional Reading: Psa. 37:1-7.

Reference Material: Psa. 78:12-14; Hebrews 11:29.

God tempers the wind to the shorn lamb. He knoweth our frame; He remembereth that we are dust. He is tender and gracious in all His dealings with those who follow Him. When he led the children of Israel out of Egypt He did not lead them by the most direct route to the promised land. "He led them not by the way of the land of the Philistines, although that was near at hand, for God said, Lest peradventure the people repent when they see war, and they return to Egypt." The Philistines were a rugged, rough, war-like people inhabiting the plains along the coast of the Mediterranean Sea. The Hebrews, be it remembered, were an unorganized and unarmed—the word armed in verse 18 means "in ranks"—group of slaves. They were not able to cope with the war-like Philistines. To have plunged them into the midst of such a people would have been disastrous, and the Lord, in His infinite wisdom and mercy, led them around by another way. It is always thus in life. God does not break the bruised reed nor quench the smoking flax. He may require much of us, but He does not require too much. He knows that the making of a nation or the making of a character is a long process, and He goes the surest way, even if He goes the longest way.

There was a touch of sentiment in all the grim business of getting away from Egypt. Moses took the bones of Joseph with him. It seemed like a foolish thing to do, but it had a tremendous psychological effect upon the Hebrews. Here was the mummy, signifying the presence of the man who had made possible this day. By faith and through vision he had foreseen this day, and it would help tremendously in the days to come to have his remains with them as they faced the unknown perils of the days to come. Only recently the writer stood on the historic ground of Jamestown Island and saw the graves of the first settlers on American soil. As he stood there he had a new appreciation of these adventurous men of faith and he felt inspired to renewed loyalty to the great country which they unknowingly had founded.

"And Jehovah went before them by day in a pillar of cloud to lead them the way, and by night in a pillar of fire to give them light." There was a great danger of going astray when traveling in the desert or the wilderness, and it was customary for caravans or groups to have a brazier in which there were live coals carried aloft so that the glare at night and the smoke at day would guide all those who came behind. By this symbolism the Hebrews expressed the conviction that Jehovah was leading His people by day and by night. He was their Guide, their Protector. They were going out not knowing whither they went, but they felt that Jehovah went before them. It is reported that when Jesus took His disciples up to Jerusalem the last time "He went before them." The Master of men does not drive His men; He leads them. Whenever a man feels that he is blazing a new trail in high moral endeavor or spiritual purpose, let him be assured that the Master goeth before him.

The humility and expressions of repentance incident upon hard experiences of life are not always permanent. Billy Sunday tells of the terrible storm at sea when he and his fellow ball players were returning from a tour abroad, and of how big Ed. Williamson and others promised God that if He spared them they would give their lives to Him, and how when they finally reached America in safety they went on in the way of riotous living. Pharaoh was quite humble when the first-born was stricken, but he soon forgot that mood when he realized that his supply of free slave labor was about to slip from his grasp. He, therefore, dispatches an army with chariots to overtake the fleeing mob and to bring them back into bondage. There are many men today who have broken their vows to God, made in a time of adversity or fear, and forgotten in the time of prosperity and ease.

The Israelites were indeed in a desperate situation. On either side was the desert hemming them in and making scape impossible in that direction. In front of them was the sea, seemingly cutting them off there. To the rear was the host of Pharaoh, armed to the teeth, and hungry for the one-sided battle. It is small wonrer that the Israelites lost heart and began to chire their learer and to wish that they were back in Egypt. As one thinks of this particular situation he is reminded of what is almost a typical experience of every man who becomes a Christian. Sin is indeed a heavy taskmaster, and as one accepts Christ he becomes conscious that he has come into a new liberty. He might well rejoice as did the Israelites when they realized that they had been set free from bondage. But, like the Israelites, freedom does not mean ease. In fact, Christ dos not give power to do as one pleases, but to do as one ought. Conversion is but the beginning of the process of character building. Like the Israelites, we must wander through the wilderness; but, like them, we have a Guide and Helper and Defender.

The trouble with people is that they do not count on the divine resources. We are all too prone to count only the visible things, the things that can be touched and handled. It was so with the Israelites. They had embarked on a high moral enterprise, but when they faced a difficulty they forgot that the one who had the moral government of the world upon His shoulders was at their command. They had not reckoned on the help of Jehovah. But when they committed themselves to Him and obeyed His command they found that He was able to do exceedingly abundantly above all that they asked or thought. He caused the waters to go back by a strong east wind and the Israelites passed over to the other side of the Red Sea, but when the Egyptians attempted to follow them the waters of the sea returned and engulfed them.

"Speak unto the children of Israel that they go forward." It is reported that Napoleon's drummer boy said he did not know how to sound retreat. His master was so accustomed to advance and to victory that he had no occasion to sound retreat. Whether this story be true, it is true that God's command is "Forward!" Our Commander-in-Chief has commanded us to go and to go forward. There is no call to retreat in His service. In an age in which men are making progress in all other lines of human endeavor and activity, he is summoning His Church to go forward. And no matter how much growth the individual Christian has made, the summons still comes to go forward in all the virtues of the Christian life.

Teaching Points.

1. The goles set by God are reached only by long journeys.
2. God's emphasis is not upon time, but upon the finished product.
3. God does not use hothouse methods in securing His ends.
4. God expects only so much of us.
5. A dead man has power over the living.
6. The school of hard knocks is one of life's best schools.
7. Man's extremity is God's opportunity.
8. Faith in God accomplishes what seems like the impossible.
9. Men often begin to murmur when the way of progress demands its price.
10. One man of God can save a whole nation.
11. There are times to pray and times to work.
12. Jehovah fights on the side of those who are trying to do His will.
13. God commands His people to go forward.
14. The Lord delivers all those who put their trust in Him.

CHRISTIAN ENDEAVOR.

By Rev. F. C. Lester.

August 1, 1926.

Topic: "Wise and Unwise Decisions."

Scripture: 1 Kings 3:5-15; Gen. 13:5-13.

Purpose: To learn the difference between wise and unwise decisions, and to create, or strengthen, the desire for the wise.

Hints to the Leader.—Here is your chance for a wise decision. Make this the best meeting of the summer. Plan early, and then carry out the plans, even if the weather is hot. The whole Christian message lies back of this topic. Make it sparkle.

Songs that are Suitable.—"Now in the Days of Youth," "Who Is on the Lord's Side?" "Yield Not to Temptation," "O Happy Day," and "O Jesus, I Have Promised."

(Continued on page 14.)

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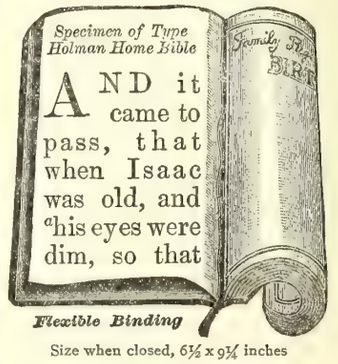
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Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Dears:

Three cheers for three winners! May these three have many, many happy days, full of sunny skies, and may they never, never forget our "Kiddies' Korner!" The gifts will be sent to these three at once, so watch out. Am sorry the picture of the third best prize-winner was too small to print; but, gee! that's all right. Dear, it was a good picture after all, and the story is here, and your present will be sent just the same.

Now, if any of you Kiddies wish to paint other pictures, and see them in our Korner, get busy and fix them up; and listen, do it all in black and white. Our editor says that the "picture man" can take it best from black and white cuts. So how about painting something else at once, and see your work in the Korner? Wouldn't you love that? Send it to me, and I will send it in, and you will keep that special Kiddies' Korner all the rest of your life, 'cause it has your drawing in it.

Oh, oh! come running, dears! It's time for the doll festival—and, wait a minute, here comes a precious wee baby girl, all in a pink dress, with a dolly as large as she is, 'cept the dolly has golden hair and the wee girl has black hair.

Jumping Jacks and dollies! Here we are, all ready to play and play and sing, for it's our mite-box opening, and the pennies are restless in their boxes. They want to run over the sea and play with some little Japanese girls, of course!

O-o-o-h-ee! where did that breeze come from? Let's get in the window. Why, wait a minute, dears; do you know where it came from? Yes, indeed, of course it came from God—a good gift from Him to us this beautiful morning. How thankful we all are for God's good gifts!

Love to each one.

YOUR EDITOR.

THE MAGIC MARBLE.

BY GLADYS CLEONE CARPENTER.

Everything in the castle yard seemed to be smiling, for spring had come; but little Prince Roland looked very, very cross.

"What is the trouble?" his sister Hope asked as soon as she saw how unhappy he looked.

"It will soon be time for the marble contest, to see who can roll marbles the best," the Prince answered. "I want to win, but how can I when everything goes wrong? I lose my marbles or something stops them from rolling far. I believe somebody has cast a spell of enchantment over them."

"Then," Hope declared, "we must find in the Book of Magic what will break the spell."

As they pondered over the pages of a great book they came to a place that read:

"The Magic Marble.

"Some place in the kingdom there is a great blue marble. To the one who wins it, all things will come right."

"There! You must have that; then you can win," Hope decided.

"But how am I to get it?" Prince Roland asked. "It doesn't tell where to find the marble."

"No, but if you look in every corner of the kingdom you are sure to find it," the Princess answered.

"I believe that you are right," her brother agreed. "I will start at once."

So Prince Roland sent for his pony and for brave knights to ride with him. He stopped at every house to ask if any one had seen the marble. But no one knew where it could be found. Throughout the whole kingdom he searched, but at last turned sadly homeward without the magic marble.

Hope met him at the door. "Did you find it?" she asked eagerly.

The poor prince shook his head. Hope did not know what to say; she went to the study room, and for a long time tried to think of some way in which she could help her brother.

Suddenly a call rang through the castle. "O, I've found it! I've found it!" the voice cried out.

"That's Prince Roland," Hope said to herself. "It sounds as though he were in the treasure chamber." She rushed down the long stairs, and there, sitting amidst great piles of precious gems, was the Prince.

He was looking at a huge, blue, crystal marble. "See, it is the magic marble. How queer it is. There seems to be an eye in the center of it. I never thought it could be in the castle," the Prince continued. "I came to the treasure chamber to try to find some more marbles. When I opened this bag, the magic marble rolled out."

"You know, sometimes the nicest things are found at home," Hope answered.

The Prince rushed outdoors to try out the magic marble with the royal boys, who were playing. He put it beside the other marbles, and, somehow, that marble eye seemed to watch that Prince Roland didn't lose any of his marbles nor put anybody else's in his bag.

When the day of the contest arrived, all the royal personages went to the tournament yard. Prince Roland carried his velvet marble bag. Then everybody noticed that, although Princess Hope wasn't going to roll marbles, she carried a marble bag, too. Only it was very old and shabby.

So the contest started, and the marble eye seemed to watch to see that everything was done right. Never before had Prince Roland played so well. And when the contest ended, the trumpeters called out that he had won.

Then Princess Hope opened her queer ragged bag, and taking out a paper, said to Prince Roland: "When you found the magic marble in this bag in the treasure chamber, you did not find this paper in the bottom of the bag. Listen, this is what it says: 'The magic marble has been called magical because it looks like an eye. But it is not really magical. The secret of it is that when people think somebody or something is watching, they try to do their best.' "

When Hope had finished reading, the king rose and said: "Only Prince Roland can own the blue crystal magic eye. But each one can listen to and obey that something within him, his conscience, that watches and tells what is right."

NOTICE.

All those who expect to attend the seventy-eighth session of the Virginia Valley Central Christian Conference, which will be held at Linville, Va., August 18-20, are requested to notify, as early as possible, either Miss Sallie Payne, Harrisonburg, Va., Route 3, or Rev. R. P. Crumpler, Linville, Va. Not only notify us that you are coming, but also please state whether you will come by train or automobile, and whether you wish entertainment and for how long. Let everybody try to be here for the opening session, and remain until Conference adjourns on Friday afternoon. Those coming by bus or auto can come either via Harrisonburg or leave the Valley Turnpike at Long's Pump, near Lacey Spring, Va.

R. P. CRUMPLER.

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

MONDAY.

THE SYMBOL OF THE HIGH PLACE.

"He setteth me upon my high places."—Psa. 18:38.

"I will set him on high because he hath known my name."—Psa. 91:14.

The Bible has a lot to say about "high places." As far as possible, all altars and places of worship were built on a mountain or on a high place, and all worshiping was done in a high place, even if the altar consisted of no more than a pile of stones. In level countries they built hills and towers for these high places. In the cities they built towers for worship. This was for the purpose of getting as close to heaven as possible and storm the Almighty in the starry mansions in the skies. Even in the times of Jesus they followed this custom. Jesus Himself chose mountain tops for His talks with God.

We have passed on these days from altars on high places, and we know now that God is just as near in the levels as He is on the high places, for He dwells in us. But, nevertheless, it is a high place of the soul that touches the infinite. Salvation is from above, and His lifting is from above, and we are climbing higher and higher toward His standard. Thus the high places symbolize our touch with God: "When thou prayest, enter into thy closet, and when thou hast shut the door pray"—and there the gates of heaven open. His light floods our souls, and we are lifted up into a high place.

Prayer.—Dear Father, we lift up our eyes unto Thee from whom cometh our help, and in the pasture of Thy fields help us feed upon Thy eternal food and drink of Thy eternal waters. This we ask for today and forever. *Amen.*

TUESDAY.

OUR REWARD.

"Who can alter the mighty acts of the Lord? Who can show forth all his praise? . . . He that doeth righteousness at all times."—Psa. 106:2-3.

"The wages of sin is death; but the gift of God is eternal life."—Rom. 6:23.

We are not promised riches, neither freedom from disease and suffering; but for each loss we are promised compensation and fruit of our labors in riches of heart-life, in a happy conscience, in knowing the Lord and His ways, and the ability to so live that others will be compelled to know that we walk with Him and they too may walk with Him.

There is "glory and honor and peace in every man that worketh good" (Rom. 2:10), and "If ye do these things ye shall never stumble" (2 Peter 1:10).

Prayer.—O Lord, as Thou dost know our every thought, and that we are as weak as dust, fill our pathway with good, strengthen us against temptation, and lead us to do good. In Christ's name we ask it. *Amen.*

WEDNESDAY.

BIBLE CONTRADICTIONS.

"Grow in grace and in the knowledge of the Lord and Saviour Jesus Christ."—2 Pet. 3:18.

Speaking of his enemies, David said, "I hate them with perfect hatred"; Christ said, "Love your enemies and do good to them that despitefully use you." This seems to be a contradiction, and many such contradictions are found in the Scriptures. Many honest inquirers cannot reconcile them and are puzzled.

Of course, these are contradictions, but it is in words only. There are no contradictions in truth. The latter ways are the new ways, and are the result of the development of Christian ideals. The people of David's time thought it was correct to hate enemies. That was the only revelation they seemed to have. But the more humanity has come along in the thought of God and the Son, the greater has been the revelation. The longer we walk with Christ, the more we know of Him and the nearer we become like Him. History tells us that certain facts of science used to be true, but recent discoveries have so far transcended them that we now laugh at the foolishness of them. Can it not also be true in religion?

Prayer.—Our Father, we pray Thee for a studious mind and heart, that we may walk with Thee a little farther each day and grow more deeply in Thy spirit and nature. *Amen.*

THURSDAY.

A HARD LESSON.

"Vengeance is mine; I will repay, saith the Lord."—Rom. 12:19; Heb. 10:30.

Speaking of the farther we go with the Lord the more we know of Him and His way, though it has been many centuries since humanity has known the Lord, on lesson in Christian experience but very few have learned, and that is that revenge, requital, or retaliation for evil done unto us by another is not of the spirit of Christ; is un-Christian, is sinful and of the devil; that, as Christians, we must learn not to retaliate or pay back the evil done in its kind. It is devilish and brings on more deviltry. We must learn that all sin carries in it the seed of its own punishment, and in due time God will take the vengeance, who alone can do it well, and He will recompense us for our good behaviour.

To yield to the temptation to "get even" with one may do a great deal of harm to the common good. We hear it in words or see it in spirit almost every day. A member of our legislature the other day said to an enemy of his bill: "I will get even with you; I will not vote for yours," or words to that effect. This particular bill was an important one and very desirable for the district for which it was intended, so much so that the people marvel and exclaim, "What a pity!"

What right has any one, because of a personal grudge, to take vengeance by standing in the way of progress and the common good? What right has one to do another an unkindness as a return for evil. "Recompense no man evil for evil." Christ's way is "turn the other cheek," which does not mean that we shall submit to abuse, but that we shall love our enemies to an extent of trying to win them, and at least offer no retaliation and take a lot for the sake of not only his but the good of all. This is a hard lesson—who knows it?

Prayer.—Our Father, help us to present ourselves to Thee daily for cleansing, and for right thinking in all our doing, that Christ's way may be manifest in us all the way long. *Amen.*

FRIDAY.

THE BEAUTY THAT WILL NOT FADE.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Lives there a man or woman who does not admire beauty in others, and covet it for him or herself? The possessor of beauty too often yields to vanity and spends hours in self-admiration. Such beauty, however rare it may be, the tooth of time will not spare. All flesh is as grass, and the rarest beauties are merely flowers in the field; even before the grass has withered, the flower has begun to fade.

But there is a beauty that time cannot wither. Let your imagination play for a little while on the names of famous beauties. Then call to mind such names as Florence Nightingale, Mary Moffat (the wife of David Livingstone), or Mary Slessor. The portraits of their faces we have forgotten, but the portraits of their characters are burned into our souls. The world can never forget what they did! Their beauty was not localized in their features; their very feet were beautiful. I think God gave Abraham Lincoln to the world as a demonstration that the unfading soul beauty within can transfigure any face. Covet earnestly the beauty that comes of service, for whosoever will may attain it.

Prayer.—Lord's Prayer, all the circle joining.

SATURDAY.

THE PERIL OF INSINCERITY.

"Lying lips are abomination to the Lord."—Prov. 12:22-28.

Disregard for the truth is not only a blow aimed at the foundations upon which society rests. It is utterly demoralizing and destructive, so far as the character of the individual is concerned. Every act that a man performs has what we may call a reflex influence. We imbibe by degrees the character of the actions we perform. A man may not be insincere and deceitful by nature, but if he allows himself, under stress of circumstances, to handle the truth recklessly, he may live to see the day when he will become as hypocritical as the Pharisees, and as malicious as well.

We tend to become like what we do. And it is just here that even our "white" and polite lies stand convicted and condemned. If we practice insincerity, even in small measure, we become insincere. If we deal hypocritically, we turn to hypocrites. If we live and act a lie, before we realize we become a living, walking lie, despised of good men, and unworthy of aught but punishment in the sight of God.

Perhaps Solomon's words concerning lying lips sound harsh and cruel—for who has not at one time or another yielded to the sin of misrepresentation? At the same time, Solomon's words, viewed dispassionately and in the light of human experience, are but God's mercy given us as a gracious warning. The pathway of truth leads safely to the height of honor and of righteousness; but insincerity and deceitfulness are chasms the depth and the danger of which are beyond human comprehension.

Prayer.—Lord's Prayer, all the circle joining.

SUNDAY.

THE LIGHT THAT GOD GIVES.

"Let us walk in the light of the Lord."—Isa. 2:1-5.

Progress of men and nations is the logic of God's creative power. The whole world of nature, human and otherwise, moves. Nothing remains static. Trees grow higher. Rivers change their courses. Mountains crumble. Plains are populated. Knowledge increases and nations become neighbors. It is so with everything; all suffers change.

Frontiers, too, are going. We are no longer pioneers, but tourists, on the path of life. The only frontiers that remain are the frontiers of

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

We receive a great many contributions and we are always grateful whether they be great or small. But of all the contributions we have received for some time, we received one of the sweetest a few weeks ago.

Our good friend, Mr. C. L. Ballentine, of Fuquay Springs, N. C., sent us a box of honey for the children fresh from the hive, and it was fine. The children enjoyed it so well they have all been sweet ever since. "What is sweeter than the honey or the honey comb"? We are very grateful to Mr. Ballentine, and thank him very much.

Our good friends, B. A. Sellars and sons, Burlington, N. C., make it a custom to clean stock occasionally, and in doing this they have many articles slightly soiled or shop-worn, or perhaps not quite in style, and they throw this in a box and donate it to the Orphanage. Last week they asked me to stop, as they had a box for me. It was a sure-enough box, containing many useful articles of clothing and undergarments which will fit in our work here nicely. I packed my Ford sedan full to the top and came home happy. Donations of this kind are quite a help to us, and we are grateful.

Mrs J. P. Barrett paid us a visit last week and brought us several pretty hats and dresses, also a beautiful spread. Mrs Barrett is very kind to us in our work here, and on a number of occasions has remembered us in this way. Articles of this kind come in mighty nice. We had a little girl ready to go on her vacation but just lacked her hat. One of the hats Mrs. Barrett gave us was a nice fit and as good as new, and the little girl was happy to get it and we were happy because it saved us from buying one. So many of our friends could help us in this way and help us to do a larger work if they would just take time to stop and think. Many little dresses and little suits are doubtless thrown away because they are outgrown and become useless on that account, when if they were sent to us they would be of so much help to us.

Our new building is almost ready to put the furniture in. The furniture for the entire upper floor has been ordered and is on the way from the factory, and part for the lower floor. We now have all the furniture for all the rooms arranged for except the kitchen range which will cost us $160.00. Who will mail me a check for this. Some Ladies' Aid Society would do a great and good deed to furnish this for us. Some church or some friend to the fatherless children. It would cook their food for years to come and would do its part in making the children happy by having well cooked food. Who will be the happy one?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 22, 1926.

Brought forward	$14,290.86

Sunday School Monthly Offerings.

N. C. and Va. Conference:		
Durham, First Church S. S.	$13.19	
Shallow Ford, N. C.	.91	
Palm St., Greensboro, N. C.	6.58	
New Lebanon Sunday School	2.00	
New Lebanon Baraca Class	2.00	
Pleasant Grove, Va.	4.64	
Lawrence M'l Cl., Elon Col., N. C.	2.88	
Concord Sunday School	2.50	
Durham, Main St. Church	5.00	
		39.74
Western N. C. Conference:		
Hank's Chapel	$ 4.50	
Providence Mem'l S. S.	4.08	
Randleman	7.00	
		15.58
Eastern N. C. Conference:		
Shallow Well	$ 2.50	
Mt. Auburn	9.43	
Wentworth	13.15	
Bethel (Wake)	2.55	
Piney Plains	10.25	
New Elam	5.35	
		43.23
Valley Virginia Conference:		
Winchester	$ 4.67	
Timber Ridge	1.54	
		6.21
Eastern Virginia Conference:		
Sarem Christian Church	$ 5.40	
Franklin Sunday School	5.00	
Berea, Norfolk	5.00	
First S. S., Norfolk	4.41	
Suffolk, Va.	25.00	
Oak Grove	2.51	
Oakland	10.00	
Berea (Nansemond)	10.00	
		67.92
Georgia and Alabama Conference:		
North Highland S. S.	$ 1.64	
Richland	1.00	
		2.64
Alabama Conference:		
Roanoke		1.08
Northern Sunday School:		
Pleasant Hill, Ohio		6.20
Special Offerings.		
R. B. Wicker, support of child	$ 15.00	
Lawrence Holt End. Fund	150.00	
W. A. Hilliard	1.00	
Walter Hilliard	1.00	
		167.00
New Building Fund.		
Miss Penny	$15.00	
M. W. Hollowell, Portsmouth, Va.	20.00	
Miss Sarah E. Boyd, Richmond, Va.	20.00	
		55.00
Grand total		$14,694.86

For the first quarter year since the war, the government has found it unnecessary to make a public offering of short-term securities for the purpose of refunding a portion of the war debt. Income taxes and other sources so far exceeded estimates as to make it possible to meet all current expenditures for the June quarter and to retire about $333,000,000 of the short-term debt which matured June 15th. This meant that the Treasury expected the surplus of receipts over expenditures at the close of fiscal year June 30th to approximate $400,000,000. Public debt retirement for the year 1926 aggregated about $850,000,000.

FAMILY ALTAR.

(Continued from Page 12.)

mind. In the realm of thought we are never caught up with progress. But there is still adventure ahead. Great sermons to preach, great books to write, great enterprises to dream, great music to compose! We may study history, but it is greater to make history. We may sing the epics of yesterday, but it is more thrilling to write the epic of tomorrow.

Columbus sailed the uncharted sea—so are we to set sail on "Life's unresting sea." The sea of life is restless. We have made it so with our inventive processes. Our progress, swift in its flight, has disturbed the calm of the waves. Let us face the future with the hero's resolve. Let us take the highway of mind with God, and with earnest purpose labor to establish His kingdom. To bring in the reign of righteousness—*this* is true progress and that, too, is inevitable! God does not change, but He changes things, and always for the better.

Prayer.—Lord's Prayer, all the circle joining.

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Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlockink, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

SILVER-PLATE.

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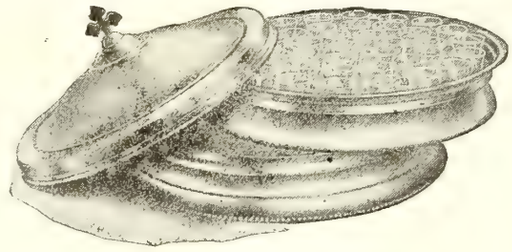

Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plate; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)

Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

Bread Plate No. 3—Narrow rim	9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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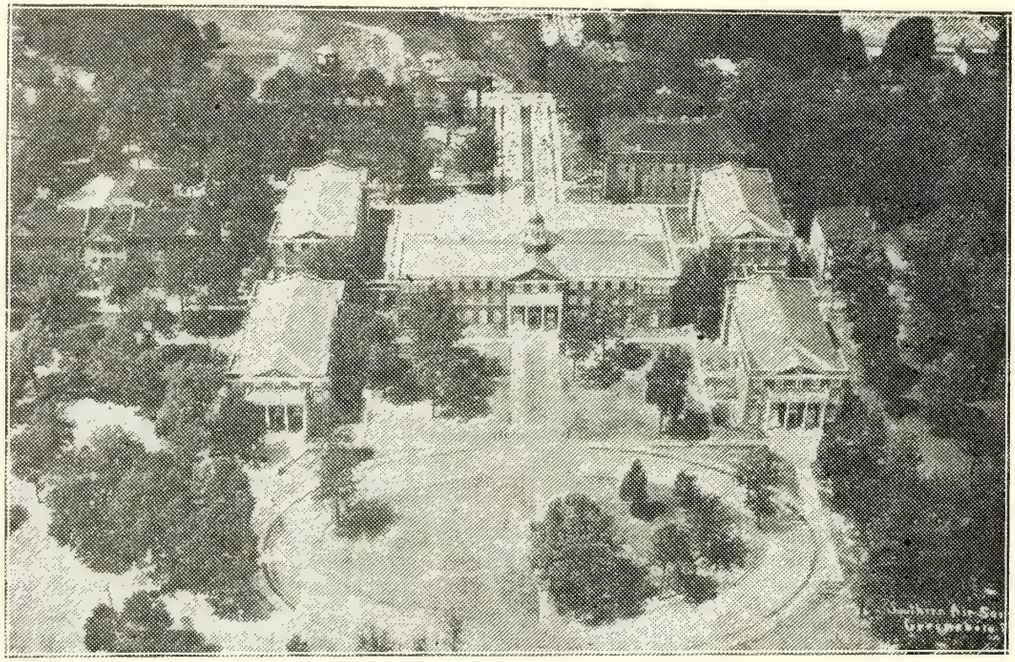

A Photograph of a Section of the Elon College Campus showing the Central Group of Buildings. (Photograph taken from the air.)

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C. M. CANNON, *Registrar,* Elon College, N. C.

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CHRISTIAN ENDEAVOR.

(Continued from Page 10.)

The Message of the Scripture.

The first passage of Scripture suggested for this meeting tells of Israel's wisest man and greatest fool. He was the son of the good King David, the sweet singer of Israel. At an early age—some say fourteen, and others say twenty—this lad became King over Israel. With native ability and a goodly heritage, Solomon had all in his favor.

Although trained to worship Jehovah only, "the king went to Gideon to sacrifice there; for that was the great high place: a thousand burnt-offerings did Solomon offer upon that altar." It was a great show. A thousand cows and sheep going up in smoke while the young king worshiped and the people made holiday. The high place was where the heathen offered sacrifice to their gods. But the Lord God appeared to Solomon here in a dream and said, "Ask what I shall give thee." Again all was in his favor. God was giving him a chance to choose from His universal storehouse whatever his heart might desire. There was no fate to chain him fast. He could choose for himself.

Solomon realized his responsibility. His father's labors must be preserved, and "the great people" must be guided. "I am but a ilttle child," he said. "Give, therefore, thy servant an understanding heart to judge Thy people, that I may discern between good and bad." This was his prayer; the understanding heart was his choice. "And the speech pleased the Lord." Fortunate youth! He had made a wise prayer; his choice was good; and God was pleased. Again all was in his favor.

The second Scripture reference tells of Lot, the nephew of Abraham. The servants of these two men fought over wells of water and pasture land. But Abraham knew a better way. There was plenty of room for all. He gave Lot his choice of the valley or the hills. Lot saw the difference in the land and chose the best for himself. The fertile valley for him. The hills were too high and rugged. It was ease and luxury that he desired. "So Lot pitched his tent toward Sodom." Selfishness, greediness, luxury, ease, bad company, these things got the best of Lot.

A Message for Today.

The glory of youth is its vision (day dream) and its chance to choose. This is God's best gift. From the art gallery of God, one may take a penny picture or a master painting. They are all free for the taking.

Solomon chose wisdom, and Lot chose wealth. They got what they wanted, and more. And so do we. The "wise guy" risks too much, and the miser crushes his soul with his silver. Solomon made alliances with many nations, brought to his harem hundreds of wives, and finally bowed his head in shameful worship of heathen gods. His excessive knowledge of the ways of the world led to his downfall and the division of his kingdom. Lot saw his wealth go up in smoke while he barely escaped with his life. The "understanding heart" did not mean "a pure heart," without which no man shall see the Lord.

Another Jewish youth stood in the wilderness of youthful ideals and was tempted to make his one aim—that of getting bread for his hungry body. But he didn't. From the pinacle of the temple he saw immediate fame, but he refused to seek it. On a mountain of high thinking, the world with its wealth stretched out to him its golden and beckoning hands, but this noble youth sternly replied, "Get thee hence, Satan. It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Another day he stood in the midst of the accusing multitude and said: "I must work the works of Him that sent me." This was His aim, and it was worthy. Again he stood with outstretched hands and said to a weary world, "Come unto me, all ye that are weary and heavy laden, and I will give you rest—rest for your souls." Jesus made the wise choice, and found the secret of joyous living. "The pure in heart shall see God" and be satisfied.

One of the great choices that our Christian Endeavorers should make now is concerning going to college. The choice of college will have much to do with future ideals. Some colleges are very ex-

pensive, both in money and ideals; others seek for knowledge alone; but a third group is concerned with the discovery of God in a world of truth, and seek to lead students to follow the Master of men. Our own Elon and Bethlehem are among this third group. Every aspiring youth should be sure that his choice of college pleases God. "And the speech of our Christian young people pleased the Lord."

GREEN.

One of the best men and one of the most beloved of Pleasant Union's members passed away in the early morning of July 13th, in the person of Bro. Tom Green. His brother, Billy, preceded him five weeks lacking one day. Bro Tom Green was not only one of the loyal and faithful of the Church, but was one of the first citizens of Harnett County.

There was a large concourse of people who gathered at the old homestead, where the funeral was conducted, to show their devotion to this good man.

The services were conducted by the writer, assisted by the former pastor, Rev. J. D. Wicker, and by Rev. J. A. Crumpler, of Bowe's Creek. The body was laid to rest by the side of his wife in Pleasant Union Cemetery.

May the richest blessing of God rest upon and comfort the bereaved.

J. LEE JOHNSON.

GUYNN.

Thomas Guynn was born September 6, 1936, and departed this life July 5, 1926. Bro. Guynn had been a member of our Church about one year. Since his profession of faith, he had been faithful to his Church and an example of the faith. He leaves to mourn their loss a wife, son, one sister and several grandchildren. The funeral service was conducted by the writer, with the assistance of Judge Bolen. The large crowd that attended the burial was an expression of the high esteem in which he was held by those that knew him. The remains were laid to rest in the Elk Spur Cemetery.

M. T. SORRELL.

McINTURFF.

Minnie Lucile McInturff was born August 11, 1911, and died April 10, 1926, aged 14 years and 8 months. She was the daughter of Mr. and Mrs. B. F. McInturff, of near Dayton, Va.

Surviving, besides the parents, are three brothers and three sisters. Funeral services were held at the Otterbein U. B. Church, near the home, April 11, 1926, and the remains laid to rest at Bridgewater, Va.

A. W. ANDES.

REYNARD.

Little George B. Reynard, son of Brent Reynard, was struck by an automobile at the home of his parents near Leesburg, Va., June 12, 1926, and died a few hours later. He was 7 years, 10 months, and 12 days old. The body was accompanied by the grief-stricken parents to Edinburg, Va. There the funeral services were held June 15, 1926, from the home of the little fellow's grandparents, Bro. and sister Mahlon Clem. Much sympathy was felt for the sorrowing ones in this time of sudden and unexpected bereavement.

A. W. ANDES.

BAKER.

Wesley Baker was born September 10, 1847, and died July 10, 1926, aged 78 years and 10 months. Bro. Baker was a great sufferer for some time before the end came, and death was a relief to him, as it always is to the children of God who suffer. He is survived by two sons and one daughter. Funeral services were held July 11th at Palmyra Christian Church, of which Church the deceased was a member for many years.

A. W. ANDES.

The praying life, followed to its conclusion, is the rejoicing happy life. A good man once said, "The true spirit of prayer is that wherein the Lord is prevailed with, and which draws from Him whatever the condition needs, the soul always looking up to Him in the will, time and way acceptable to Him." That sentiment holds good today. Let us pray.

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SHARP.

Myrtle Viola, little daughter of Mr. and Mrs. A. C. Sharp, departed this life on May 9th, at the very early age of 9 months and 4 days. Her life was short, but long enough to entwine herself about the hearts of the home, and may those hearts take comfort in the words of Christ relative to little children.

Burial services were at Hines Chapel, where the family hold their membership.

T. J. GREEN.

HUFFMAN.

John W. Huffman was born March 20, 1862, and died April 11, 1926, making his age 64 years and 21 days. Bro. Huffman was a member of the Linville Christian Church and lived at Linville until a few years ago, when he found it necessary to break up housekeeping and go to the home of a daughter in Harrisonburg. Funeral services were held at Linville April 13, 1926.

A. W. ANDES.

VINCIE.

Steve Vincie, a native of Austria, died at the Harrisonburg hospital April 14, 1926, aged about 36 years. He was a member of a Church in his native land and was a respectable and highly esteemed citizen.

He leaves a a brother, near Tenth Legion, Va., with whom he made his home. Funeral services were held April 15, 1926, at Mountain Valley U. B. Church.

A. W. ANDES.

CLINEDINST.

Bertha L. Clinedinst, wife of Arthur L. Clinedinst, was born September 19, 1881, and died at the home, near Hawkinstown, Va., May 12, 1926. Her age was 44 years, 5 months and 23 days. It was my privilege to receive her into the Church at Palmyra a few years ago. She is survived by her husband and a son and a daughter. Funeral services were held at Hawkinstown U. B. Church May 14th.

A. W. ANDES.

PENLEY.

James Elbert Penley, son of W. J. Penley, died April 11, 1926, aged 28 years, 1 month and 13 days. Besides the father, he leaves two brothers and two sisters and other relatives who mourn his passing. He was a member of the Baptist Church, but was buried at Shallow Ford Christian Church, having recently moved into that section. May the Heavenly Father comfort the bereaved.

T. J. GREEN.

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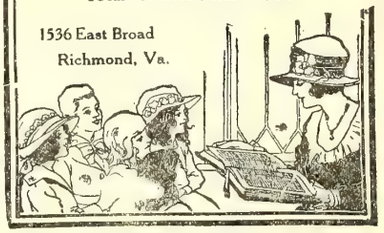

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, JULY 29, 1926. NUMBER 30.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Dr. Coffin Honored.—

Dr. Henry Sloane Coffin, the new president of Union Theological Seminary, New York City, received the D. D. degree from Glasgow University at its recent commencement. It will be recalled by many that Dr. Coffin delivered the lectures on preaching in Scotland this last spring.

President Catches First Fish.—

President Coolidge, all unannounced to photographers and reporters, went fishing soon after his arrival at White Pine Camp and caught the first fish he has caught since he has been President of the United States. This fish is said to have been a pike, but nothing definite is known of it, since it went the way of other fish—to the kitchen of White Pine Camp. Rumors that it would go to the Smithsonian Museum were officially denied by Mr. Everett Sanders, the President's secretary.

John D. Rockefeller 87.—

John D. Rockefeller celebrated his eighty-seventh birthday recently with his usual round of work and golf. There were only the family and a few friends about him, but thousands of letters and telegrams of congratulation poured in to him. He declared himself grateful for the content which he enjoyed, and for the remembrances of his friends, and through the press he thanked them. Rockefeller's wealth has been and is a source of physical enjoyment to him, but the contentment that has come to his life, is that of a work well done.

Paper Sold for Sake of Art.—

The *Kansas City Star,* with its morning edition, *The Times,* was sold recently to its present editor and his associates by the trustees of the William Rockhill Nelson estate. The paper remains in the hands of Irwin Kirkwood, the son-in-law of Col. Nelson. Mr. Kirkwood and his associates paid eleven million dollars for the papers. This sum, together with the remainder of the Nelson estate, amounting to about twenty million dollars, will go into a trust fund for the purchase and reproducion of fine arts for the people of Kansas City. There were eight unsuccessful bidders for the paper. Mr. Kirkwood's wife died some months ago. He is the owner of White Pine Camp, where President Coolidge is spending his vacation this summer.

Building for Friendship.—

A committee on world friendship among children has been formed by the Commission on International Justice and Goodwill of the Federal Council of Churches. This committee is now seeking to collect thousands of dolls to send to Japan as tokens of friendship from the children of America to the children of Japan. Each doll will bear the name and address of the sender, and must be accompanied by ninety-nine cents to defray the doll's railroad and steamship ticket charges, and one cent for the securing of a passport for the doll. The dolls are to reach Japan for the third of next March, where they will be used in the Japanese Hina Matsuri, or festival of dolls. Full information as to the plans of the committee can be secured from the offices at 289 Fourth Avenue, New York, N. Y.

John W. Weeks Dies.—

At his summer home, Mount Prospect, John W. Weeks, the former Secretary of War, died on July 12th. He died not far from the place of his birth, near Lancaster, N. H. Death was caused by angina pectoris—a heart and chest disease. Early Sunday he lapsed into a coma, from which he never recovered. By his bedside when death came were his wife, Sinclair Weeks, his son, and Mrs. John Washington Davidge, his daughter. Mr. Weeks is thought to have become ill because of the march to Arlington Cemetery at the time of the burial of the unknown soldier. Because of illness, he relinquished active control of the War Department early in 1925, and on October 12th of the same year handed President Coolidge his resignation, who, on the day following, named Dwight F. Davis as his successor.

During the political campaign of 1920, it was generally believed that if Warren G. Harding were elected President that John W. Weeks would be a member of his Cabinet. It was believed that because of his naval experience and graduation from Annapolis or because of his outstanding financial ability, he would be chosen to head the Navy or Treasury Department, but all were surprised when President Harding announced him as Secretary of War. He slid easily into place, however, and soon grasped the conglomerate details of his department in such a way as to inspire confidence all along the line in the army.

John W. Weeks was born on April 11, 1860, on a farm near Lancaster, N. H. Until he was seventeen, he did chores on that small farm; then, having been graduated from the local high school, he began to teach at a country cross roads in his native State. When only eighteen, he secured an appointment to Annapolis, and was graduated four years later as a midshipman. Two years of the navy was enough for young Weeks, however, and for two reasons he resigned—first, because he did not like the service; and, second, because there were more officers than ships in the navy. He sought a livelihood elsewhere.

In 1885 he married Miss Martha Sinclair, and in the same year went South as a land surveyor, commissioner of the Florida Southern Railroad. Three years later he returned to Boston and entered the banking institution which became Hornblower & Weeks, one of the largest banking firms of the country. He served as a volunteer in the navy in the Spanish-American War, and was made a rear admiral in the reserves. His life was one of many interests and great activity.

Naval Arsenal Blows Up.—

On July 10th a bolt of lightning struck a magazine of the Lake Denmark Naval Arsenal, near Dover, N. J., and resulted in a loss of some seventy-five million dollars' worth of property and at least twenty-one lives, while many suffered more or less severe injuries. The explosion was one of the most terrific ever known in peace times, and lasted until late on Monday following the first crash. Four towns near the arsenal were comparatively demolished, and the arsenal itself damaged so much that it seemed a total loss. The Lake Denmark naval base covered five hundred acres of land, on which had been built five hundred buildings, including homes for the officers and their families and quarters for the few marines stationed there.

Adjoining the naval arsenal was the Picatinny army base, which was saved only by the fact that the wind blew so that the sparks and flying missiles were carried from the base instead of toward it. It is roughly estimated that the damage to the naval arsenal will reach sixty-five million dollars, and that the army base was damaged some five millions. The civilian population was damaged about five million dollars, it is believed.

The New Jersey senators are protesting against the rebuilding of the arsenal where it was, because it is near to centers of population. The efforts of Senators Edge and Edwards are not meeting the approval of the local population, however, who are voting confidence in the government. The senators believe that great storage bases as the two near Lake Denmark should be in uninhabited territory. This territory was practically uninhabited when the bases were established there several years ago, but the centers of population have grown up about them and because of the scenic beauty which has attracted many to the vicinity. It is said that great jagged craters thirty feet deep and a hundred feet across mark where the magazines stood. The whole ground has the appearance of a hard-fought battlefield at the western front during the late war. Hundreds of refugees have been cared for by the Red Cross relief forces and the residences of the surrounding country thrown open to receive them. This is the crowning disaster to a long series of disasters which the United States Navy has suffered for the last three years. Even at the time of the explosion, just forty miles away, people were looking into the newly salvaged hulk of the submarine S-51 where thirty-three men were entombed last September.

NOTES-PERSONALS

We trust all readers will like and carefully read all the fine articles in this our Educational Number.

The Chautauqua and School of Methods at Elon College, N. C., opened on July 26th, to continue for ten days.

If any CHRISTIAN SUN parents are in doubt as to where to send their sons and daughters to college, let them read carefully this our Educational Number before making up their minds.

President W. A. Harper is a busy man, but he takes time once in a great while to "drop in" at the publishing office of THE SUN. He was with us for a few minutes Wednesday morning, and we were glad to have him.

The delegation from First Christian Church of Richmond—Dr. and Mrs. C. C. Ryan, Mr. F. M. Webb, and Miss Janie Pierce—desire to thank their hostesses for their pleasant stay at the Sunday School and Christian Endeavor Convention at Waverly, Va., last week.

As is customary during the summer months, First Christian Church of Richmond is holding union services on Sunday evenings with other churches of the neighborhood. Dr. C. C. Ryan will speak next Sunday evening in St. Mark's Episcopal Church, using as his subject, "The Price of Power."

It is said that Bibles in thirty-five different languages are needed to supply Scriptural needs in the Hawaiian Islands. The American Bible Society is responsible for the statement that there is no more strategic point on the Pacific than these islands where despite Kipling's famous poem, Orient and Occident do meet and intermingle.

Rev. P. T. Klapp has just returned from a delightful visit to Richmond, Va. He had a birthday anniversary last Monday, but he is too vigorous and youthful in body and spirit to talk much yet of old age and is still holding with tenacity to the theory, "Let no man despise thy youth." We congratulate Bro. Klapp on having attained another round of that same ladder on which Jacob saw the angels ascending and descending.

How large a part of our forward life is traveled not by clear landmarks seen far off in the promised land, but as travelers climb a mountain peak, by putting footstep after footstep slowly and patiently into the prints which someone going before us, with keener sight, with stronger nerves, tied to us by the cord of saintly sympathy, has planted deep into the pathless snow of the bleak distance that stretches up between humanity and God.—*Phillips Brooks.*

If Dr. W. W. Staley does not give to SUN readers his paper before the Eastern Virginia Sunday School Convention on "Teaching Our History and Principles in the Sunday School"—and that right early—then the Church should put him on trial for modest or non-performance of duty. It was a splendid and thought-provoking presentation of a very vital theme. We cannot understand when and how that man does so much downright hard, straight, sound, sensible thinking!

A good friend of Bethlehem College, Wadley, Ala., writes: "Every workman on Bethlehem College is giving 5 per cent or 10 per cent of his weekly wages back to the college. This is the spirit of the men who are doing the manual labor." Out of the spirit of real sacrifice Bethlehem College is building and faces the future.

Our good friend, Miss Mabel Farmer, one of Elon's successful and loyal alumna, remembers us graciously with the following: "Lucerne, Switzerland, July 10th. Sister Nannie and I are touring Europe. It is wonderful beyond all description. We have visited England, Holland and Germany, and are now in Switzerland. We had a wonderful trip over the Alps today. I was never so thrilled in my life. We go to Italy tomorrow, then to Florence. I send you on this card a picture of William Tell's Church."

Rev. E. Carl Brady, pastor, writing July 8th, of Franklinton, N. C., says: "The Caviness-Yelton evangelist campaign here closed on the 11th. Judging by additions to our Church, the meeting was a failure; but this was not a safe criterion. We had two additions and many rededications. The Baptist and Methodist Churches had their ranks strengthened. We cannot begin to estimate the value of the meeting conducted by these God-fearing men. The Holy Spirit worked, and every one felt that it was good to be at the service. Their influence in this town will live on and on." Bro. Caviness has been, the past week, with Rev. C. E. Newman in a meeting at Virgilina, Va., the results of which we have not learned.

Rev. G. C. Crutchfield, Wakefield, Va., brother of Rev. H. E. Crutchfield, pastor of Liberty (Vance), assisted his brother in conducting a revival at Liberty (Vance) last week. Sister R. J. Newton, writing July the 20th, says: "Never in our history has the interest been manifested that is now in evidence here. Monday night we had a packed house; the afternoon looked like the heart of the meeting. Bro. Crutchfield is the type of Billy Sunday evangelist, the one to reach some whom no one else can. It seems now our Church building will not nearly hold the people who are flocking here to hear Bro. Crutchfield." Bro. H. E. Crutchfield is much loved at Liberty, Vance, and we rejoice that the two brothers are having such a glorious meeting in such a fine community.

One of the busy men of our ministers is Dr. W. W. Staley, of Suffolk. He declares he is about to become a city preacher, though his inclinations and predilections are toward the country, owing, no doubt, to his early training. He has preached in half-dozen large cities the last six Sundays, and does not see the end of this program unless he deliberately says "No," takes his fishing tackle and seeks a place of refuge. This last he declares he is going to do, on which account this editor is trembling right now when he thinks of the rapid decline in the number of fish within the next few days in his friend Beale Johnson's mill-pond. The older Dr. Staley gets—and that's not very old—the greater his admiration for the apostle Peter who, in the midst of great confusion and bewilderment, said, "I go a-fishing."

Will all serious and sober-minded readers of THE CHRISTIAN SUN put it down to the grace of gratitude that THE SUN's editor had one grand and glorious half-day last week. The thing was irresistible. Dr. I. W. Johnson, of Suffolk, was the founder and father of the whole delightful situation. There were Bros. Sam Peele and Jesse Turner, of Liberty Spring community; Deacon T. A. Jones, of Berea (Nansemond), and Master Worthington Williams, of Fort Leavenworth, Kansas City; Dr. W. W. Staley, pastor-emeritus of the Suffolk Christian Church; Dr. I. W. Johnson, secretary of the Southern Christian Convention, and your humble scribe, with a plenty of good bait and unlimited supply of fishing tackle, ice water and such-like, with three good boats on Lake Prince. Now, there was life worth while! And when we crawled up on the shore under the friendly shade of a great spreading oak and cooked some of our catch at 11:30 A. M., there was a meal worth telling about. Well, these things are too good to write about in a Church paper, and this is written for purposes of meditation, and because of our gratitude for the day and the fine friends who made it possible. Dr. Staley declares that he does not recall having a serious thought of any trials, troubles and tribulations while fishing. The difference between him and this writer in this particular is that the writer had not ever thought that much.

BURLINGTON.

For three years in succession the Burlington Church has held a Daily Vacation Bible School, under the capable leadership of Miss Madge Moffitt, the director of Religious Education for the local church. Of the three sessions held, the last was an advance over the two previous years in the spirit of the school and in the type of work achieved. There was a total enrollment of 182 and an average attendance of 124. The commencement exercises occured on Sunday night, June 20th, with a very large and appreciative audience present.

The annual Sunday School picnic is planned for this week following the third Sunday in July, and will be held at the Orphanage at Elon College. These occasions are always greatly enjoyed by the large number who attend, and especially by the children of the school.

A number of our Boy Scouts went to the Scout Camp near Reidsville on the 26th, where they will spend a week or two enjoying out-of-door life under the capable, earnest, Christian leadership of Scout Executive O. B. ("Country") Gorman. Mr. E. N. Pearce is Scout Master for the Burlington Church, and his troup is doing some very fine work. Mr. Pearce and the writer expect to spend a few days in camp with the boys.

Our work in general goes forward in an encouraging way. Just now we are beginning to feel the effects of the vacation season upon the attendance upon all services, but this is only temporary, and about the first of September the attendance will again increase, and, we trust, the work will again be resumed with larger interest and enthusiasm.

G. O. LANKFORD.

NOTICE.

All those who expect to attend the seventy-eighth session of the Virginia Valley Central Christian Conference, which will be held at Linville, Va., August 18-20, are requested to notify, as early as possible, either Miss Sallie Payne, Harrisonburg, Va., Route 3, or Rev. R. P. Crumpler, Linville, Va. Not only notify us that you are coming, but also please state whether you will come by train or automobile, and whether you wish entertainment and for how long. Let everybody try to be here for the opening session, and remain until Conference adjourns on Friday afternoon. Those coming by bus or auto can come either via Harrisonburg or leave the Valley Turnpike at Long's Pump, near Lacey Spring, Va.

R. P. CRUMPLER.

NOTICE.

At the recent session of the Sunday School and Christian Endeavor Convention which met at Wake Chapel Church, I was appointed recording secretary. I take this opportunity of asking for the co-operation of every pastor and Sunday School superintendent in the Eastern North Carolina Conference.

Listen, my friends. We have forty-eight Churches in our Conference that should have a good, live Sunday School. I have received a report from only nineteen, while some of these do not contain the information needed to place them in class No. 1. Therefore, I am asking that each pastor act as a committee, with the Sunday School superintendent, and send a full report from each school.

We want our Sunday School and Christian Endeavor Handbook to be an honor to our Church, but it will be a failure without your assistance. It is impossible to prepare the minutes without the reports. Our hearts are made sad when we see the Sunday School and Christian Endeavor Handbook of 1925 and realize how incomplete it appears. One is at once inclined to blame the secretary for the deplorable situation. I wonder if one thinks that the secretary should bear all the criticism, or have we been careless in sending in a report!

Again, may I repeat that I earnestly desire your loyal co-operation in this great big task. The 1926 handbook will be just what you make it. So please send up your best report. If there is any Church without a Sunday School or Christian Endeavor Society, and desires one, if you will write the undersigned we will endeavor to help you in the organization of same.

Please give this notice your most careful consideration, grant the request, and thereby help make the work a success.

Your friend in Him,

MRS. R. J. NEWTON,

Henderson, N. C., Rt. 1. *Secretary.*

CONFERENCES MEET.

Virginia Valley Central Conference will meet at Linville, Va., on Wednesday, August 18, 1926. W. T. Walters, President; A. W. Andes, Secretary.

Alabama Conference will meet with the Church at Bethany on Tuesday, October 11, 1926, at 10 o'clock A. M. G. D. Hunt, President; E. M. Carter, Secretary.

Georgia and Alabama Conference will meet at Richland Christian Church, Richland, Ga., on Tuesday evening at 7:30 o'clock, October 18, 1926. H. M. Gray, President; H. W. Elder, Secretary.

Eastern Virginia Conference will meet with Webster Christian Church, Havre de Grace, Md., Tuesday, November 1, 1926. W. D. Harward, President; I. W. Johnson, Secretary.

North Carolina and Virginia Conference will meet with New Lebanon Christian Church, Rockingham County, N. C., Tuesday, November 15, 1926. C. H. Rowland, President; Stanley C. Harrell, Secretary.

Western North Carolina Conference will meet with Pleasant Grove Church Tuesday, November 22, 1926. G. O. Lankford, President; W. C. Martin, Secretary.

Eastern North Carolina Conference adjourned to meet at such place as the Executive Committee may select on November 23, 1926, at 9:30 A. M. H. C. Caviness, President; W. C. Wicker, Secretary.

North Carolina Conference adjourned to meet on Wednesday, December 7, 1926. W. C. Wicker, President; L. L. Vaughan, Secretary.

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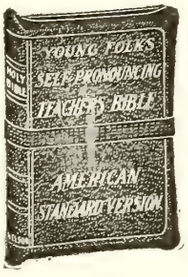

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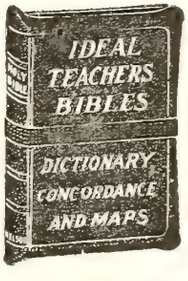

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THE CHRISTIAN SUN

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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CHRISTIAN COLLEGE AND THE CHURCH.

The Church college is absolutely essential to Church life and growth. If the Church college functions adequately, the Church which it serves will do likewise. Unless the Church college functions adequately, the whole Church which it serves will suffer. Jesus realized this, even if we Christians are slow in doing so. He was the great Teacher, and for three years gave His pupils such a religious college training as none have had since His day. Through His contact with His pupils and the great teaching which He did, the whole world has been reshaped and is being redeemed. It is marvelous to think of what three years of intensive teaching in a purely religious school has accomplished. Socrates, Plato and Aristotle, three master scholars and teachers of their day and of all time, taught through a combined period of one hundred and thirty years. They have had a marvelous and boundless influence on all teaching and all thought since their day, but their united efforts, so far as results are concerned, are not to be compared with the three years' teaching of Jesus the Christ. The work of the Greek scholars was purely intellectual, the work of the Rabbi of Galilee was purely religious. The latter conducted a Church college.

While the teachers in the Church colleges of our day may not hope to attain to the high heights reached by the Master teacher, they are working along the right line when they dedicate their time and talent to the supreme task of religious instruction. It is in a religious atmosphere that the greatest freedom of thought and the greatest liberty of life and mind are attained. This writer was recently in conversation with the two United States senators now representing the State of North Carolina at Washington. Both of these champions of democracy and defenders of liberty and justice were trained in a Church college, in which there were at the time not over one hundred pupils. The Church college has always been the breeding place of civil, political and religious liberty and also the broadest scholarship.

We are presenting in this issue of THE SUN some facts and considerations about our own Elon and Bethlehem Colleges which our people should consider. The future of our Church today—that part of it served by THE CHRISTIAN SUN—has its progress, or the opposite, locked up in and with these institutions. The future leaders of our Churches are now getting their training in these colleges.

One does not like to think, even try to think, of what our Church here in the South would be today, but for the training that Elon College through a period of thirty-six years has done and is doing for the Church. Both in the pulpit and in the pew for the most part, the policies and the prestige of the Church are shaped by and are in the hands of those who received their training at Elon. We easily discern the leadership of the ministers who had their training at Elon; we do not as easily discern the leadership of the laymen who have been trained at Elon, but it is as much in evidence and as unquestioned if we look far enough for it.

Our own Church colleges may not, in the estimation of some, measure up to some standards achieved already by other colleges, but of this one thing we are certain, namely: that our Church college is certainly the best college in all this earth for us Christians. Our prayers, our sacifices, our united influence have made these colleges. They belong to us and are seeking to serve us. If they are not what they should be, that is our fault, our failure, our neglect, our unwillingness, our inability to make them better; and the same may be said of every Church enterprise. It is not the size of equipment, or the greatness of faculty, or endowment, or curriculum that makes a Church college the best; it is the fact that it is ours that makes it the best for us. From the beginning of days until now, loyalty and life are the streams that have flowed down through the current of time, and these united streams bear men and women on to renown and usefulness and conquest. We overlook the worth and benefit and value of loyalty, of devotion, and of consecration to a cause, an enterprise or an institution. And these are the elements that count in the make up of character. If we seek with proper loyalty and devotion to do our best for our own, we have all to gain and nothing to lose thereby.

If the Church college suffers, every enterprise of the Church will suffer with it, or will do so in the future. If the Church college flourishes and does with soul and merit that which it is created to do, all Church enterprises share in its glory and achievement. The destiny of the Church for growth or decline, let us repeat, is inseparably wrapped up with the life of the Church college.

Here is hoping that every member of THE CHRISTIAN SUN family who has a son or daughter to send to college this fall will consider prayerfully these things and will see to it that their sons and daughters are registered in the fall in our own Church colleges. This is not sectarian, it is not narrow; it is liberality, it is loyalty, it is life, and those who follow this course will discover one day, if they do not realize it, that their loyalty and devotion to their own are elements of the most vital kind, both in their own life and in the lives of their sons and daughters. J. O. A.

CHOOSING A COLLEGE.

There are seven considerations which should enter into the choice of a college, every one of which is of special importance in the preparation and the outlook which life is to receive.

I. Physical Education.

Does the college have an adequate system of physical education? Of course, it will have athletic features, but athletics must not be confused with physical education. Does the college afford proper attention to the physical development of each pupil? What is its record as to health, and do its graduates and students live the normal number of years?

II. Scholarship.

Is the atmosphere of the institution such as to conduce to scholarship? Do its students devote themselves whole-heartedly or half-heartedly to the primary purpose of a college, the pursuit of useful and uplifting knowledge?

III. Culture.

Are the students cultured and refined, or are they coarse and rowdy? Do they give evidence that they are acquainted with the amenities of life? Are they able to move without embarrassment in association with their fellows, whether of high or low degree?

IV. Expense.

Is the college an institution for the sons and daughters of the rich, or does it make possible for those of limited means the opportunities which it offers its students? A comment may be made here to this effect: Habits of high living developed in college have wrecked the careers of numberless promising youth.

V. Activities.

Does the college provide activities of a social, recreational, literary, and religious nature, giving its students a well-rounded and balanced development for their life?

VI. Plant.

Is the college plant modern and adapted to the development of the growing personality? Is it an architectural whole, expressive of beauty and character? Will those who are its students look back with pride to their college days when they think of the physical equipment which served them in their youth as college students?

VII. Religious Environment.

Does the college provide a wholesome moral, spiritual and religious atmosphere? What is its aim? Does it recognize that Christian character is the basic consideration for every institution of higher learning, and that it must not be sacrificed for any other aim or goal?

In choosing a college, these elements should certainly enter into the ultimate decision, and, when they have been answered affirmatively, there need be no hesitation in regard to enrollment in the institution. If any of these elements is lacking there should be careful consideration before arriving at an ultimate decision. W. A. H.

STARVING COLLEGES.

Figures just made public by the Department of the Interior indicate that the benefactions to American colleges and universities during the fiscal year 1923-24 amounted to very nearly eighty-two million dollars. Harvard University headed the list with nearly eight millions, and Yale and Northwestern University each received upward of five millions. Eight other institutions of learning were enriched by gifts in excess of two millions. Women's colleges did not fare so handsomely; but Vassar, nevertheless, received nearly a million, and Wellesley, Smith, Radcliffe, Agnes Scott in Georgia, and Salem College in North Carolina, were each benefited by gifts in excess of one hundred thousand dollars.

No one can fairly grudge any one of these institutions its good fortune; and yet one may not improperly express regret that scores of smaller and obscurer colleges did not receive the financial encouragement which they so richly deserve. These are hard times for the small colleges. The cost of education has been steadily mounting, and

endowment funds have not kept pace with the demands upon them. The trustees and friends of these struggling institutions are at their wits' ends to keep them going. More than a few are in such a plight that they have to keep their presidents on the road soliciting funds from strangers who are unaware of the very existence of the colleges they represent.

Institutions of learning should not be held amenable to the law to survival of the financial fit. If the chief end and aim of the fresh-water college were to turn out as many millionaires as possible, and if the score of its usefulness were to be cast up in the columns of the commercial rating books, the financially weak institution might be open to hostile criticism; but this is not the measure of merit commonly applied to centers of learning whose business is to lay the educational foundations of future parsons and lawyers, doctors and scientists, philosophers and thinkers. And yet all experience goes to show that the small college whose roll of alumni does not include a fair proportion of rich and influential graduates, firmly bound to their alma mater by ties of gratitude and sentiment, is likely to suffer for the lack of them. The sentiment and gratitude are rarely wanting. Indeed, the smaller and more obscure a man's college, the more ardent and pronounced is his loyalty to it likely to be. Loyalty is one of the finest things in the world, but it cannot always be transmuted into bricks and mortar, faculty salaries, laboratory equipment and the wherewithal of higher institution.

The financial limitations of the graduate bodies of these small but sturdy colleges should be more widely recognized and new avenues of income should be opened up for them. In this richest of nations there may be a few States which lack sufficient local private wealth to maintain local institutions, but most of our commonwealths could privately finance their own colleges without crossing State lines.

Neither wealth nor liberality is lacking. The deterring element is the fact that in many parts of the country higher education is still on trial, as it were. It is still passing through the same transition period as that through which the motor car passed twenty years ago, when the American public was making up its mind whether to regard it as an amusing toy for the rich or as an indispensable factor in modern civilization. In our older centers of population, higher learning came into its own in the seventeenth and eighteenth centuries; in certain other localities its slow spread is regarded with tolerance rather than with interest or enthusiasm. The rich men of these regions are scarcely to be blamed if they do not make sacrifices to support a cause in which their belief is lukewarm and half-hearted. As they begin to understand the reality of college needs and to perceive their linkage with the destinies of their own sons and daughters, the battle will be won.

Local pride will one day exercise a mighty influence in the financing of small colleges which have not yet become its beneficiaries. New and thriving centers of population want their neighbors and the world at large to think well of them. Gradually they are realizing that those whose good opinion they most desire grade the civilization of a community down or up according to whether it regards higher education as a luxury or as an essential.—*Editorial, Saturday Evening Post.*

IRRESISTIBLE FORCES IN CHRISTIANITY.

The silent forces of papers, magazines, books, and pictures are at work in human society as water percolating among the rootlets of garden, field, and forest. No eye sees the tiny streamlets, nor the increasing roots, but the landscape is covered with beauty, harvests, and giant trees. Human genius had forty centuries without Christianity and never crossed the ocean or built a railroad, never erected an asylum or printed a book. The aim of Christianity is no less than the education of mankind. It is the only religion whose ministry educates the masses of mankind. It not only carries to the heathen this benevolent gospel, but it seeks to draw out and train their faculties and powers for higher and nobler life. There are lulls, pauses in the movement of the Church toward the enlightenment of the world; but rests in music are as essential as the sweetest notes. Punctuation points and pauses in writing and speaking are as important as the strongest sentences. Let the selahs remain in the psalms. God is educating the nations. He is making history for the eternities, composing oratorios to be sung by angelic choirs with the music on golden harps: it may be that in such grand strains some long pauses, some deep silences, may be necessary to complete the song. Nature takes her long rest under winter snow and then blooms out again in the daisy and summer rose. Christianity teaches through flowers and stars. "Consider the lilies," and "the heavens declare the glory of God"; and Jesus says, "Learn of me."

Christianity is missionary. This is born of love for God, for man, for purity, for home. It is philanthropic, aggressive, divine. The spell of the ages, the key of the universe, the music of heaven, the pulse of deity, the hope of the world. It sounds no tocsin of war, takes no spoils in its conquests, enslaves no people, begs no bread; it dispenses truth, lives for others, provides for their needs, asks no pay, offers freely its money, its life and its love. It exhibits its benefits in science, in art, in government and in character, and then appeals to these visible results for the confidence of man. No other era or institution has ventured upon such a benevolence as to carry life and good to all mankind. The missionary spirit is irresistible. All kingdoms of error must finally yield to truth. Like electricity in matter, Christianity proclaims its own gospel, makes no apology, admits no competitor, offers no compromises, but puts new light and energy into man. So subtle as to elude definition, so brilliant as to dispel darkness, so mighty as to be irresistible, yet speaking under seas and over continents, and shining round the world. Divine in origin, universal in scope, missionary in operation, man-saving in its love and power. The first missionary work among the Hottentots and Bushmen was in 1734 by George Schmidt, sent out by the Moravians. He began to tell and live the story of the cross to a little company of that dark-skinned, dark-minded people at Vale of Grace, one hundred and thirty miles out of Cape Town. His work was violently opposed by colonists a few years after, and the work was suspended for half a century. But it was renewed again, and there are now sixteen stations, sixty missionaries, and twelve thousand converts. The missionary spirit is too Christ-like to fail; it is divinely irresistible.

THE FAITH THAT HEALS.

Our good brother Dr. J. B. Lehman has written an article on the above topic in *The Gospel Plea,* taking this for his text: "Behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy, Son be of good cheer, thy sins are forgiven." Now, the strange thing about Dr. Lehman's treatment of this text is that he begins with this sentence: "Christ healed the man because he had faith." Now, what we would like to know is where did Dr. Lehman get his authority for saying that this man sick of the palsy had any faith. So far as Scripture goes, the man himself had no more faith than did the bed he was lying on. The text and the context are absolutely silent on the question of this man's faith. He may have had faith, but there is no statement indicating such, and to infer it seems to us to be far-fetched and to miss the very point that this Scripture is teaching. "Jesus seeing their faith" forgave the sins of the sick man and cheered him. He healed and forgave that poor fellow because there were friends about who had faith in Jesus and exercised that faith in behalf of a sick man who, so far as the records show, had no faith and may have been up to this time incapable of having any. There are other illustrious examples of this great principle in Scripture. In fact, that greatest and most outstanding example of faith which our Lord discovered in Israel (Luke 7-9), "I have not found so great faith; no, not in Israel," was given of the man who exercised this faith not in his own behalf, but in behalf of another who, so far as Scripture shows, either had no faith, or certainly gave no evidence of having any. This faith was that of the centurion who had a servant who was dear to him and who was sick and ready to die. So far as Scripture shows, that servant was so close to death that he did not have left consciousness or strength sufficient to enable him to exercise faith in Jesus or in any one else. It was the centurion's faith, in behalf of his servant, that furnished the challenge through which we have the virtue of Jesus going out to and healing a man "sick and ready to die."

How very often we make fatal blunders in this regard? We think that an individual must have and display, on his own behalf, a faith in Christ before he can get help or be healed. Scripture shows many times over, and with multiplied examples, that the hand of Jesus was often extended to reach and heal and redeem those who, having no faith, had friends or loved ones who did have faith. Lazarus may have had faith, but he had been dead and wrapped in the silence of the tomb four days. It was the faith of Mary and Martha, beloved sisters, that released the power of Jesus to the raising of Lazarus. Surely Scripture teaches nothing more plainly than that there can be, and often is, vicarious faith as well as vicarious suffering or joy.

VALLEY LETTER.

My last letter to THE SUN was written while I was holding a meeting with our Timber Mountain Church, in Hampshire County, W. Va. I am glad to say we had a good meeting there—the best since I have been their pastor. The congregations were the largest we have ever had. There were twelve conversions and ten additions to the Church. I am through with revival meetings now until I start in again after Conference.

Our Conference will meet at Linville this year, five miles north of Harrisonburg, and will be in session Wednesday, Thursday, and Friday before the fourth Sunday in August, *i. e.,* August 18-20. We are hoping for a good Conference in every way. As outside speakers, we are expecting Rev. W. Q. McKnight, one of our Japan missionaries; Dr. W. A. Harper, president of Elon College; Mr. A. F. Chase, representing the Christian Publishing Association, Dayton, Ohio; Prof. P. J. Kernodle, managing editor of THE CHRISTIAN SUN, Richmond, Va.; Chas. D. Johnston, superintendent Orphanage; and perhaps Dr. J. O. Atkinson, Mission Secretary. With this splendid array of fine talent, many of our people should plan to attend the Conference all the way through from the beginning to the end; and not just one day, as so often happens since the automobile has come and offers us such convenient opportunity to go and come at our pleasure. Our people should appreciate the opportunities such a gathering offers, and make the most use of them possible, and here is hoping many will do so.

Harrisonburg, Va. A. W. ANDES.

CONTRIBUTIONS

SUFFOLK LETTER.

Can'tand won't are common in human speech.

Can't and won't are common in human speech. always friends. Can't is the individual talking for himself; wont is the individual talking about can't. These two fellows are in all business, all churches, and in all organizations. They live close enough to be neighbors, but they do not agree. They are both often misunderstood, and then hard feelings grow up without any foundation. They sometimes become bitter enemies. They are not confined to age, station, race or education. They disturb friendly relations, check progress, and reduce the value of Christian influence. They build two fences along the same line, set up barriers in business and religion, and create differences that can never be corrected.

Mr. Can't will not attend prayer meeting, Sunday School and Church when there is nothing to hinder. He will not pay Church obligations when he has the money. He will not help institutions when they are in need and he is able to help them. True to his nature, he says: "I can't do it." He is a member of the Church. He is pious in talking with people who don't know him. The can'ts are not all masculine. Both sexes are in this family. When they owe little bills and called upon to pay them, they say: "I can't pay them." They never refuse to buy on credit. They are good customers as long as they can get credit. Sometimes they are liberal in making subscriptions; but when the pledge comes due, they say again, "I just can't pay it now." The collector is better acquainted with "I can't" than any other person. The ledger knows many of them. The storekeeper is slightly acquainted with them. The real can't is to be pitied. He is honest. He deserves release from an obligation.

Won't does not talk himself. The other fellow talks for him. He is so timid that he never confesses his real condition; but the creditor says of him, he "won't" pay, he "won't" do his part, he "won't" come across. He owes me a bill, but he "won't" pay it; he is a member of our Church, but he "won't" pay anything for the support of the Church. He never goes to Sunday School. The man that thinks he is honest, that he is truthful, that he does his part in all relations, is reckless enough to say of another that he *could*, but he "won't." That is true sometimes; but often it is not. But when a person reaches the stage when he says I "won't" to an assumed or implied obligation, whether it is financial, legal, moral, or spiritual, he has reached the acme of turpitude. *Can* and *will* are better terms than *can't* and *won't*. Can and will run the world; can't and won't are rocks on which many ships founder. The world would go forward better if fewer would say I can't and he won't. What the world and the Church both need most is for men and women to be what they are, and the unjust critic to smother his own thoughts and never let them take the form of words.

W. W. Staley.

ELON LETTER.

I have had the rare pleasure during the months of June and July to form some very satisfactory personal contacts with our leaders in Christian work in the Central, Metropolitan, and New England Conventions, and at the same time come to know in a more intimate way four of our denominational institutions in these Conventions.

I had the pleasure in June of attending the commencement at Defiance College. I had visited Defiance before and had known the splendid work it is doing in the way of training leadership for the Christian Church, but my visit at commencehent confirmed me all the more in my judgment of the stability of this great institution and the educational statesmanship of President Caris. It certainly seemed like home as President Caris and I discussed the educational problems that face Defiance. There is no doubt that Defiance has a wonderful future before it. The most significant advanced project contemplated for the immediate future is the addition of a professor of religious education to the teaching staff.

My next visit was to the Metropolitan summer school held at Starkey Seminary, Lakemont, N. Y. Here the great and cultured savant, Dr. Martyn Summerbell, presides and here a foundational work in Christian character and thorough scholarship is steadily maintained. Dr. J. N. Dales was dean of the summer school and had gathered about him a strong faculty. The summer school at Lakemont bids fair to be a rallying point for leadership training in the Metropolitan Convention.

Immediately following the Lakemont summer school I had the pleasure of serving as a faculty member at the Craigville summer school, Craigville, Mass. For more than fifty years New England Christians have maintained religious services during the summer at this beautiful resort. A splendid property is owned by the Christian Camp Meeting Association, which appropriates a liberal sum of money for the maintenance of this summer school. New England has a wonderful opportunity to do a constructive work in leadership training at Craigville, and I was extremely gratified to know that the leaders there fully appreciate their opportunities, and that they are taking steps progressively each year to realize their ideals and capitalize their possibilities.

The fourth institution which I visited was the Carversville Orphanage, at Carversville, Pa. At this delightful rural village we have maintained a Christian Church for nearly a hundred years, but only three and a half years ago did this community assume for our denomination a general interest. It was three years and a half ago that Dr. L. F. Johnson, with a rare faith, undertook to found for the Christians at this place an orphanage. He began the work with less than $300.00 in hand, and now we have properties belonging to the Church at this place valued, conservatively I think, at from $20,000 to $25,000, and, in addition to this, the institution has an option on a farm which it is now privileged to use for interest and taxes which is necessary to the future of the orphanage and which is more valuable by far than the price named in the option. It was a genuine pleasure to meet Dr. and Mrs. Johnson in their orphanage home, and with them the thirty orphanage children whom they are rearing to be Christian men and women in the name of the Christian Church. The orphanage gives the Christians in this section of our Church a rallying point and general interest which will prove of incalculable value in the perpetuation and stabalizing of our work there.

I am very sincere in saying that I have a brighter vision of the future of our Church and of its contribution to the kingdom of Christ after these days of association with our leaders and these intimate personal contacts with our denominational institutions and their executives.

W. A. Harper.

COLLEGE ATMOSPHERE.

By Dr. W. T. Walters.

The decision as to where we shall send our boys and girls to college is a most momentous one. There are many angles from which it should be considered. It is a question of scholarship, of future standing, of expense, but should be, most of all, a question of environment; and if we can think of a college education not simply as so much knowledge, nor a perversion whereby we can make so many dollars and cents, but as a character builder, we shall see the necessity for the above consideration.

The day our boys and girls leave home for college is one of the most critical periods in their lives. For years we have held up before them certain standards and endeavored to bring certain influences to bear upon their lives, and to instill within them certain fixed principles of conduct which should control their personal habits and govern their relationships with others. When the gardner transfers the plant from its seed-bed to the garden, he wisely puts it in soil and under conditions where it will mature in the purpose for which it was planted. Shall we fail our child at this critical time by putting him under an influence that will either smother or upset these salient principles which we have so carefully guarded through his childhood? Among the things which are essential to him in his development are the following:

First—A religious influence. Religion thrives best in a religious atmosphere. There must be religious services and religious companionships, and there should be religious organizations with the opportunity for religious activities; and where your boy or girl fails to find this, room is given for the weakening of spiritual development or being weaned away from it entirely.

Second—There should be positive Christian teaching. An educational system that ignores or disputes the existence of God in its teaching is a dangerous influence in the molding of young life and a menace to the future citizenship of the nation. In the formative years, through literature, science and philosophy, the positive teachings of God and religion should be developed in the college student.

Third—a high ideal. The highest ideal in life is not to be the best athlete or to have a knowledge of the largest number of subjects—worthy as these may be in their place; but to render the greatest service. "He that would be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."

The school or college to which we intrust our children should foster these things in order that education may develop Christian manhood and womanhood.

Elon College seeks to throw this atmosphere arcund its students. Its buildings, its faculty, its curriculum, and its organizations were designed and employed to this end. The institution has been built and maintained through these years by the sacrifices of our people, that we might have such an institution for the training of our youth. As to how well the college has met this ideal may be judged from the facts that in thirty-six years of history and hundreds of graduates, but one has gone out who was not affiliated with the Church.

If you want your child to develop a Christian character, give him a chance by keeping him in a Christian atmosphere during the formative years of his life.

Burlington, N. C.

Send in your renewal to The Sun before conference meets, then go to conference and get your friends to subscribe.

MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

Warren H. Denison, *Secretary.*

A Stewardship Study Class.

The Piqua, Ohio, Church conducted a stewardship study class this summer, using Dr. Lilly's book, "A Partnership in Living." The pastor, Dr. J. E. Kauffman, writes: "The official board was enthusiastic over the course in stewardship. They liked the textbook, 'A Partnership in Living,' very much. Twelve of the official members entered the class. It was conducted by the pastor. The time of meeting was at 6:30 on Sunday evening, the hour preceding the Church service. The official board most heartily recommends this book to any other official boards of any Church or to any group of individuals who might want a Christian view of the world and of their relationship to the Heavenly Father. The four chapters of the book are brief, but vital and significant. I trust that many others may be led to make a study of this excellent book on man's relation to God, stewardship."

There is no more important matter for Church officials than to make a careful study of stewardship. Dr. Lilly's book, with its four chapters—partnership in service, partnership in character-building, partnership in joy, partnership in administration—is admirably adapted for such a study. It costs but twenty-five cents. Better try it.

Conference and Convention Delegates.

It is not sufficient for the Conferences to have full delegations at the General Convention. Nor is it sufficient that they be your most representative persons, outstanding in their vision, consecration and effort to advance the kingdom through the Christian Church. It is not enough that they do not make the Convention primarily a matter of visiting, sight-seeing, or a vacation trip. It is important that delegates stay through. The first and last days are as important as any. The Convention comes but once in four years. Its deliberations and actions are vital to the delay or progress of the kingdom. The coming late and going early are largely habits. What pastor does not know that certain persons in his congregation are habitually late or early. He knows that certain ones will come in during the singing of the second hymn! What Conference officer does not know that certain "regulars" will not be there the first or last day, and that others just as "busy" will be there throughout! It is a well-recognized fact that certain members will be late at the General Board meetings and others are "just compelled to go" before it adjourns. It is not the length of the Conference or board meetings either. The same thing occurs, as a rule, whether the session be six days or three. All recognize that there are necessitous cases of course, but generally speaking, it is a matter of habit. Many denominations hold their national sessions longer than we do. We are no busier than others. Our work is as important as theirs. Plan to stay through if you are honored by being a delegate from your Conference to our General Convention.

Superintendents Encourage Tithing.

Superintendent M. W. Connell, Keswick, Ont., writes: "We have been tithers for several years. Wife just spoke last Sunday how there always seemed to be money for our offerings, and we have always had enough for our needs. It makes one feel better, too, to tithe."

PROGRAM FOR A RURAL CHURCH.

By Prof. Ralph A. Felton,

In Our Templed Hills.

1. Help to strengthen family ties in the midst of all the present-day forces that tend to tear them apart. Stress he sacredness of family life.

2. Keep the children as the center fo the home and community life, thus using the stones to build parish houses, in place of reformatories; using the rope to construct playground swings, instead of for hanging people; giving at least as much space to parks as to cemeteries; having schoolhouses as fine as barns; providing as much furniture for the children as for guests; giving as much time for the bedtime story-hour as for the radio and the newspaper.

3. Emphasize both bodily health and spiritual holiness, both sanitation and saintliness, before Him who tells us that we are the temples of the living God!

4. Put more emphasis upon true worship, but also recognize the fact that religious obligation is not exhausted by going to Church; neither is the Church's task completed by simply persuading people to come to meetings.

5. Develop a Christian atmosphere in which a clean and wholesome social life can be lived in this day when commercial agencies are bidding for the control of all recreation.

6. Christianize all relationships in such a way that, as we are drawn closer together by improved methods of communication and by co-operative economic agencies, we may build that world-wide brotherhood that has been talked about for so long.

7. Help make this earth beautiful which God has made holy, and conserve its fertility as well as its beauty for future generations.

8. Teach respect for law. Look upon government and laws as the best judgment of the best people, and develop the individual conscience to obey and to enforce the law.

9. Put the spirit of Christ into every-day life, so large a portion of which consists in earning a living; placing service above profits, ideals above dividends, and human relationships above material wealth.

(One wonders how many pastors of our rural Churches are honestly trying to put on this or any other spiritual program as equally effectual and constructive!—Ed. Sun.)

WHAT I THINK OF BETHLEHEM COLLEGE.

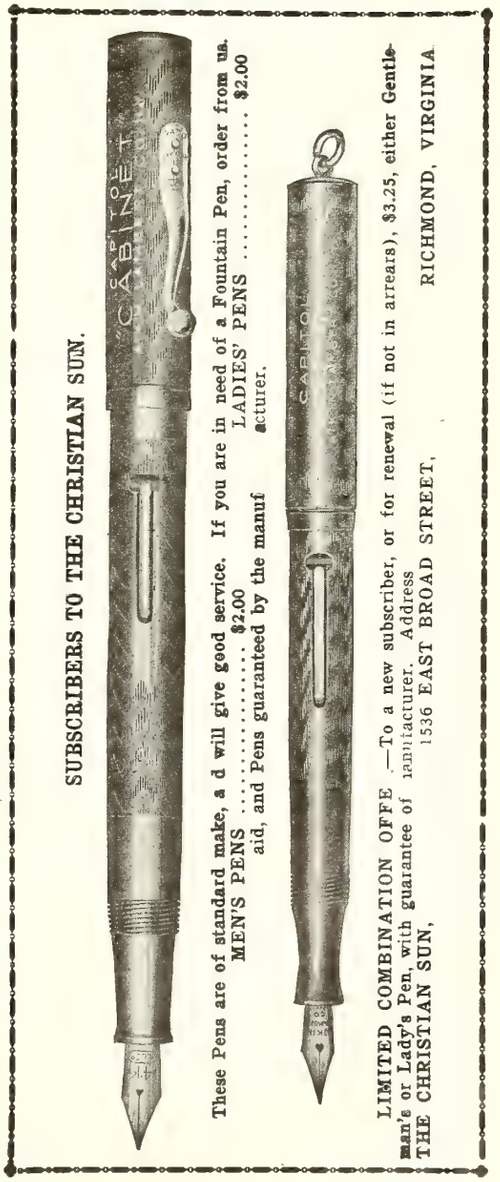
By Prof. R. M. Satterfield.

While other sections of the State of Alabama were discussing the possibility of the location of Bethlehem College in their midst, east central Alabama, with the habit of always keeping in advance of the development of education in Alabama, came forward with her claim for the location of Bethlehem in her realms, and what she had done and the possibility of what she could do, induced the Christian Church to locate at Wadley, Alabama. So far the citizens of this section have proved worthy of their opportunity; they have made it possible for the erection of the present building and for the erection of the main administration building which is now under construction.

To the people of the Christian faith of South Georgia much credit is due for the help they have given in the raising of money to carry these projects out. People of the entire section of east Alabama and west Georgia are beginning to see and to realize the need of such an institution in their midst, and in the course of only a short while they are going to give freely, willingly and cheerfully for the maintenance and carrying on of this institution.

Bethlehem is handicapped, due to the fact that east central Alabama is a part of the hilly, rolling section of the piedmont region, in which the farms are small and the land is poor, and economic returns depend entirely upon this.

For such sections the Junior College offers opportunities to students of limited means that the large institutions cannot afford. A student here can do two years of college work for less than half the cost of the same work at the larger institutions. A student doing the first two years of college work at a Junior College is an upper-class man. He has opportunity for leadership and is not swallowed up in the crowded conditions of the large freshman class at college. More individual attention can be given him, and he has a better opportunity to associate with his teachers and to profit by such association. Only a small per cent who enter our larger institutions ever graduate. In the Junior College, with its reasonable rates, the student is not only encouraged with the prospect of graduation but also enjoys the inspiration and dignity of a place among the upper-classmen throughout his entire college career.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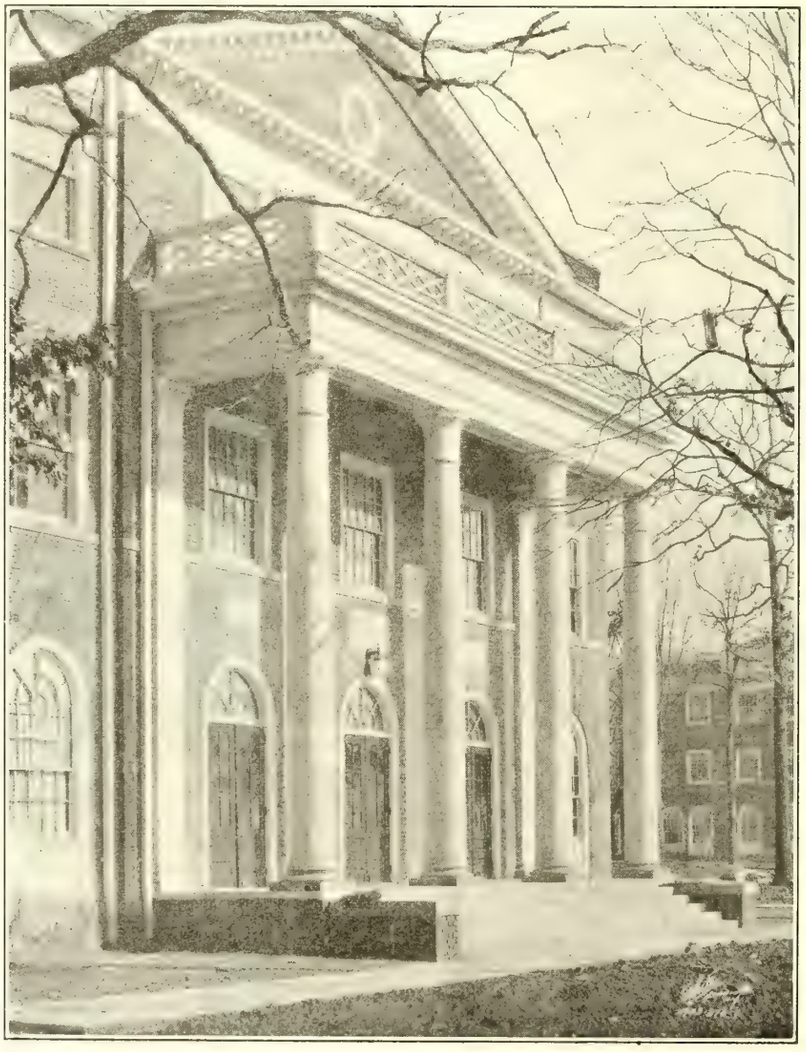
ELON COLLEGE

ELON'S DEPARTURE IN ATHLETICS.

There has just been issued a bulletin of Elon College entitled "1926 Athletic Number," in which it is set forth that Elon College is undertaking a departure new and untried among the North Carolina colleges in the field of athletics. The bulletin gives the baccalaureate address to the graduating class of '26 by President W. A. Harper, who used as his subject "Spiritual Athletes." The bulletin sets forth the fact that the departure which the college is making under the name of "faculty coaching" is to be a practical



Whitley Memorial Auditorium.

working out of the high aims and ideals set forth in the baccalaureate address referred to. President Harper's contention is that athletics can be spiritualized and be no less efficient, but even more so than under the old system of heedlessness as to morality and spirituality. The bulletin carries the names and brief records of those who are to undertake this great task in a North Carolina college. This indeed is a matter worthy of consideration, and the departure will be watched with great anxiety and hopefulness. We quote from the bulletin which will explain the idea that Elon is trying to work out on the athletic field:

"Dr. W. M. Jay and Prof. A. R. VanCleave constitute the coaching staff for the major sports —football, basket-ball and baseball—with Mr. A. K. Moore caring for tennis, track and gymnasium for men, and with Miss Helen R. Brett in charge of physical education for the ladies.

"Dr. W. M. Jay was for six years head coach at Defiance College. He is a man of the highest Christian character, is a graduate of Defiance and Ohio State, and graduate student of the University of Chicago. He knows young men and loves them. They have loved him, too, whether he has served as coach, professor, or pastor. He will teach English literature and coach basket-ball and baseball. Dr. Jay is to study in Columbia this summer.

"Prof. A. R. VanCleave was for four years head coach at Union Christian College, and put out the best football team the college ever had. He is a graduate of Union Christian and of the State University of Indiana, a graduate student of the University of Chicago, and plans to study at the University of Illinois this summer. Prof. Van Cleave is a man of the strictest integrity and has enjoyed high popularity as professor and as coach. He will teach philosophy and social science, and be head coach in football.

"Miss Helen R. Brett is a graduate of Chowan College and of King's School of Oratory, where she specialized in expression and physical education for young women. She comes with the best of credentials.

"Mr. A. K. Moore has served as 'gym' director and as coach of track and tennis during 1925-26 and needs no introduction. His record speaks for itself.

"It is felt that the combination of teaching with coaching will have a salutary effect on athletics as well as on scholarship in the college life. While faculty coaching is new in North Carolina, it is recommended by educational experts the country over, and it is well known that the head coach at Notre Dame, an institution that has achieved high distinction in athletics, is also head of the chemistry department there. This is a notable instance of a custom that is growing in popularity in colleges and universities throughout the country. It has long been the method, where student coaching was not practiced, in England and European countries." J. O. A.

ELON KEEPING ABREAST OF THE TIMES.

By C. M. Cannon,

Secretary of the College.

The rapid forward strides of Elon College in the educational world for the past three years have been all out of proportion to the advancement made in previous years. The recent physical growth of the college plant dates back to a fire three years ago which destroyed the administration building and caused the necessity for a rebuilding program. In the rebuilding work, the college plant was increased many times over the former facilities, and now ranks well to the front in college buildings and equipment.

One million dollars was spent on rebuilding, which included five administration buildings and their equipment, along with the beautifying of the college campus. This group of five buildings makes provision for the future growth and development of the college, not in numbers of students but in efficiency in studies and college activities. The Elon College enrollment is limited to four hundred students. The board of trustees of the college are convinced that this is the right number of students for the most efficient work and development of the individual life. For this reason, it is not expected that the enrollment will be increased any in many years, or until new standards in education are set. For this limited enrollment the five administrative buildings, which include an administrative building for class-room instruction, library, auditorium and chapel, science hall, and student activities building, are entirely ample for the best work, and Elon College will never be bothered with the crowded conditions existing in other colleges. For this limited enrollment, Elon College has one of the best equipped plants of any college in the South. Taking into consideration the enrollment, this increased physical plant has been one of the phenominal developments in the educational institutions of North Carolina.

But Elon College has stepped into the lead in other phases of educational work besides that of the physical plant, and particularly in two items, namely, the adoption of the faculty coaching system for athletics, and the training of Christian workers.

Grave criticisms have arisen, and many of them justly so, against the over emphasis of athletics in the college life. "The most important part of our leisure time is concerned with athletics," stated President W. A. Harper in a recent address. He further added that, "No group of college executives or teachers of any importance has met in the past several months without issuing some sort of pronouncement in regard to the athletic situation. The indication is that we face a time of reconstruction in college athletic policies and the adoption of a method of control of athletics in the interest of the colleges as institutions of learning."

Shortly after this address was made, the Board of Trustees took action along this line and adopted the faculty coaching system. Elon is the first institution in North Carolina to do this, and this step will eliminate the criticisms formerly hurled at athletics, and will have a salutary effect on athletics as well as on the scholarship in the college life. It is felt that time will justify the combination of teaching with coaching.

In keeping with the reputation of the Christian denomination as pioneers in the field of Christian Education, Elon College has taken the lead of all institutions of higher learning in America, in this respect. The erection of a special building for the training of Christian leaders at a cost of about $150,000 bears testimony to this feature. The Mooney Christian Education Building is a laboratory of religious education, and is the only building of its kind on any college campus in the United States. Other colleges are now considering buildings of this type, many representatives of other institutions having come here for the purpose of examining this building and observing the work that is being carried on in it. But at the present Elon has the distinction of being the only college equipped to give laboratory work of this nature in the religious education courses. The college students conduct in this building Week-Day Schools of Religion for the graded school students, Daily Vacation Bible Schools, and fully graded Sunday School work, under supervision of experts in these fields, as laboratory experimentation in their religious education and Bible courses. So thorough and comprehensive is this work carried on here that a good number of the outstanding theological seminaries of the country admit the Elon students who have successfully completed this course to second year standing in their graduate divinity work.

Central Group of Buildings at Elon College.

Elon College is keeping abreast of the times also in the other courses offered. Teacher-training work with observation and practice teaching is being conducted along the same lines as at the large normal schools. Content courses in elementary and high school work are being offered this year.

The new science hall and its complete equipment, given to the college by the Messrs. Duke, have aided materially in putting the scientific courses and the research work in the science departments on a plane equal with that the large universities are able to offer.

Great stress is being laid on the work in Commerce and Business Administration, and Elon's course, a four year course being offered, is based on the most approved type of work.

Nor is the æsthetic life of the students being neglected. The courses in music are being strengthened, and full conservatory work is now being given at the college. Fine Arts, Expression, and Dramatics, play an important part in the lives of the college students.

The work in Household Economics is also being stressed for young women, majors being offered both in Domestic Science and Domestic Art. Many of the students are preparing to teach this work. And the young men are taking courses in high school coaching and directors of physical training. Whatever there is need for in the small college, Elon has been quick to supply it. Her students have always had the very best advantages.

President W. A. Harper for many years has been giving untiring service and effort to the college with the following ideas in view: first, to build up a strong faculty; second, to develop the college along material lines and to add to its endowment; third, to build up a strong and loyal student body; and fourth, to gain recognition for the college by all the standardizing agencies. This has been done.

Group of Elon Fine Arts Students.

In the last three years Elon College has doubled the size of its plant, greatly raised the standards of preparation of the students enrolled, gathered together a select faculty of men and women, built modern and thorough courses of study, acquired property an endowment running to nearly two millions of dollars in value, and has sent out men and women thoroughly equipped for useful service and citizenship. We know not what another period of equal length will bring forth, but, judging the future by the past, we have a right to expect that the college will grow and develop and exert her influence for good over a wide era, and will draw young people from far and near to receive training that will enable them to live useful and pleasant lives. Thus the work of Elon College in the Christian denomination is being felt through the land as well as in our own denomination.

GREAT WORK.

Everywhere I go I find people—our people—rejoicing over the wonderful advances being made in Dayton, Ohio.

Twenty-five years ago two young men went down from Piqua, Ohio, to Dayton. It was their first visit to that section of our great work. Their hearts beat high with hope at seeing what our headquarters might reveal. But what a disappointment! Both our publishing interests and our lone Church in the city of Dayton sent those boys back to their fields of labor with a sickening sense of humiliation to think that the one denomination among so many which had the courage to do so many wonderful things could be satisfied with a little old dingy Church, and only one, in the city which they had chosen as their denominational headquarters. The three rented rooms constituting the publishing house were more dismal in appearance, if possible, than was the poor little old Church.

Some six or seven years later one of those young men visited Dayton again. Dr. F. G. Coffin had become pastor of the little old dilapidated Church. The young man was invited to accompany Dr. Coffin to a little old building in another part of the city, which was a mere shack. But there were gathered there that afternoon, a band of real Christians. We had Communion together. That was where the second Church in Dayton was organized, known as Crown Point. Soon after, Walnut Hills was started. Then the city extended its borders, and we had a fourth Church in the Shiloh Church. Then came Murlin Heights Church, and still later Riverdale. And now, the faithful are gathering together our seventh Church in that growing city where we have a publishing house which no one need be ashamed of. Instead of renting a few dingy rooms from other people, we have splendidly equipped offices for our own workers, a great printing plant, and rooms to let out to others.

Thank God for the great change which has taken place in a few years!

P. S. Sailer.

THE AIMS AND OBJECTIVES OF BETHLEHEM COLLEGE.

By President S. L. Beougher.

The principal aim of Bethlehem College is to train for leadership, from such an angle as to dispel fanaticism and radicalism.. Radicals are almost invariably persons who are untrained for leadership. They have revolted, but they have not reconstructed their thinking. They are vigorous in criticism and denunciation, but do not know how to achieve efficiency. The real leader of the church must be taught how to study the actual conditions which he confronts. He should be familiar with the facts and laws of social change. Without being an expert scientist, he should at least have a knowledge of what science is doing for human welfare. He must lead men and women who are doing things. He is no champion of outgrown causes. He cannot persuade the members of the rising generation to live the lives of their grandfathers, and they could not if they would.

Bethlehem College has no interest in producing diletantes—it seeks to train its students for spiritual leadership. It has no desire to dominate their beliefs or to force them into predetermined piety, but it seeks to show them the way to the development of a strong, individual, religious experience. The work of the class room, while as rigorously intellectual as possible, is intended to minister to the religious life. The religious leader whom the college seeks to produce is one trained in a sense of reality, in efficiency and contagious faith.

Due emphasis is put on courses in Religious Education, which lead practically to a new profession. The most important task facing the Christian Church in America is the religious education of her youth. If you want to place your finger on the weak spot in the Protestant Church, place it on the twenty-seven millions of American youth who are growing up in spiritual illiteracy at this present hour. Our great need is trained teachers. Religious education is a vital and permanent human need. Theology, philosophy, metaphysics, psychology, history of religion, ethics, sociology and the biological sciences have already contributed bodies of knowledge essential to religious education. A very definite technique is being formulated: scales, score-cards and standards of measurement have been created and standardized for the purpose of measuring the factors involved in religious education and the processes of religious growth. Already literally thousands of persons are employed as experts in the application of this specialized knowledge to the spiritual needs of human beings. The one aim of this institution is to contribute to this great movement something worth while.

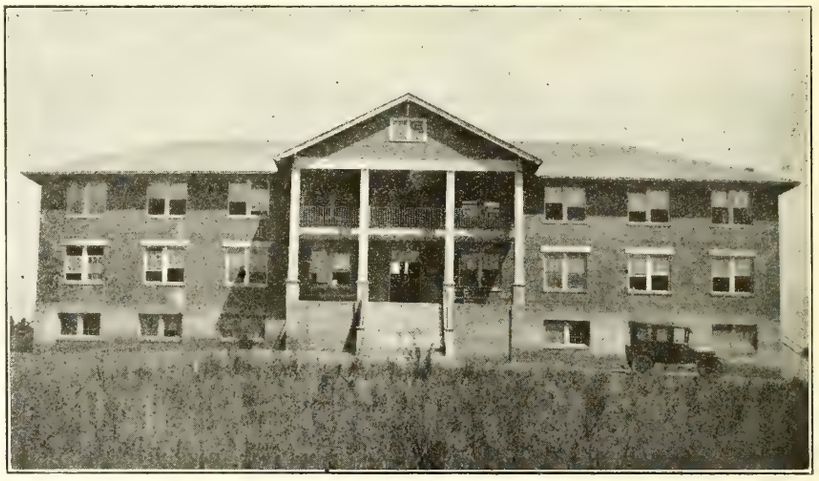
The perpetuity of our democratic institutions depends upon the intelligence of the democratic citizenship and its moral integrity. Through the public school system the American people have determined to create a citizenship capable of directing a great socialized industrial democracy, for in the interest of both religious liberty and political freedom, they removed the formal teaching of religion from the free common schools. The teaching of religion as a groundwork of the moral integrity of our citizens has been accepted by the churches as a responsibility of the church rather than the state, and the outgrowth of this action is seen in the denominational colleges.

There are but two enemies which democracy need fear: ignorance and godlessness. The state will build a system of free schools which can be depended upon to hand on from generation to generation the social, industrial and intellectual achievements of the race. Democracy must now build a companion system of schools which will parallel the public schools and be equally efficient. This system of church schools will hand on from generation to generation the moral and spiritual achievements of the race. The supreme task of the church is to spiritualize the ideals of a democratic people. Education is the most effective method of performing this task. If the church is to build up a great system of religious education she must raise up a vast army of religious teachers, administrators and editors; which can only be done through her church schools. The period of reconstruction is calling for foreign leadership such as no previous age has witnessed. The newly democratized nations of the world are demanding Christian teachers, preachers and social workers more rapidly than they can be adequately trained. This school will use its resources to supply this world need.

We encourage athletics, for they tend toward discipline and to strengthen the body. All the great civilizations of the past were destroyed because the people broke down their bodies by dissipation. Men and women who excel in sports, as a rule, do not dissipate. The growing popularity of sports is the great bulwark to our civilization in its menaced moral condition.

Our Board and Faculty consist of the best type of people, and our fees are absolutely the lowest for which honest work can be provided. Our standards rank high and we feel certain that no institution will lower its reputation or standards by accepting our credits. This is the school of opportunity for the poor boys and girls of this hill section of Alabama, and we hope to continue the work on a larger scale until we have reached all who, through no fault of theirs, have missed their chance for an education, if they so desire it.

This is a Christian school with an interdenominational spirit and program; training leaders for a national system of moral and religious education and for all lay-positions in the local church, at home or in the mission fields, together with the regular college courses leading to the full preparation for other vocations in life service.



Girls' Dormitory, Bethlehem College.

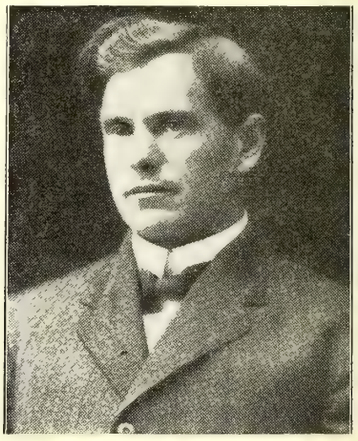
THE NEEDS OF BETHLEHEM COLLEGE.

By H. W. Elder, *Financial Agent.*

The college has an indebtedness which should be liquidated; the library should be increased by adding not less than 2,000 volumes this fall; another dormitory large enough to accommodate not less than one hundred boys; a home for the president; a better laboratory equipment; the beautification of the campus; $250,000 endowment, so as to realize an income of $20,000 annually for the support and expansion of the school; are some of the pressing needs.

Bethlehem College is in the general benevolent budget of the Southern Christian Convention for $10,000 annually, and she will need every cent of it. May the churches and individual friends of the various institutions of the Convention do their best to raise the $150,000 of the general budget so that none of the departments suffer for lack of funds. The full amount can be raised if we all do our best.

The Administration building, which is now commanding our attention and deepest interest, is our one great need at present, or at least a part of it. I do no tknow what we will do for room to house our student body, as the building we have been using for all purposes will be required to house the high school students. We should have not less than $20,000 now in order to push the building along as should be in order to get any of the building ready by the time it is needed. This building is 117 by 106 feet and two stories high, costing approximately $50,000. We are hoping and praying that the Lord Whom we serve and whose we are and for whose cause this building is being erected, will open the hearts of some of our large consecrated givers and direct them to put some of their money down here in this institution of learning, where God knows it is as much needed as anywhere on His green earth, and will yield as much increase and be appreciated even more.



President S. L. Beougher, Bethlehem College

Men of wealth are more and more devoting a part of that wealth to the general good, and as

(Continued on page 15.)

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

August 8, 1926.

The Giving of the Manna.

Golden Text: "Jesus said unto them, I am the bread of life."—John 6:35.

Lesson: Exodus 16:1-36.

Devotional Reading: John 6:33-40.

Reference Material: John 6:22-68; Rev. 2:17.

The people were hungry, and hungry people are seldom in a mood of contentment. This is especially true if men think that they are hungry because of the injustice or greed of others. Just before the French Revolution was precipitated the peasant and lower class of people marched through the towns of France demanding of the nobles that they be given bread. The reply of the haughty nobles was, "Let the people eat grass." A short time later these people marched through the streets again, carrying on poles the heads of those very nobles, and into the mouth of each head there was stuffed grass. Hungry men are not to be trifled with, especially under certain circumstances. The food supply of an army is almost as vital as are the weapons of war. People will put up with second-class sleeping conditions at a hotel if the table board is good. Boys on a hike will endure hardship if their leader will provide ample food at the end of the day's hike. Men are different after they have been fed. It is significant that the first thing Jesus did when He appeared to the disciples by the Sea of Galilee after His resurrection was to feed them. He knew that men who had been fishing all night without food and without luck were in no mood to receive His teachings.

It is small wonder, then, that the children of Israel were in an ugly mood and had begun to murmur against Moses and Aaron. By that strange twist of human nature which is so characteristic of all of us, they had remembered the flesh-pots of Egypt, but they had forgotten the hardships and the oppression that were a part of that flesh-pot business. As some one has said, "Murmurs still have short memories. The spectacles of regret magnify past blessings and bedwarf past sufferings." The people not only told Moses that they would rather be back in Egypt; they accused him of bringing them out into the wilderness to starve. We must not sit in judgment upon these people, for they were still as it were children in their understanding of and outlook upon life. They had not learned even the elementary lessons in the school of experience which God their Schoolmaster had prepared for them.

Things were not as bad as they seemed, however, for Jehovah was in charge of the commissary department. He that keepeth Israel shall neither slumber nor sleep. He had called His children out into a larger life, and inasmuch as they had heeded His call, it was up to Him to provide for their material wants. These people had not learned it yet, but the same principle was operative in that distant day as was announced twelve centuries later, "Seek first the kingdom of God and His righteousness and all these things shall be added unto you." Nor have we learned the lesson, for there are many of us who still give the major portion of our time and our thought and our energy to the question of what we shall eat or what we shall drink—there are many who are concerned here—or what we shall put on. The word of God standeth steadfast and sure, but we do not really believe it.

The outstanding difference between the Hebrew writer and the ordinary writer is the fact that the Hebrew writer saw God in everything. The man who was all intellect would have said that by a strange coincidence flocks of quails came up, and being wearied by their long flight, they fell an easy prey to the Hebrews. He would have said, too, that the dew would have fallen whether the Hebrews were there or not. The Hebrew writer had a heart as well as a head, and he saw in it all a gracious manifestation of the goodness and the glory of God, and the experience of the race has confirmed the wisdom of his interpretation. There is at work in the world today that strange and awe-inspiring process by which the Father feeds His children with enough and to spare. The reason why there is hunger abroad in the world is not becaues God has not provided enough—it is because man has been unjust and greedy. If the Master were here in the flesh today, He would say to us in regard to the starving multitudes of the earth the same that He said to His disciples, "Give ye them to eat."

There are several interesting and suggestive sidelights in regard to the giving of the manna. In the first place, it was the gift of God. Every good and perfect gift comes from Him. The earth is the Lord's and the fullness thereof. God giveth the increase. All that comes to man in the way of food from the earth is a gift from God.

In the second place, the people had to gather the quails and the manna. God does His part, but He expects man to do his part. One has only to look at the type of manhood produced by the tropics where nature provides everything to see that it is not best for man to have the gifts of God poured ready-made into his lap. We are workers together with God. As the old negro told the young negro: "It ain't any use to pray, 'Lord, send me a chicken'; the thing to do is to pray, 'Lord, send me after a chicken.'"

In the third place, the people were to gather such as they needed, enough for all the members of their families, but not more. In such an organization there was no place for greed and hoggishness. There is a principle here that might well be applied to our present economic situation. Perhaps Socialism is not the thing, but there is something wrong with the social order in which many men and women waste more than enough on foolish and sinful luxuries to feed the hungry multitudes both in their own land and in other lands.

In the fourth place, "So the people rested on the seventh day." When the people obeyed the command of the Lord, there was enough for the seventh day. There was no need for them to go out on that day if they did as they should on the six days of the week. We modern people do everything but rest on the seventh day. There is a touch of comedy, and a great deal of tragedy in the mad haste and the ceaseless activity of the modern man on the Sabbath. One wonders what will be the ultimate outcome of the wholesale way in which America is disregarding and desecrating the Sabbath.

Finally, the manna continued until the children of Israel came unto the borders of the land of Canaan. God helps men who cannot help themselves, but He helps them to help themselves, and He helps them only as they help themselves.

Teaching Points.

1. Human nature is thick-skinned and short-memoried.
2. Man must have bread.
3. Man must have more than bread.
4. God is able to make good His promises.
5. When men do what God tells them to do, the burden of proof then rests upon God.
6. The man who undertakes the will of God has the resources of God at his command.
7. A real leader is the interpreter of God to his people.
8. Murmurings are not only an evidence of the lack of faith; it is a sin against God.
9. God provides, but man must gather.
10. Nature is God's minister to feed His children.
11. The miracle of feeding the world is repeated every day.
12. There will be enough for all if all take only what belongs to him.
13. Hoarding means losing.
14. Careful preparation through the week will keep inviolate the Sabbath.
15. Man plants and waters, but God gives the increase.
16. God helps men to help themselves.

CHRISTIAN ENDEAVOR.

By Rev. F. C. Lester.

August 8, 1926.

Topic: "Books Worth While."

Scripture: Joshua 1:1-9.

Purpose: To develop appreciation for the best books.

Hints to the Leader.

Books help to make us what we are. Some books are good for youth, while others are very harmful. You should help those of your society to see the difference between the value of books and inspire them to make friends with the best. It would be fine to have some one report with a brief review on some good book of fiction, biography, or poetry. An older person in the community who has lived with the Bible as a com-

(Continued on page 14.)

HOLMAN BIBLES

NEW BLACK-FACED TYPE TEACHERS' BIBLE

The very latest and newest Teachers' Bible published, and it includes every possible improvement in Bible making. The type is a clean, clear, sharp Black Face, which is printed on the finest paper obtainable. Easy to read (can be read in the dimmest light), and is just the page for those suffering from impaired eyesight. Compact in size, light in weight, easy to carry.

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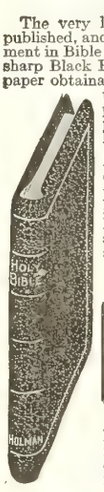

Size, 5¼ x 7¾ inches.

Specimen of Type

THE LORD *is* my shephe
not want.
2 He maketh me to lie
green pastures: he leadeth
the still waters.

No. 4412. Bound in Seal Grain Morocco, with overlapping covers, rounded corners, red under gold edges. Silk head bands and silk marker.

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

MONDAY.

A BEAUTIFUL CHARACTER.

"My heart is fixed, O God."—Psa. 5:7.

"Let us have grace whereby we may offer service well-pleasing to God."—Her. 12:28.

St. Paul. He purposely avoided trying to please by means of human artifice or tricks of oratory or speech, for he did not wish the glory to be his, but God's. He was unwilling that any one should ascribe his success to his own exertions. He was always concerned and anxious lest he should fail in his task, and at last he rejected himself. He undertook to do his duty as revealed to him by God, though it incurred more trouble and suffering. He was wholly unselfish, for in spite of the pressure of the apostolic Church, he refused remuneration working with his own hands to earn his living; all this because he loved the love of the Master. It is said that his zeal amidst his manifold occupations, the vigor and fullness of his thoughts, the ardor of his heroic faith are so great that sometimes his writings are vague and we are not able to follow him. Peter (2 Pet. 3:16) regrets this. His burning message always is: the reconciliation of mankind through the blood of Jesus Christ. Full salvation at the day of judgment and the blessedness of the new life compared with the old.

Prayer.—Our Father, grace is only from Thee, and we need it. Grant all we need, we pray Thee. May we study not only to be approved of Thee, but to love Thee with all our hearts, soul and mind. In Christ's name. *Amen.*

TUESDAY.

CHRISTIAN LOVE.

"The greatest of these is love."—1 Cor. 13:9-13.

It is said that Henry Ward Beecher once said in an address to a class of young doctors: "Young doctors, you are called upon to visit a desperately sick patient. It is a case of life or death. As you approach that bedside and gaze into those feverish, anxious eyes, I beg of you to remember the words of Jesus, who said, 'Do unto others as you would that they should do unto you.' "

Christian love has been defined as putting yourself in the others' place and doing for him what you would like for him to do for you under similar circumstances. But it is more than that. Christ died for us, and when He was teaching this love He said, "Greater love hath no man than this, that he lay down his life for his friend. We can never know that love until we have stood at the foot of His cross, taken up a cross of sacrifice ourselves, and gone forth to serve.

Prayer.—Our Father, lift us up into the clear air of Thy purposes and give us a passion for Jesus in the human heart. Help us to live so that many may believe and turn from sin and be saved. *Amen.*

WEDNESDAY.

THE FOLLY OF IDLE TALK.

"I say unto you, that for every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matt. 12:35-37.

Our words, whether we like it or not, are missionaries for good or ill. They open up vistas of ugliness or beauty, help or hurt, within the heart. What power is locked up in the words we speak! Jesus says in another place, "By thy words thou shalt be approved, and by thy words thou shalt be condemned." How do we stand a test like that?

One aspect of the importance of our words may be seen in the way that words reveal character. Our speech springs up from inner fountains. It has had its source in deep wells of spiritual deposit. It is the overflowing of the stuff of the heart. "Out of the abundance of the heart, the mouth speaketh."

If we have got into the way of gossiping about others, we ought to pray God for Christ's sake to pardon us. Let us remember what Paul says, "Love rejoiceth not in iniquity." Christian men and women, we need the grace of God in this matter!

Prayer.—O Lord of Love, who hath endured all things for our sakes, fill us with deeper and purer and more thankful love to Thee. We ask every blessing, for ourselves and those dear to us, with the forgiveness of every sin, for His name's sake. *Amen.*

THURSDAY.

THE HEART AND THE MOUTH.

"But the things which proceed out of the mouth come forth out of the heart."—Matt. 15:16-20.

Christianity is an inward religion, whereas the religion of the Pharisees was largely outward. The Pharisee considered it very important to wash his hands before meat, but he neglected the heart. Jesus taught that the heart controlled everything, even the mouth. Man talks with his heart before he speaks with his tongue. The tongue is only an instrument of the soul; far away in the depths of feeling and thought sits a silent and unseen spectator—the inner man.

"Thou must be true thyself, if thou the truth wouldst teach;
Thy soul must overflow, if thou another soul wouldst reach—
It takes the overflow of heart to give the lips full speech."

Ruskin once followed a river up the mountainside, hoping to find its source, but he found none. There was no gushing spring. He remained all night, and early in the morning he noticed that the dew was very heavy and as it distilled, it caused a tiny trickle of water. This was the source of the stream, and as it flowed down it gathered more water to itself. Wider and wider it became, until at its mouth it emptied with gush and flow and noise into the great sea.

Prayer.—Lord's Prayer, all the circle joining.

FRIDAY.

THE PRAYER THAT CHANGES A LIFE.

"We are ambassadors therefore on behalf of Christ."—2 Cor. 5:17-20.

There is a family burying plot on a Southern plantation that has been in use by one family since pioneer days. One monument attracts the eye, for it is more costly than any of the others. This is the story of that memorial. "She was not my mother; my mother died when I was a mite of a boy. She was my stepmother. This little woman, whose memory I shall ever revere, had five children of her own, but she always called me 'her boy' and taught me to call her 'mother.' Many believed that I was indeed her son. I was the one black sheep in the family. Once my father threatened to disown me; but she intervened. One day I went to the attic to sleep off the effects of alcohol, where my father would not find me. Lo! I found her there kneeling and heard her praying—for me. Her supplication melted my heart. We prayed together. That was the beginning of my Christian life. Her favorite verse was, 'We are ambassadors, therefore, on behalf of Christ.' She was indeed God's ambassador to me.' "

Prayer.—Lord's Prayer, all the circle joining.

SATURDAY.

SHUN UNGODLY ASSOCIATIONS.

"Blessed is the man that walketh not in the counsel of the ungodly."—Psa. 1:1-6.

The counsel of the ungodly has never yet done anything good or great for anybody. It would discourage every good movement; its constant note is one of pessimism. It is never progressive, but always reactionary. It never built a Church building, never founded a hospital, never sent a gospel missionary across the sea.

The counsel of the ungodly is a shallow philosophy of this world only; eternity does not enter into its calculations. It is a philosophy of expediency; it does not risk anything upon the enterprise of a high adventure. There is nothing sacrificial about it, nothing noble; great character is never to be built by following its precepts. Blessed is the man who will have nothing to do with it!

Prayer.—Our Heavenly Father, make duty clear to us, and give us the heart to do it. Lead us in pleasant paths, if it be Thy gracious will; or if Thou givest us some daily round of irksome labor to be done in the shadow, may we do it bravely for Thy sake and sing of our toil. In Jesus' name. *Amen."*

SUNDAY.

THE PEACE OF A GODLY MIND.

"Thou will keep him in perfect peace whose mind is staid on Thee."—Isa. 26:3.

When in health and doing well, it is astonishing how coolly we take God's mercies. How little infirmities make us realize our blessings! A week of blindness gives us the value of eyes. Rheumatism gives us lessons on acheless bones. A chronic bad stomach teaches us the value of health. The rich ought to live in poverty and squallor awhile to learn some lessons of human life and the use of their wealth.

Well, how about religion? Close the Church doors six months and we will realize our spiritual need. A Churchless community will soon teach us the need of heavenly inspiration, soul food, life's only certain guide. Lose God and you lose life's only sure anchor.

"Afflictions, though they seem severe,
Are oft in mercy sent.
They stopped the prodigal's career
And caused him to repent."

All of us see that. Then, why not live as we believe it? Be prayerful, give Him thanks, render practical service, support the Church, participate in stewardship. Every Sunday is a mobilization day for the soldiers of Christ. The Church is the camp. "Present!"—are you?

Prayer.—Father, Fix our hearts and minds on Thee. Flood our souls with Thy praise. Give us delights in worship and service. *Amen.*

Out of fourteen pages of tabular work in the last annual statistical tables, except possibly two, all are different in layout. The tables for Church statistics should constitute one layout, and those for Sunday Schools another. As they have been presented, the cost will vary from $6.00 to $15.00 per table. Do secretaries of Conferences not think it advisable to try to conform to what the Convention has mapped out? The Convention report blanks will help save time to somebody.

Christian Orphanage

Dear Friends:

We are very happpy this week to reach and pass the fifteenth rung in our ladder for this year. It has been pretty hot to climb, but we have just kept at it and got half way to our goal for the year. Fifteen rungs reached and passed in the first seven months. We have had some mighty good pushes and it has been a delight and joy to us to move on up the ladder. Climbing up the next half will be more difficult, and you must push a little harder and not let us get out of breath. We are counting on you to see to it that we reach the $30,000 mark this year.

Dr. Atkinson makes this proposition to all Sunday Schools not making offerings to the Orphanage and Missions: If you will give one Sunday's offering to missions and one Sunday's offering to the orphanage, and at the end of the year if you have not been able to get enough money to pay for your literature with the other two Sunday's offering and will send him the bill, he is to mail you a check for the balance and I am to pay half of it. Let each Sunday School not now on the list get on for the balance of this year. See if Dr. Atkinson will not do what he said and see if I don't back him up. Let "One Sunday for Missions and one Sunday for the Orphanage" be your slogan for the balance of the year, and see how richly the Lord will bless your school.

The following articles have been sent in:

Wake Chapel Willing Workers Society, 22 dresses for little girls.

Burlington Church Daily Vacation Bible School, 33 under garments, large cake, candy and toys.

Mrs. G. W. Parker, 3137 Park Ave., Richmond, Va., 9 little suits, 1 pair bed-room slippers.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 29, 1926.

Sunday School Monthly Offerings.

Balance Brought forward		$ 14,694.86
N. C. and Va. Conference:		
Mt. Zion	$ 1.39	
Ingram Sunday School	3.00	
Shallow Ford	1.48	
Mt. Bethel	.70	
		6.57
Western North Carolina Conference:		
Mt. Pleasant	$ 1.50	
Liberty	1.66	
Brown's Chapel	.50	
Burlington Sunday School	51.40	
		55.06
Eastern North Carolina Conference:		
Christian Chapel	$ 3.70	
Liberty (Vance)	6.30	
Shiloh	1.00	
Eure Christian Church	14.80	
Wake Chapel	5.00	
Christian Light	6.50	
Youngsville Sunday School	4.97	
		42.27
Eastern Virginia Conference:		
Ocean View	$ 1.50	
Bethlehem Sunday School	2.75	
		4.25
Valley Virginia Conference:		
Bethlehem	$ 3.06	
Antioch	9.79	
Palmyra	2.53	
		15.38
Georgia and Alabama Conference:		
Richland	$ 1.00	
Ambrose	2.50	
		3.50
Alabama Conference:		
Wadley Sunday School	$ 1.42	
Pisgah	1.60	
		3.02

Special Offerings.

Mrs. H. D. Lambeth, Elon College	$ 1.00	
R. W. Malone, Burlington, N. C.	300.00	
		301.00
Total for week		$ 431.05
Grand total		$15,125.86

VA. VALLEY CONFERENCE PROGRAM

Program of the seventy-eighth session of the Virginia Valley Central Christian Conference, to be held with the Linville Christian Church, August 18 to 20, 1926, Rev. R. P. Crumpler, pastor, Linville, Va.

FIRST DAY.

Morning Session.

10:00 Call to Order.
Devotional Service—Dr. W. T. Walters.
10:35 Enrollment.
10:45 Welcome Address—Rev. R. P. Crumpler.
10:55 Response—R. O. Rothgeb.
11:05 Report of Program Committee.
11:10 Report of Executive Committee.
11:15 "What My Church is Doing," by the Delegates.
11:50 Miscellaneous Business.
12:00 Adjournment for Dinner.

Afternoon Session.

1:45 Devotional Service—A. F. Chase.
2:05 Annual Address—J. E. Foster.
2:40 Report of Committee on Religious Literature.
2:50 Addresses on "Our Publications"—A. F. Chase, Circulation Manager of "The Herald of Gospel Liberty," Dayton, Ohio; Prof. P. J. Kernodle, Managing Editor of "The Christian Sun, Richmond, Va.
4:00 Miscellaneous Business and Adjournment.

Evening Session.

8:00 Address—"Missionary to Japan," Rev. W. Q. McKnight.
Address—Dr. W. A. Harper.

THURSDAY.

Morning Session.

9:30 Devotional Service—R. A. Larrick.
10:00 Roll Call and Reading of Minutes.
10:10 Report of Committee on Education.
10:25 Address—Dr. W. A. Harper, President of Elon College.
11:10 Report of Committee on Foreign Missions.
11:25 Address—Rev. W. Q. McKnight.
12:00 Adjournment for Dinner.

Afternoon Session.

1:45 Devotional Service—D. H. Welch.
1:45 Woman's Mission Board Meeting in the Methodist Church.
2:00 Report of Committee on Apportionments.
2:10 Discussion of Financial Plan of the Southern Christian Convention.
3:00 Report of Committee on Moral Reform.
3:30 Conference Missionary Association.
4:00 Adjournment.

Evening Session.

Woman's Home and Foreign Mission Board in Charge.
8:00 Addresses will be made by Rev. and Mrs. W. Q. McKnight; an object lesson on how to teach missions to children will be given by Mrs. W. T. Walters; Mrs. W. A. Harper, of Elon College, will sing a solo.

FRIDAY.

Morning Session.

9:30 Devotional Service—W. W. Fogle.
10:00 Roll Call and Reading of Minutes.
10:10 Report of Committee on Christian Endeavor.
10:25 Report of Committee on Sunday Schools.
10:40 Address—Mrs. W. Q. McKnight.
11:10 Address—"The Christian Orphanage," C. D. Johnston, Superintendent.
11:40 Report of Treasurer.
11:45 Miscellaneous Business.
12:00 Adjournment for Dinner.

FRIDAY.

Afternoon Session.

1:45 Devotional Service—E. S. Morris.
2:05 Report of Committee on Home Missions.
2:20 Address—(To be supplied.)
3:00 Miscellaneous Business.
4:00 Adjournment.

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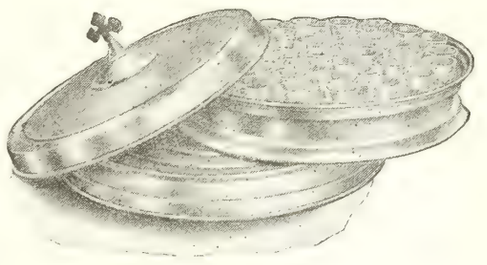

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Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
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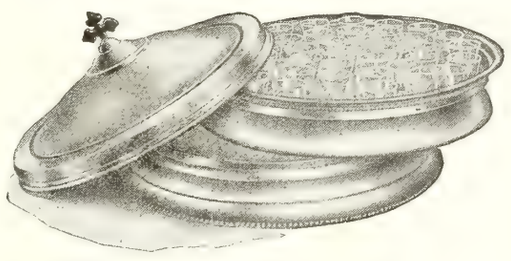

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Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**
Bread Plate No. 3—Narrow rim	**9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

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CHRISTIAN ENDEAVOR.

(Continued from page 11.)

panion might give you a good talk on the value of the Bible. Ask the pastor or some one else to speak on the beauties of the Bible, giving quotations of some of the fine passages. It is a good time to suggest how songbooks in the church should be cared for. Plan your program early enough so all may be prepared.

Suitable Songs—

Any song related to the Bible should be good for this program. Among these are, "Jesus Loves Me," "Holy Bible, Book Divine," and "My Mother's Bible."

Questions for Answer—

What makes a book worth while?

Why do some books sell, others die?

What books have sold the most copies?

What are the most popular books of today?

What principles should guide one in selecting books to read?

Why should people read books?

The Message of the Scripture.

The Scripture selected for this lesson should be committed to memory by every Christian Endeavorer. It is a simple narrative of some things God did and said for Joshua, the one who led the Israelites into the promised land. With these verses should be read Deut. 17: 18-20; Psalms 1: 1-3; Psalms 19: 7-11; and II Kings 22: 8.

When Moses was dead, Joshua took up the work and went on. When others cannot or will not, it is our opportunity to continue the Lord's work.

God's promises to those who lived before us are made good to us. We may go even farther than they because they have led us part way. The Promised Land lies round about us now. We may claim it if we will. It is a broad place, and full of opportunities. Many simply climb the mountain and look at the glories of the land of promise, but never enter. Some are afraid, as were the ten spies; others sin, as did Moses, and are not worthy to enter.

God urged Joshua to "be strong and of a good courage." There were battles to fight. It takes great courage to stick to Christian work when others are "sore at the world" and quit. Even Christian Endeavorers sometimes fail to have the needed courage to stick to the work. At such times it is good to read this passage again.

A Message for Endeavorers.

By reading one can live with great people of all times. They have put into print their best thoughts and have given to us for our help things that took them a lifetime to learn. It is silly to spend time and money for the modern fiction that is printed by the train load while the great masters stay on the shelf unread. Bunyan's "Pilgrim's Progress" may seem a little stilted and hard to read in comparison with recent publications, but it has some real ideas in it, and, next to the Bible, is the "best seller" on the market. Shakespeare is worth a cart-load of books that are more familiar to many boys and girls. Get acquainted with the best of the poets, historians, and biographers. They will be your best friends.

A young patron of art stood gazing at a famous painting. After a brief moment he passed on with remarks to the effect that the picture was not worth while. The care-taker said simply, " That picture, Sir, has stood the test of centuries." It was the critic who was on test, not the picture. So with books. We can be judged by the books we read.

THE CHRISTIAN SUN, *The Herald of Gospel Liberty, The Christian Missionary,* and *The Journal of Christian Education,* all bring things worth reading, and often review the best books of today. All Endeavorers should make friends of these publications. Either publishing house will gladly furnish any book desired. If you should desire suggestions concerning the kind of books to buy, Miss Pattie Coghill, Henderson, N. C., or Mr. Hermon Eldredge, C. P. A. Building, Dayton, Ohio, will be glad to assist you in the selection

Books are worth while. Read the best.

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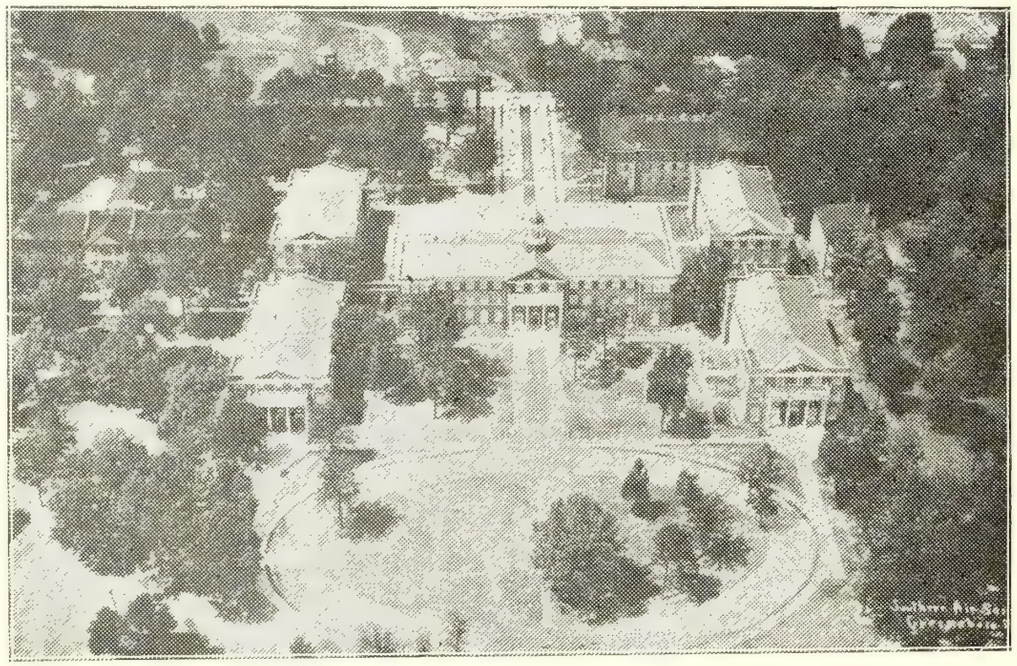

A Photograph of a Section of the Elon College Campus showing the Central Group of Buildings. (Photograph taken from the air.)

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MADGE FLEMING MOFFITT, *Editor.*

A SPRING-TIME LEGEND.

BY DOROTHY ARNO BALDWIN.

"I need the help of some of you trees," declared Mother Nature, hurrying into the forest one winter day of long ago. "I must have some one to watch for Lady Spring and let me know when she is coming, so that I can be at hand to greet her. I'm so busy that I can't spend time to watch for her myself. I'll leave it to you to decide which tree shall keep the lookout."

Mother Nature started away, then called back over her shoulder: "Remember, I can't be bothered with false alarms. Don't call me until you're certain that Lady Spring is really about to arrive." Without waiting for a word in answer, Mother Nature bustled away.

"You all know what that means, I suppose?" remarked the Maple as soon as Mother Nature had disappeared. "Lady Spring is the most uncertain person in the world. She's as likely as not to go south again after making us think she is coming right away, or she may decide to come extra early and almost without warning. If we watch for her we shall be kept awake half the winter."

"Yes, and think of our poor buds," added the Elms. "They couldn't creep back under the covers again, once they'd peeped out to see if Lady Spring was on her way. They might have to stay out in the cold and storms for a month waiting for her to make up her mind to come."

"I, for one, don't intend to lose my sleep that way," declared one of the Oaks. "I need my full winter's rest if I'm to do my work well next summer."

"So do we," agreed the Maples. "It isn't fair to ask us to work all winter as well as all summer. You Pines are strong enough to stand the strain. Suppose you watch for Lady Spring?"

The Pines tossed their branches indignantly. "We are the kings of the forest," they answered proudly. "It is our place to rule, not to work for others."

One after another the trees made excuses for not doing as Mother Nature had asked, but while the others talked, the Willows said not a word.

"Surely Mother Nature wouldn't have asked us to watch for Lady Spring if the watching would be too great a hardship for us," they thought. "And even if we do find it tiresome, that won't matter if we can be of use to Mother Nature."

So while the other trees fell once more into a deep sleep, the Willows lightly dozed so as to waken at the slightest hint of Lady Spring's approach.

One day the sun shone the least bit more warmly than before, and out peeped the Willow buds to see if Lady Spring were near. No, not yet, for after the sun had set a biting wind swept down from the north. The poor little Willow buds shivered with the cold, for they couldn't crawl under their covers again. Then they felt a gentle touch as something warm was wrapped around them.

"You're Pussy Willows now," laughed Mother Nature, for it was she, fitting to each little bud a coat of silky fur to keep it snug.

Through days and days of cold weather after that the Pussy Willows watched for Lady Spring, but they didn't mind the cold at all. When at last they saw her coming, with a cloud of birds above her head and her arms full of flowers, quickly they called Mother Nature to welcome

Those were busy days for Mother Nature, but she found one precious moment in which to thank the Pussy Willows. "Your reward is love; the love of every boy and girl who lives where Willows grow."

THE NEEDS OF BETHLEHEM COLLEGE.

(Continued from page 10.)

the government permits deductions from income tax not to exceed fifteen per cent of the taxable basis, we are hoping that our friends will, when they desire to take advantage of that ruling, turn that amount, or part of it, over to Bethlehem College, and also persuade heir affluent friends to do likewise. You may know some philanthropist who would be glad to help a cause so worthy. If you can interest any such, rest assured it will be appreciated. The average man, after all, desires to do the most good he can to and for his fellow-man. The only account upon which we can hope to draw when we have pierced the veil is the good we have done our fellow-man.

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OBITUARIES.

SUMNER.

In the death of Brother R. Hurley Sumner, who died June 14th, our community has suffered a severe loss. Our work with him in the cause of Christ was always very pleasant, as he was a man that could always be depended upon. But in as much as it pleased God to call him from us to that reward that awaits all of His children, his labors and influence will live on.

God in His wisdom saw fit to call him home. And while his family and many friends have been sorely bereaved in his passing, heaven has been enriched in receiving his spirit. May God, who in His wisdom doeth all things well, comfort and console his family and friends in their bereavement. If it had been in our power to have staid the hand of the grim reaper, we feel that we would have kept him with us, but all things work together for good unto them that love the Lord.

Brother Sumner was a charter member of Hopedale Christian Church, and was a deacon and superintendent of the Sunday School.

Be it resolved that God being our helper, we, the undersigned deacons and officials aim to do our best to try to carry on the work that our beloved brother was so much interested in, the cause of Jesus Christ and suffering humanity. And our prayer is that God will comfort the hearts of the family in their sorrow, and may His hand ever guide them. He was a kind and loving husband and father. In his life he came as near reflecting the life of Jesus Christ as anyone we recall. He was humble, kind and always trying to please others, seeking not his own. He was always loyal to his family, his employers, his friends and his God. His passing leaves a vacancy in the church and community that will be hard to fill.

We are sometimes called to sow in tears, but the promise is that we shall reap in joy, if we faint not. For we know that if our earthly house of this tabernacle were disolved, we have a building of God, and house not made with hands eternal in the heavens.

No words can quite express our sympathy in this time of deep sorrow. As long as we shall remember anything, we shall remember his virtues and his kindness

I. L. CLAYTON,
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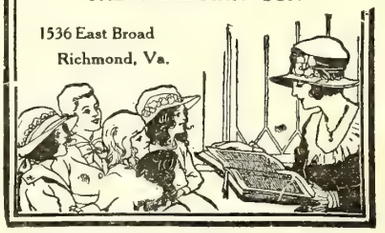

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5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, AUGUST 5, 1926. NUMBER 31.

Mrs N T Farmer

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Southern Corn Farmer Has Advantage.—

Figures recently published by the United States Department of Agriculture showed the average price of corn in ten Southern States to be slightly over $1.00 per bushel. The average on the same date for ten Western States was only 56.1 cents per bushel, giving the Southern farmer an average advantage of 44 cents a bushel.

Where Friendship Counted.—

"Tiger" Clemenceau, as is well known, suffers from diabetes. His physician told him the other day that he must prescribe a remedy made in the United States and which was markedly expensive. "The expense is of no consequence," quoth Clemenceau, "these Americans have an ambassador here who is an old friend of mine. Put me through to Monsieur Herrick." Able, kindly United States Ambassador Myron T. Herrick, the American representative at Paris, promptly secured the medicine. Dispatches, perhaps too hasty, reported the former French Premier cured.

A World Record.—

Thirty seconds after his birth, John Elmer Burkhart, III, had been enrolled as a member of the South Main Baptist Church School, Houston, Texas. Until someone else improves upon this, we believe that it will stand as a world record of its kind. Robert Jolly, the superintendent of the hospital, is also superintendent of the Baptist Church School of which John Elmer Burkhart, III, became a member. English fathers frequently race to place the names of their newly born sons on the list of candidates for Eton and Harrow, but few are so anxious as this youngster to become a member of the Sunday School. He has certainly achieved distinction.

Unavailing Friendship.—

Two years ago Warren T. McCray, the Governor of Indiana and brother-in-law of George Ade, the humorist, was convicted of using the mails to defraud and sent to the Atlanta Penitentiary for ten years. He is now ill, and sometime ago Senator Watson, the powerful Senator from Indiana, appeared before President Coolidge seeking a pardon or abbreviation of the former governor's sentence. More recently he tried again, backed by the other Indiana Senator, but President Coolidge left the sentence as it was. The powerful friends of the former governor convicted of defrauding through the mails, was unavailing, and he must still serve his ten years at Atlanta like any other felon.

Sunday and the Sesqui.—

Bishop Joseph F. Berry, of the Methodist Church, has withdrawn from the program committee of the Sesquicentenial now in progress at Philadelphia. His action was taken because of a decision by the directors to open the exposition on Sunday. The bishop disapproved of this step which was taken because of a deficit incurred during the first fifteen days of the exposition. Among the other troubles which the Sesqui seems to be having is the cancelling of a permission to hold a national convention in Philadelphia during September. The Mayor of the city cancelled the permission to the accompaniment of loud applause from one side and equally loud denunciation on the other. The withdrawal of Bishop Berry from the program committee, however, because of the decision to run the exposition on Sunday has brought about something of an issue which may prove detrimental to the best interests of the exposition. Many persons are definitely taking sides on the matter.

A Negro Honored.—

The National Association for the Advancement of Colored People closed its annual deliberations recently. Among the important things which it did was the proposing of a million-dollar fund for the promotion of a more perfect race equality. At this meeting the Spingarn Medal, a token of Negro distinction, was awarded to Carter Godwin Woodson. Just ten years after Appomatox, unto two exslaves a ninth child was born. It was Carter Godwin Woodson who was born. Doubly handicapped by color and poverty, he had by 1912 secured a University of Chicago M. A. and a Harvard Ph. D. Outstanding among the achievements of Carter Godwin Woodson is the organization of the Association for the study of Negro Life and History, and in this connection he has given ten years of his life to the collection and publication of historical and sociological facts about Negroes.

The Urgent Need in Poland.—

Many will be interested to know that Rev. Joseph S. Flacks, the well-known Hebrew Christian and gifted evangelist and Bible teacher, has responded to the invitation of the Council of the Christian Testimony to Jews to go to Poland and other parts of Eastern Europe for an indefinite time of ministry among both Jews and Gentiles. Rev. H. L. Hellyer, director of that mission, is also burdened in spirit to be set free to give his time mainly to the European end of the work, and so these two brethren aim to leave for Poland as soon as the Lord provides the funds and opens their way.

This will be especially cheering news to the little group of workers already there, who are pressed out of measure by reason of the overwhelming needs and opportunities that face them. The strength of Moses Gitlin, leading worker of this mission in Poland, has long been taxed almost to the breaking point by the rapid development of his Bible school at Radost, near Warsaw, as well as the unusual evangelistic situation in Warsaw itself. He urgently needs relief and rest, but cannot get such until more workers come.

In the great city of Warsaw, with a million and a half of people, the mission hall has been so crowded that large numbers have had to be turned away. There is a heart-hunger for the gospel as never before. The harvest has come, and the laborers are far too few to gather it in. In addition to carrying on the services in the hall, students from the Radost school are being sent to the city day after day for personal work in hospitals, stations, etc. This entire city work sorely needs the superintendence of an able man who can give himself wholly to it. Prayer is earnestly requested for the present workers and that reinforcements may be sent speedily.—*Ex.*

Lynching Decreasing.—

According to figures issued from Tuskeegee Institute, lynching is decreasing. During the first six months of this year nine persons were lynched. This number is three higher than in one other year, but considerably lower than in all previous years for the same period with that exception. Six of the persons lynched were Negroes and two were white, while one Indian paid the death penalty at the hands of the mob. The Tuskeegee report has excited considerable comment as it usually does. All are agreed that every effort should be made to reduce this crime in the whole when the question as to what constitutes a lynching is raised. What Southern editors cannot understand is why the killing by a mob South of the Mason-Dixon line is called a lynching, while in the Northern States it bears another name. One editor pointed out that Herrin, Illinois might kill its victims in blocks of fives and tens, and Chicago, in the same State, might have a race riot which would cost several hundred Negroes their lives and yet come out with a clean record so far as lynching statistics are concerned. This editor, the editor of the Raleigh *Times,* wonders if the reports of Tuskeegee Institute do not tend to create a prejudice against the South. A killing by a mob is a killing by a mob, regardless of whether or not charges are preferred against the victim. There is something to what the *Times* has to say, but nevertheless we need a thermometer whereby to measure our progress up from barbarism, and the Tuskeegee reports serve this purpose to some extent. Enlightened public opinion should set itself squarely against mob violence, because wherever and whenever it is used, it tends to break down government and social protection of the whole body politic.

NOTES-PERSONALS

Prof. S. M. Smith of Norfolk, Va., was in Richmond the first of this week on a business trip.

Will our pastors please report the results of their revivals in THE CHRISTIAN SUN. Readers love to know what the harvest is—and how the work goes in soul winning.

The Eastern North Carolina Sunday School and Christian Endeavor Convention held a great meeting, we understand. We will give a full account of it in our next issue.

Dr. W. A. Harper, president of Elon College, spoke twice last Sunday—11 A. M. and 8 P. M.—before the Summer School at the University of North Carolina. President Harper is much in demand as a speaker by college and university audiences.

Bethlehem College Summer School begins on August 8th. Classes will begin work on Monday. A strong faculty has been placed in charge with a good program for pastors, superintendents of Sunday Schools, and all church workers. Young people's courses will be held by Miss Lucy Eldredge. The expenses for board will be $5.00, and for registration, 50 cents.

The Chautauqua is in full swing at Elon and is well attended, and the work being done seems to be of the most satisfactory and constructive type. Up to this writing, the attendance is not as large as last year, but those attending are almost without exception real students doing faithful work in Church Methods and in seeking to learn the best methods of doing all phases of Christian service.

The Church at Winchester held its annual "Church Honor Day" on July 18th. On that day every member and friend of the church was urged to attend the morning worship service, at which time the pastor preached on "The Christian Doctrine of Giving." At the close of the morning service subscriptions for Kingdom support were called for. This plan for receiving the subscriptions for the work during the coming year seems to work well with this church, and might be tried with profit by some of our other churches.

Mrs. H. E. Rountree, who has been in the hospital sixteen weeks, first at Kellam, Richmond, and then at Lakeview, Suffolk, has recovered sufficiently from her last operation to be taken home on July 26th. She is temporarily invalid, but we hope for her complete recovery in due course of time. After six months of sickness, Chaplain Rountree has been returned to duty, and is now giving full time to the navy yard. He says that his health is not completely restored, as his digestive organs refuse to do their duty, but he is much better. He is expecting to be ordered to Parris Island, S. C. in Septmeber.

In speaking of the North Carolina and Virginia sunday School and Christian Endeavor Convention, Brother M. F. Allen, pastor of th Lynchburg Church, says: "We were disappointed that more churches were not represented, but we had a very inspiring program just the same. We hope that the convention may be held in a more centrally located church next year, and that every Sunday School and C. E. Society will be represented." The place of meeting for 1927 has not been decided upon as yet, and those churches desiring to entertain the convention should communicate with Rev. M. F. Allen, President, R. 1, Lynchburg, Va.

Miss Margaret H. Morey reports that she has received the following items for her work during April and June: A box containing towels, washcloths, and dolls for the Young People's Society of Lafayette, Ohio. This box was sent in by Mrs. Ura Watts. Miss Rosalind Daniels has sent a box of hats from the Young People's Society of Morganville, N. Y. Mrs. J. M. Fix has sent in seven boxes of clothing from Circle No. 4, Burlington, N. C. While Literature has been supplied by Mrs. Geo. H. Knapp, Danbury, Conn. These people are lending to the Lord, and we trust that they will be richly repaid.

Dr. M. J. W. White, Jr., who is doing a most benovolent work in Carroll County, Va., under a recent date says, "So far this month I have easily averaged seven or eight patients a day, including Sundays. Some of these were critically ill. I have had two deaths and one birth in the range of my work so far. The deaths were unpreventable, one a patient of ninety years of age and the other a woman of about sixty with advanced tuberculosis. I have walked the mountains till my feet gave way, and then I began to ride everywhere I went." Brother White is enjoying his work, though he is finding it fraught with many trials and hardships, as all who undertake a work to advance the Kingdom of our Lord.

VA. VALLEY CONFERENCE PROGRAM.

Program of the seventy-eighth session of the Virginia Valley Central Christian Conference, to be held with the Linville Christian Church, August 18 to 20, 1926, Rev. R. P. Crumpler, pastor, Linville, Va.

WEDNESDAY.

Morning Session.

10:00 Call to Order.
Devotional Service—Dr. W. T. Walters.
10:35 Enrollment.
10:45 Welcome Address—Rev. R. P. Crumpler.
10:55 Response—R. O. Rothgeb.
11:05 Report of Program Committee.
11:10 Report of Executive Committee.
11:15 "What My Church is Doing," by the Delegates.
11:50 Miscellaneous Business.
12:00 Adjournment for Dinner.

Afternoon Session.

1:45 Devotional Service—A. F. Chase.
2:05 Annual Address—J. E. Foster.
2:40 Report of Committee on Religious Literature.
2:50 Addresses on "Our Publications"—A. F. Chase, Circulation Manager of "The Herald of Gospel Liberty," Dayton, Ohio; Prof. P. J. Kernodle, Managing Editor of "The Christian Sun, Richmond, Va.
4:00 Miscellaneous Business and Adjournment.

Evening Session.

8:00 Address—"Missionary to Japan," Rev. W. Q. McKnight.
Address—Dr. W. A. Harper.

THURSDAY.

Morning Session.

9:30 Devotional Service—R. A. Larrick.
10:00 Roll Call and Reading of Minutes.
10:10 Report of Committee on Education.
10:25 Address—Dr. W. A. Harper, President of Elon College.
11:10 Report of Committee on Foreign Missions.

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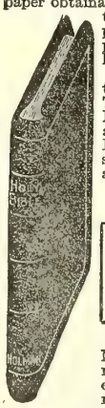

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11:25 Address—Rev. W. Q. McKnight.
12:00 Adjournment for Dinner.

Afternoon Session.

1:45 Devotional Service—D. H. Welch.
1:45 Woman's Mission Board Meeting in the Methodist Church.
2:00 Report of Committee on Apportionments.
2:10 Discussion of Financial Plan of the Southern Christian Convention.
3:00 Report of Committee on Moral Reform.
3:30 Conference Missionary Association.
4:00 Adjournment.

Evening Session.

Woman's Home and Foreign Mission Board in Charge.
8:00 Addresses will be made by Rev. and Mrs. W. Q. McKnight; an object lesson on how to teach missions to children will be given by Mrs. W. T. Walters; Mrs. W. A. Harper, of Elon College, will sing a solo.

FRIDAY.

Morning Session.

9:30 Devotional Service—W. W. Fogle.
10:00 Roll Call and Reading of Minutes.
10:10 Report of Committee on Christian Endeavor.
10:25 Report of Committee on Sunday Schools.
10:40 Address—Mrs. W. Q. McKnight.
11:10 Address—"The Christian Orphanage," C. D. Johnston, Superintendent.
11:40 Report of Treasurer.
11:45 Miscellaneous Business.
12:00 Adjournment for Dinner.

Afternoon Session.

1:45 Devotional Service—E. S. Morris.
2:05 Report of Committee on Home Missions.
2:20 Address—(To be supplied.)
3:00 Miscellaneous Business.
4:00 Adjournment.

CONFERENCES MEET.

Virginia Valley Central Conference will meet at Linville, Va., on Wednesday, August 18, 1926. W. T. Walters, President; A. W. Andes, Secretary.

Alabama Conference will meet with the Church at Bethany on Tuesday, October 11, 1926, at 10 o'clock A. M. G. D. Hunt, President; E. M. Carter, Secretary.

Georgia and Alabama Conference will meet at Richland Christian Church, Richland, Ga., on Tuesday evening at 7:30 o'clock, October 18, 1926. H. M. Gray, President; H. W. Elder, Secretary.

Eastern Virginia Conference will meet with Webster Christian Church, Havre de Grace, Md., Tuesday, November 1, 1926. W. D. Harward, President; I. W. Johnson, Secretary.

North Carolina and Virginia Conference will meet with New Lebanon Christian Church, Rockingham County, N. C., Tuesday, November 15, 1926. C. H. Rowland, President; Stanley C. Harrell, Secretary.

Western North Carolina Conference will meet with Pleasant Grove Church Tuesday, November 22, 1926. G. O. Lankford, President; W. C. Martin, Secretary.

Eastern North Carolina Conference adjourned to meet at such place as the Executive Committee may select on November 23, 1926, at 9:30 A. M. H. C. Caviness, President; W. C. Wicker, Secretary.

North Carolina Conference adjourned to meet on Wednesday, December 7, 1926. W. C. Wicker, President; L. L. Vaughan, Secretary.

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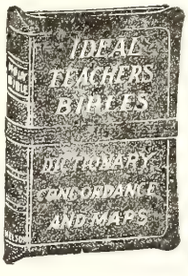

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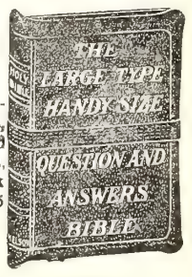

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EASTERN VIRGINIA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The fifty-seventh session of this great body met at Waverly, July 20th and 21st. The very capable and progressive secretary, Dr. J. H. Lightbourne, had a worth while program, and the people came in great numbers to participate in the offerings of the sessions. Hon. E. E. Holland, Suffolk, Va., is the president of the convention and called the same to order on Tuesday morning at 10:00 o'clock. Col. Holland presides with great grace and dignity and is considerate of his program and the work pertaining to the welfare of the body. The song service was in charge of Rev. J. F. Morgan of Rosemont, Va., and the singing throughout the convention was a real feature. In the absence of Judge J. F. West, Mayor B. E. White of Waverly delivered a most cordial address of welcome, the beauty of which was that his people of Waverly in all communions lived up to the high promises in the words of greeting. Rev. H. S. Hardcastle of Suffolk responded most graciously and happily.

There were five devotional periods during the five sessions of the convention, three of which were conducted by Dr. C. C. Ryan of Richmond, and two by Rev. H. B. Hall, Elm Avenue, Portsmouth. These devotional periods were real features of the convention and were conducted with the spirit of reverence and spiritual presentation that made a lasting impression upon the delegates and visitors.

Rev. J. H. Lightbourne, D. D., conducted a Conference of Religious Secretaries which was spoken of in highest praise, and Miss Pattie Coghill conducted a Conference on "Daily Vacation Bible Schools," which was largely attended and was pronounced quite helpful. The Sun's Editor had the privilege of conducting two Conferences, one each day, on the theme of Missions; the one conference having to do with the practical side of missions in the working out of world friendship; the other having to do with the challenge to missions as revealed especially in the Old Testament and in God's dealings with Israel.

One of the greeat features of this convention was the great promptness with which all who were on the program responded to the call of duty. The writer does not recall the absence of more than one or two on the very lengthy program, and in each case the absentee had someone to respond for him.

Rev. J. G. Truitt of Norfolk made the report as secretary of Literature and gave a most timely address on "Young People and Religious Literature." Mrs. E. L. Beale, Franklin, Va., is secretary of the Cradle Roll Department, and gave a report that was exceedingly gratifying. Mrs. R. B. Woods, Norfolk, Va., reported as secretary of the Home Department, emphasizing not only the work done in this department, but the great field for service that such a department presents. Rev. F. C. Lester, Franklin, Va., used as a topic of his thoughtful and timely address a program of "Evangelism for the Sunday School." This address of Brother Lester's should be in printed form and available to all our Sunday School teachers, since it dealt with the most practical problems that the teachers themselves are confronted with. Dr. W. W. Staley read a paper and delivered an address on "Teaching the History and Principles of the Christian Church in the Sunday School." Dr. Staley showed conclusively that we not only should teach our principles and history in the Sunday School, but that we can easily do so if the teachers will do their duty and make proper effort in this direction. Mrs. C. C. Rawles, secretary for the Juniors, made a plea for a definite work for the Juniors in our Sunday Schools, in order that they may not be lost to the Sunday School before they arrive at the more advanced departments.

At the evening session on the 20th, the Waverly male quartette delighted and thrilled, with several selections, the great audience gathered for the evening service. It is worth going to Waverly to hear this quartette, and the writer should have counted his trip to Waverly greatly and painfully lacking if he had not heard, as he always longs to do, this quartette render some of their devotional numbers. A timely and worth while question: Why is it that all Churches do not make a desperate effort to have a male quartette? Rev. H. S. Hardcastle made the report on "Leadership Training" which opened the way for Dr. W. T. Walters, who was in charge of the Elon College service for the evening. In this particular service, alumni and students from the college spoke in high praise of their college and of the blessings and benefits received from attending the same. It was such a service as should be rendered in all our conventions where young people are gathered.

On Wednesday, in the absence of Col. Holland, the vice-president, Brother J. F. West, Jr., presided efficiently and with great consideration for his program and all that pertained to the day's proceedings. Mr. W. H. Baker, Newport News, Va., presented the report of the secretary of Christian Endeavor. Under the discussion of this report, it was made known that a Christian Endeavor society desiring to make a real contribution to a good cause and a piece of constructive work, could have its opportunity in supplying $60.00 to repair the roof of our Church and School building at Elk Spur, Fancy Gap, Va. Later in the day, the presiding officer who is also deeply interested in Christian Endeavor work and a member of the Waverly society, announced that after consulting with several members of the society it had been decided that their society would undertake this piece of work and would forward a check to cover the cost of same in a few days. This was indeed a great surprise and a cause for gratitude. Dr. W. T. Walters, chairman, presented the cause and work of the Board of Christian Education. Miss Pattie Coghill, field worker, gave an interesting talk on the work she was doing and especially on the Elon Chautauqua.

Miss Lillye Holland of Holland, Va., made a report as secretary for Young People. Mrs. M. L. Bryant made the report as secretary of Missions, showing which Sunday Schools had, and which had not, made the monthly offering to missions the past year, and recommended that all schools not taking these offerings do so, and that all schools put on a missionary program at least once a month.

One of the fine features of the Convention was a most admirable display of mission literature, mission programs, mission charts, etc., prepared by Mrs. W. V. Leathers, Holland, Va.

Mrs. E. T. Holland, of Holland, Va., made an interesting report as secretary of Adults, and Mrs. J. E. Harris, Suffolk, Va., gave an encouraging report as Intermediate secretary.

The weather was warm, but the Waverly people spared no pains or efforts to make everybody comfortable. Electric fans in the Church helped to cool the atmosphere within the building, and an inexhaustible supply of ice water and tea and ice cream on the outside of the building helped to bring comfort to the thirsty ones. The hospitality of Waverly homes, hands and hearts cannot be described. It was simply great.

It was great indeed to be in this assembly of good people. Two days were spent in active, agressive service for the Church and the Lord.

THE BIBLE AND UNITY.

In our day, psychology, science and religion have met. Psychology has to do with the mental man, science with the physical man, religion with the spiritual man. But these are not three men—they are one. Our age is seeking a basis of unity, inclusive unity, a synthesis of these three major concerns of life. The controversy that rages around this quest for unity is comparable to the Arian controversy of the fourth Christian century. Tremendous consequences hang on the issue. We cannot ignore it, we cannot sidestep it, we must reverently face it, and out of this trinity of vital interests we must weave a modern unity for the ordering of life.

Modern man instinctively and intuitively feels that harmony must underlie all the ultimate values of experience. If there is conflict, it is because finalities have not been achieved. We know for example, that there is unity in the field of psychology. Once upon a time psychologists taught that feeling, thought and will were separate faculties of the mind, warring so to speak with each other for the ascendancy in every situation. Now it is experimentally demonstrated that in every experience, feeling, thought and will are present and that the mental life cannot be departmentalized in accordance with the compartment arrangement of the old psychology.

A similar unity prevails in the realm of the material world. Our scientists have pushed their way from the molecule to the atom, to the electron and the proton. The alchemist felt that the baser metals could be transmuted into gold. Modern chemistry proves he was right, because what we formerly considered separate and distinct chemical elements, we know now to be various manifestations of a primordial entity to which we give the name electrons as signifying negative charges and protons to indicate positive charges, whether in the animate or inanimate world. We do not

know the laws of the electrons and protons sufficiently well yet to dogmatize, but we may safely accept it as scientifically demonstrated that the material universe is a unity.

And the consistent mind will not hesitate to affirm its conviction that truth is a unity. All truth necessarily proceeded from the same source. There can be no truth in one realm of life, nature or experience in conflict with other truth. Truth is relational and ultimate and final. Truth must therefore be harmonious. Does there appear to be a conflict between psychology and religion, between science and religion, between experience and revelation? Then we have not yet arrived at the truth, because in the truth every realm of knowledge and experience finds harmonious relationship, discovers a final and ultimate unity.

This ultimate and final harmony is to be found by diligent research and investigation, a research that includes in its scope the past, the present and the future. All the evidence to be had in the prerogative of the truth-seeker in his efforts to think God's thoughts after Him The formulation of hypotheses when the tangible facts fail to bridge a chasm so to speak is a legitimate method of procedure. Reason and faith both enter properly into this experience of hypothesis-making, and one is a corrective for the other. No human faculty is to be disregarded or depreciated in the effort to discover truth.

It is manifest that these conceptions of unity in all the realms of experience and of progress in the attainment of truth conflict with certain views of the Church and with the authority of the Bible as interpreted by those holding these views of the Church. The faith once and for all delivered to the saints, the authoritarians in religion say, is found finally described in the Bible, which is the perfect book because plenarily inspired by God.

The Protestant Reformation changed the seat of authority from the Pope to the Bible. Our age is endeavoring to locate it in the leadership of the Holy Spirit, interpreting the Bible to the individual and to the Church. This view will not undermine the Bible's authority. It will magnify it. This view does not belittle God nor does it oust Him from His world. It welcomes His leadership and companionship in every experience of the human heart and aspiration, recognizing Him as a present Personality in the universe of which He is the author. This makes possible the unity of life, knowledge and experience and leads the way to the comprehension and discovery of that ultimate reality to which we give the name of truth.

This view makes it obligatory on the earnest seeker for the truth to search the scriptures diligently. Such a search will reveal a stately and progressive and majestic advancement in the understanding of God, His nature, His purpose, His asperations for man. When such a truth seeker finds God revealed respectively as a God of vengeance, of justice, of mercy, and of love, his soul rejoices in the wisdom of the process. When he finds the conception of God as partial to a single group enlarging into the Christian view of the Father of all mankind, again his heart gives thanks and a resolution possesses him to help propagate this idea to the ends of the earth. Such good news ought not to be other than the inspiring possession of the race.

Again, suppose Biblical scholarship should reveal to this same reverent truth-seeker that there are errors in the Scriptures, statements that conflict with the known facts of the physical universe, with the habits and natures of animals, and with other statements in the record itself, would he reject the Bible? Not at all. He would rather recognize that these statements were made in good faith by the men who wrote them, and that they were accepted as stating the truth according to the knowledge and standards of the time, but that God had led us into a better understanding of these matters. He will have no quarrel with the man however who accepts the record as it is written in the Bible, and who in his notion of loyalty to it rejects the record as it is written in God's handiwork, the physical world, and in man's experience, the human world. He will not quarrel with him. All he asks is that he be allowed to understand God and His ways and plans and purposes as the Holy Spirit gives him the light. W. A. H.

OUR OBLIGATION TO THE UNFORTUNATE,

No. I.

There is no lesson in the Bible that more truly portrays the different types of men than does the story of the Good Samaritan, found in the tenth chapter of Luke; no lesson is more applicable to our own experiences; no lesson more clearly teaches our obligations to ward the unfortunate, and our obligations one toward another. For we all have passed or will pass some time in our experiences, on the way from Jerusalem down to Jericho.

Traveling upon the great highway of life, we not only see those who have fallen among thieves, but we ourselves are also in danger of falling. We are in danger of falling among those who rob one of life's joy, of its peace and happiness, of the love one should have for others and of the hope one should have in God.

The modern thieves not only rob men of those things so sacred—of love, faith, purity, respect, honor, and all that goes to make up character, but they leave their victims wounded with terrible gashes of sin and shame, leave them in remorse and disgrace, prospects blighted, confidence shattered, reputation dying, if not dead.

And not only are we, even in this enlightened age, in danger of falling among thieves who rob their victims of these spiritual assets, but we are also surrounded by thieves, lurking in the secrecy of "get-rich-quick schemes"—men who actually rob their fellows by graft and dishonesty. These thieves of modern type are lurking here and there, waiting to take advantage of some unwary traveler on the throughfare of commerce. With glittering prospects of large returns from money invested, they lead the uninformed speculator along the dark way of comparative statistical reports, and by getting his signature on the dotted line, the victim realizes later on that he has fallen among thieves, who have robbed him by their shrewd lies, and left him financially beaten, wounded and half dead—financially ruined. These modern thieves of speculation have left many a man penniless, many a widow homeless, many a child helpless. They have taken the hard earned money of men and women, and have given them in return ofttimes no more than a colored piece of paper receipting them for so much stock in an oil well that never has been or never will be bored, or in a gold or silver mine, into which no shaft ever has been or ever will be sunk; or it may be a deed to a piece of *real* estate, that is as *unreal* in value as a bed of stones or sand in the bottom of a pond or lake.

These thieves are lurking in ambush all about us. Many are hiding behind their profession or their good name, only waiting to pounce upon some unwary traveler on the highway of life, and by their subtle scheming to number him among their unfortunate victims. Their "inhumanity to man makes countless thousands mourn."

Returning to the consideration of the unfortunate man spoken of in the story of the Good Samaritan, we can easily infer that he was at the time of his misfortune tending to his own business, harming no one, little thinking of the danger surrounding him. For the sake of illustration, let us suppose that he was a young man. If such were the case, no doubt his mother, were she living and present, tried to persuade him not to go over that road. We all know how interested a loving mother is in her son's welfare.

The Road from Jerusalem to Jericho was a dangerous road. It is to this very day. The young man likely had never been over it before, and he thought it wasn't so bad as people made it out to be. He concluded that his old mother was just a little prejudiced, and so he went in spite of her entreaties. It is so easy for boys not to appreciate mother's point of view. Perhaps he promised her that he would walk just as near the center of the road as possible and keep from the edge from whence naturally the evil might be expected. Perhaps some of the men down town told him to be careful—that many a man had been ruined along that way. But in such a case, he paid no attention to their advice, possibly thinking they were old fogies in their ideas. He replied likely, "I'll stay just as near the middle and just as far from the edge as possible." So down the old road he went, with a mother's warning and a friend's advice still ringing in his ears. And when well on the way, perchance whistling to drive fear away, suddenly out rushed the fiendish spirited thieves and seized him with intense roughness, throwing him upon the stony ground and, not satisfied to strip him of his raiment, they beat him, wounded him, and left him half dead.

There as he lay in this deplorable condition, perhaps with the hot sun beating down upon his wounded body, and the flies adding their portion of torment, every moment expecting some hungry beast of the field would come and devour his pain reaking body—there as he lay alone in the horrible silence of a deserted road, it is then that he thinks of his mother's warning, of friend's advice. It all comes back to him then, but it was too late.

So with the experiences of life. Think of the young men who start down some dangerous road of temptation in direct opposition to a loving mother's warning or a friend's advice. They don't realize the danger. The mother warns her son against the use of strong drink. He promises to be temperate. He says he will stay away from the edge of the road where the drunkard staggers along, and he will keep just as near the middle, along with the moderate drinkers, as possible. But alas, that fiendish thief of appetite seizes him unaware and he falls a victim to the terrible habit. He is stripped of all future prospects of happiness and honor. No young man when he takes his first glass of liquor ever expects to become a drunkard, and yet every year, we are told that in the United States alone there is an army of sixty thousand men and women shuffling along to fill drunkard's graves. The young man today as he starts down the way of the indulgence in strong drink has the loving appeal of his mother not to go, the advice of interested friends to leave it alone, the testimony of the wretched drunkard who once was as strong and conceited as he. But in spite of all this, he boasts of his own will power, boasts that he is able to take care of himself, that he will drink in moderation. But alas, the folly of such conceit. Such a young man falls beneath the power of habit before he knows it.

Many young men and young women are warned by parents and friends to shun evil associates. But unheeding the kind entreaties, they rush down this treacherous way and in an unguarded moment are robbed of the better, richer, nobler things

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CONTRIBUTIONS

SUFFOLK LETTER.

The Sunday School Convention of the North Carolina and Virginia Conference held its annual session in the Christian Church in Lynchburg, Virginia, on July 24th and 25th. This is a young church, having originated in a union community church in a new section of the city. Various denominations were represented by residents of this new community, and they wanted a place to worship. After starting the work they decided to identify themselves with the Christian Church, and finally united with the North Carolina and Virginia Christian Conference. The church is a concrete building with basement for Sunday School and social purposes. The seating capacity is about two hundred. The pastor is Rev. M. F. Allen, and the membership is increasing as the new comunity increases in population and residences. The church is located on the main concrete way leading out from the city towards Danville, Virginia. Senator Glass' home is in sight on the side of the mountain.

The Convention was called to order on Saturday afternoon by Rev. J. E. McCauley, the president. After a short business session, the convention adjourned till Sunday forenoon.

Pastor Allen carried a few of us, and other cars went, too, out to the State Colony, two miles from the city, beyond the James river, where nearly six hundred epileptics are cared for in a way that reflects great credit upon the State, Superintendent Dr. Bell, and his loyal helpers. Then a tour of the Hill City was a revelation of business, educational and benevolent institutions, churches, and grand mountain scenery surrounding the whole. I was the guest that night in the fine new home of Mrs. E. W. Harvey, her son, E. W., Jr., and her daughter Ettie.

I attended the Sunday forenoon session and preached at noon.

Addresses were made by President McCauley, Miss Pattie Coghill, Dr. W. T. Walters; reports from Mr. C. M. Cannon and Rev. Wm. T. Scott were read during the morning session.

The afternoon session opened, as all sessions did, with a devotional period by the pastor. Then an address by F. F. Myrick, a duet by Misses Nellie and Helen Wood. An address by Dr. W. A. Harper, president of Elon College, on "Interpreting Youth," was the outstanding feature of Sunday afternoon. A Fellowship meeting conducted by Dr. Harper, report of Resolutions Committee, "Blest be the Tie that Binds" was sung, and the session closed with the benediction.

A recitation by little Miss Vivian Rowse at the opening session on "Never Say Die," was a suggestive lesson for the convention, which was not as well represented by the Sunday Schools composing it as it should have been; but, considered from every angle except representation, it was an interesting and profitable convention.

The entertainment was ample, cordial, and the fellowship was Christian throughout. The Sunday School as an institution is in a position to keep alive the idea of the Christian Sabbath as no other institution is. The word *Sunday* should never give place to *church* in naming the school. Its great value is in being the *Sunday School.*

W. W. Staley.

ELON LETTER.

"By their fruits ye shall know them" is a test we may safely apply to any institution or realm of life or of experience. Not what it professes to aim to do, but what does man as with respect to an organization or an institution.

It is sometimes charged that our Sunday Schools are failures because there is such a widespread ignorance of the Bible. But are we sure that an expert knowledge of the Bible even will guarantee that the person possessing it will live like a Christian? It is one thing to know the Bible and quite another thing to be a Christian.

If our Sunday School teachers are able to produce out of their boys and girls men and women who live the Christian life, can we not excuse them for failing to make Biblical scholars of them? Is not the essential thing we aim at Christian character?

There are certain tests of Christian character, certain fruits that evidence its presence. If we find these fruits, these dispositions, these tendencies to act, these attitudes toward life, in the persons who have come up through our Sunday Schools, we may be sure our Sunday School teachers have not failed.

If we find, for example, that our Sunday School pupils exhibit forbearance rather than a spirit of revenge when they are criticized or attacked, shall we not say that their religious education has become for them a control for conduct which is the ultimate goal of all Christian teaching?

And the same is true if we find them concerned for knowing what duty requires in any crisis or course of conduct rather than for insisting on their rights. The Christian has a right to see to it that his brother gets his rights. Unregenerate humanity however is always looking out for its rights, leaving the rights of others to be secured by whatever method opportunity may offer to them.

Here is another test: Is the pupil selfish or unselfish? Does he put the emphasis of his aspiration on getting for himself or giving to others? Is he a tither? And does he in addition make offerings to the Lord's work? Or is he a robber of God?

Is his life organized with the thought of service to and sacrifice for others, or is it his purpose to exercise power over others as a means of achieving distinction and leadership? Is success in life, in his judgment, service or authority over others?

Does he believe in competition as the law of life or does he believe the opposite doctrine of brotherhood and co-operation and self-forgetting love? Is he a Dawinian or a Christian in his philosophy of life?

There are other tests, too, but these are enough to catalogue your pupils by. Test your success as a Sunday School teacher by applying these categories of conduct to those whom you have taught. You will certainly have something to think about after such an experience. W. A. Harper.

WHAT BETHLEHEM COLLEGE HAS DONE FOR ME.

By G. H. Veazey.

The establishing of Bethlehem College at Wadley, Alabama, opened up to me an opportunity for an education, such as I had not the privilege to enjoy before, and with some persuasion on the part of friends, I entered the school and graduated last spring. I hope to enter Elon College this fall. I was doing ministerial work at the time I entered college, but all the while I felt my great need of a better preparation for this all-important work, and this institution has enabled me to take two years of just the type of work I so much needed.

I have had my vision broadened, my lack of knowledge exposed, and my consecration deepened, through the work of Bethlehem College. My profound conviction is, that I have received as much assistance as I could have received in any other school of instruction. I do not speak disparagingly concerning any system of instruction, when I speak in eulogistic terms of the quality of the work and the results attained in this school. The work demands a perfect mastery of the material of the text, while it leaves an opportunity for free thinking. I feel that I am not exaggerating in the least when I say that it is impossible for a student who is willing and earnest, to be disappointed.

One may expatiate on the merits of this or that school, praise it to the highest because traditionally reverent of the heirlooms of past ages, but none but a student of Bethlehem may point to so genuine a champion of education, blazing the trail for what will be the glory of the coming years for this section of Alabama.

Conscious of the immense good the college has done me and profoundly grateful for it, I do not hesitate to recommend it to all students desirous of continuing their education beyond the high school, confident that new horizons will open to them under the guidance of this school. It is the school for those of very limited means. I greatly rejoice that it has been my good fortune to attend this school. It has been for me a golden opportunity, which has yielded abundant fruits of educational salvation.

For the encouragement of any who might think that it is impossible for them to get an education, I would say that any person who wants an education bad enough can get it.

ELON ALUMNI FOR MEMORIAL TO LAWRENCE.

Elon College students from various sections of Eastern Virginia met last night (July 19) around the banquet table in the Chamber of Commerce dining-room in this city (Norfolk). Delegations were present from Suffolk, Holland, Franklin, Newport News and other nearby points, with a few visitors from North Carolina. The meeting was in the nature of a get-together, get-acquainted affair and for the purpose of effecting a permanent local organization. The true college spirit prevailed throughout the evening, and there was a lively interest in every part of the program.

Among those present last night were representatives of the various classes of the school from the first year of the college's history through the class of '26, and a goodly number of undergraduates. Dr. N. G. Newman of Holland, represented the first class to enter the college at its foundation 35 years ago, while S. M. Smith of this city, was a member of the second year's class.

The interest of the evening centered around resolutions of respect to the memory of Dr. Walter P. Lawrence, whose sudden death following the past commencement, brought sorrow to his thousands of friends and fellow-students. Dr. Lawrence, during the greater part of the time since his graduation in 1894, was at the head of the English department at Elon. He was a scholar of note, having studied at the leading universities in this country and in Europe. During his long years of service he was probably more closely identified with the student body than ony other member of the faculty. The high regard in which he was held was clearly evidenced in the spirit of the meeting last night.

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ATHLETICS AT ELON.

The coaching staff and athletic policies of Elon College have just been set forth in detail by a summer bulletin now in the press as put into effect by the board of trustees at their recent annual meeting, to-wit: the installation of the faculty coaching system, showing Prof. A. R. VanCleave, Meriom, Ind., head coach of football for next year, and professor of philosophy and social science, and Dr. W. M. Jay, Everett, Pa., head coach of basket-ball and baseball and professor of English literature.

This coaching staff and athletic policy which has been provided for the 1926-27 session, in the judgment of the trustees, faculty, and many alumni, offers the finest opportunity for athletics in co-operation with education which Elon College has so far presented to her student body. Other members of the staff other than the two head coaches mentioned above, are A. K. Moore, Boone, N. C., gymnasium director and coach of track and tennis; Miss Helen R. Brett, Murfreesboro, N. C., director of physical education for women, and C. M. Cannon, graduate manager of athletics.

Basket Ball Squad at Elon College.

Prof. A. R. VanCleave was for four years head coach at Union Christian College, in Indiana, and during that time put out the best football team the college ever had. He is a graduate of Union Christian College and also of the State University of Indiana, and has done considerable graduate work at University of Illinois and the University of Chicago. Prof. VanCleave is a man of the strictest integrity and has enjoyed high popularity as professor and coach.

Dr. W. M. Jay has had a wide experience as professor, coach, and minister of the gospel. He is a graduate of Defiance College and of Ohio State, and a graduate student of the University of Chicago and of Columbia. For six years Dr. Jay was head coach at Defiance College in Ohio. He is an expert with young men, knows them and loves them, and they love him too wherever he has served, and whether it was as coach, professor or pastor.

Miss Helen R. Brett is a graduate of Chowan College, and of King's School of Oratory, where she specialized in expression and physical education for women. She comes to Elon with the highest recommendations for this work.

Mr. A. K. Moore has served as "gym" director and as coach of track and tennis last year, and will return next year in the same capacity.

C. M. Cannon will succeed Prof. J. W. Barney as graduate manager of athletics. The faculty committee on athletics for next year is as follows: Dean A. L. Hook, chairman; Dr. N. F. Brannock, and Prof. J. W. Barney.

Faculty coaching is new in North Carolina, but has become an established policy at some of the outstanding institutions of the country, and this system is being given a try at Elon. It is believed by the authorities, and is recommended by educational experts the country over, that this combination of teaching with coaching will have a salutary effect on athletics as well as on scholarship in the college life and will remove the cause of some of the grave criticisms that have been brought against college athletics in this and in other States. Notre Dame is an institution which has achieved high distinction in athletics under this system of coaching, their coach being also head of the chemistry department there, and this system of faculty coaches is growing in popularity in colleges and universities. It has long been the method in England where student coaching was not practiced.

C. M. Cannon.

OUR OBLIGATION TO UNFORTUNATE.

(Continued from page 5.)

of life. Robbed of their ambition, robbed of their holy aspirations, robbed of their virtue and honor. But when the sadness of the whole thing flashes upon them—as they lie beneath the burning sun of criticism, with the uncharitable gossipers adding to the sadness of their plight, they feel the awful humiliation thrust upon them, the disgrace brought upon the family name. Then is when they think of mother's pleading and friend's warning.

The unfortunate man who fell among thieves on his way from Jerusalem down to Jericho was only one of many who passed that way, but he was one of the few who were unfortunate.

The priest came down that way as did also the Levite and Samaritan. All four men went down the same way, but only one fell among thieves. This teaches us that we who are able to pass down some road of experience without provoking our ruin, should not censure and condemn our weaker brother who falls by the way.

Some men can pass down along the road of business and be honest men, but some fall into the hands of selfishness or dishonesty. Many people can pass down the road of some particular pleasure and retain their love for and devotion to God, but others passing down the same road may fall. Some men can pass safely down the road of affliction and keep their sweet spirit and submissiveness to the will of their Maker; others fall into the hands of cursing and despondency.

Some men pass safely down the road of Biblical research and retain their faith in God and appreciation of the religious consciousness recorded in our scriptures, but others fall into the hands of skepticism and sacrilege.

This man fell among thieves, so might have the priest, so might the Levite and the Samaritan have fallen under the same conditions. If the priest had been where the young man was, and the young man where the priest was at that particular moment of the offense, the priest would have been the unfortunate one. Upon him would the thieves have rushed even more gladly, for doubtless his raiment was of more worth than this young man's. Likewise would the Levite have been treated. And if the Samaritan had been there in place of the young man, the thieves would have had the donkey as an addition to their gains. Yes, any of the other three would have been found in the same plight the young man was in, had they been in his place when the affair was executed.

Men and women around us are falling every day. So might we if we had the same temptations, coupled with the same environment and circumstances to press upon us. I do not believe that Christ looks with favor upon the bigoted Christian who condemns the sinner. It is not the sinner but the sin that is to be condemned. I do not believe that Christ looks with favor upon that kind of person, who, when he sees some poor unfortunate man or woman, boy or girl, who has fallen beneath the great weight of some temptation, will turn his head and scoff, showering criticism and abuse upon the poor unfortunate one. That is not Christianity. It is inhumanity. The social vultures who feed upon the mistakes and misfortunes of others should remember that they too might have been among the unfortunates but for the overruling of destiny.

A Christian should realize as did Dr. Burton of Yale regarding the poor unfortunate men who had fallen in crime. As he stood one day in the corridor of a State penitentiary looking through the bars into the prison cell where a man was waiting for trial on an offense committed while under the influence of liquor; said Dr. Burton to a friend standing by, both looking in at the poor abject prisoner in his wretched condition, said he with tears in his eyes, friend, "that is perfectly terrible, and yet but for the grace of Christ I myself might be in his place."

Our hearts should go out in tenderest sympathy to the unfortunates. The picture of a degraded man or woman should cause every Christian to say as did Dr. Burton, "but for the grace of Christ, I might be in that person's place." And this can be said with no element of Pharasaical pride. It is an honest confession of what we owe to Christ.

R. C. H.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

THE INFLUENCE OF THE CHRISTIAN COLLEGE UPON MISSIONS.

BY REV. WM. T. SCOTT, *Oktaha, Oklahoma.*

The value of Christian atmosphere and environment thrown around a developing life is inestimable. It can always be measured in terms of good, the fruits of which increase with time. The home, the business, the school that concerns itself with more than things and with more than merely developing a body and a mind will verily best serve humanity. A character developing institution will always contribute to its own strength through its work, through its products. The fact that good is a leaven is the encouraging impulse to those upon whom the burden falls to lead. Ideals that are ingrained in character are expressed in the fruits they bear. The Christian College in its atmosphere charged with the influence of its consecrated leaders, has in days gone by been able to bring to bear a powerful influence upon those who have come in contact with it. The Christian College student has been a creator of ways and means of propagation of the Gospel. For a proof of that fact one needs only to look at the movements so clearly marked in the annals of Church History. That the products of the Christian College will be a powerful factor in the solution of world problems in the days to come is the brightest hope of humanity. Only when nations, like the individual, learn to come and sit at the feet of the Master and in His spirit settle their problems, can the world hope for peace. The search for truth has made a great many people free, and the college concerned with character building in its continued search for truth will in the future make its indelible impress upon humanity.

The Protestant missionary spirit has grown with such definite and steadily increasing results that today it is perhaps the greatest single enterprise of the Church. In this single undertaking there are approximately 29,188 missionaries on the various fields, representing 380 different societies, and supported by a budget of approximately $70,000,000 annually. For this heritage and impulse we have received we cannot fail to give due credit to those consecrated Catholic pioneers who contributed so much in self-sacrifice in the evangelization of Europe, our Anglo-Saxon fathers, the beginning of America's greatness. To see some of the effects of these leaders, and to see the source from which they come will in part enable us to see the part of the Christian College in the missionary endeavor of the Church.

For one to name the most outstanding factor in the progress of Christian missions, he must undoubtedly name the Christian educational institutions, the birthplaces of many movements. Wherever the Church has gone it has carried the school, though crude and imperfect as that school may have been. The earliest missionaries of the evangelization of Europe were from the Catholic Monastic schools. Patrick went to Ireland, Findian to Western Europe, Columba to the Scots, Willibrord to Friscia, Ansgar to Denmark and Sweeden, as products of and who contributed to the continuity of these schools. Attention might well be called to the fact that two outstanding Catholic orders of missionary endeavor are products of the minds of college students under the influence of devout teachers. At the University of Paris, a Catholic school, in 1534 Ignatius Loyola, with a group of other students, took the priesthood vows of chastity, poverty, obedience, and organized the Society of Jesus or the Jesuits. Also at this same seat of learning, Pallu, another student, started an order for secular priests, the Paris Society.

To mention Halle University and the Pietist Group, Oxford and the Holy Club, or Williams College and the Haystack Meeting, is to call attention to facts of Protestant Missions which stand out as great memorials to Christendom. To trace the effect and work of the Christian College upon Protestant missions one would first think of Halle University and the Pietist Movement among the German Christians, about a century after the Reformation. The spiritual life of the Lutheran Church began to drift off into formalism and deadening orthodoxy. A protest led by Spener, a court preacher of Dresden, resulted in the founding of the University of Halle in 1694. Here arose the zeal of Lutheran missions, a movement which no doubt saved the leaders of the Reformation, under the leadership of a student Bartholomaeus Ziegenbalg, who with another student went to India as missionaries in 1705. This movement at Halle eventuated through its products in the work of Count Zinzendorf and the Moravians who greatly influenced the life of John Wesley and ultimately the great Methodist Episcopal Church.

At Oxford University, England, 1729-1735, a small group of young men under the leadership of John Wesley formed a club known as the Holy Club, which carefully observed method in Bible study, fasting and prayer. These young men were called Methodists because of their strict religious discipline. The group grew in numbers, influence and power, resulting in the founding of societies of religion among the laboring and neglected classes of England. This consecration at Oxford University influenced all of England, and the work of these Methodists extended across the Atlantic to America, where fruit is being borne bountifully for the coming Kingdom.

Williams College in America seems to have been destined to have a great part in Christian missions. It was chartered in 1793, the same year that William Carey and his associates were ordained to the work of foreign missions. In 1806, from a secluded country parish in Connecticut, a young man, Samuel J. Mills, went to this college. Here this young man with a group of his fellow students, planted a seed that was destined to grow into one of the chief glories of our American Church, the Foreign Missionary Movement of America—a movement which has grown until today America furnishes one-third of all the monies and missionaries of the program of world evangelism of the Protestant Church. On an afternoon in August, five young men, three of whom were freshmen, including Samuel J. Mills, were out in the maple grove near Williams College praying for Divine guidance in choosing their life's work. As they were praying a severe thunder storm came up and they took refuge in a nearby haystack to resume their meditation. Here it was that impulse came to them that the Gospel should be preached to the heathen, and here it was that they, like young Isaiahs said, "Here am I, send me." From that Haystack Meeting of these young men, from that Christian College went a mighty force as a leaven, the effects of which are being felt in the remotest parts of the earth.

In 1886, at Mount Hermon, Mass., at the first International Conference of Christian College Students, the Student Volunteer Movement for Foreign Missions was founded. Through one of its leaders and charter members, who was a descendent of one of the original Haystack group, this missionary movement traces its succession back to the memorable day at Williams College. This group of college students is the most powerful missionary recruiting agency in the world. In 1918, just thirty-two years after its founding, over 8,500 volunteers had reached various mission fields from 55 different societies through this recruiting agency.

The World Student Christian Federation uniting all Christian student movements in the world, was founded in Wadstena, Sweden, in 1895, by Christian students from Scandanavian countries, Germany, Great Britain, the United States and Canada. This federation of students is doing much to promote world friendship and is thus an evangelizing force of Christianity. "In 1897 this federation met at Williams College and at the historic spot of the Haystack Meeting. There the Germans forgot Germany, the Hollanders forgot Holland, the Chinese forgot China, and so with each nation represented. Thinking of one brotherhood, they sang 'We can have it if we will,' and marching away from the spot which marked the birthplace of modern missions, the united group sang clear and loud, 'Onward Christian Soldiers'."

Such movements have characterized the spirit of college students and they have made the Christian College a creative force in the world of the Christian Faith. May the Christian College continue to have its rightful place in the hearts of our young men and women, so that search for truth in a Christ-like atmosphere may cause impulses anew to be felt that will make all men free indeed.

SUNDAY SCHOOL MISSIONARY OFFERINGS JULY, 1926.

Fuller's Chapel, Henderson, N. C.	$ 1.36
Elon Community Church, Elon College	10.00
Timber Ridge, Va.	4.27
Wakefield, Va.	3.93
Ocean View, Va.	1.50
Lawrence Mem. Class, Elon College, N. C.	80
Wadley, Ala.	1.32
Turner's Chapel, Sanford, N. C.	1.07
Shady Grove, Martin's Mill, N. C.	1.37
Dendron, Va.	15.83
Ramseur, N. C.	2.41
Rose Hill, Columbus, Ga.	1.01
Holy Neck, Holland, Va.	16.00
New Hope, Roanoke, Ala.	1.50
Suffolk, Va.	12.50
Bethlehem, Broadway, Va.	3.97
Linville, Harrisonburg, Va.	3.93
Pleasant Grove, News Ferry, Va.	5.47
Winchester, Va.	6.39
Oakland, Chuckatuck, Va.	2.00
Leaksville, Luray, Va.	2.13
Mt. Bethel, Summerfield, N. C.	1.43
First Church, Greensboro, N. C.	17.14
First Church, Norfolk, Va.	5.05
Webster Ch., Havre de Grace, Md.	5.00
New Elam, New Hill, N. C.	3.87
Richland, Ga.	1.00
Antioch, Harrisonburg, Va.	14.31
Beulah, Wadley, Ala.	1.11
Pleasant Hill (A), Liberty, N. C.	1.76
Liberty (Vance), Henderson, N. C.	5.14
Providence Memorial, Graham, N. C.	4.16
Morrisville, N. C.	2.31
Wake Chapel, Fuquay Springs, N. C.	5.00
Randleman, N. C.	4.93
Elm Avenue, Portsmouth, Va.	3.06
Berea (Nansemond), Driver, Va.	5.25
Bethlehem, Suffolk, Va.	2.42
Ether, N. C.	2.82

Liberty, N. C.	2.23
Berea (Norfolk), Norfolk, Va.	13.00
Dry Run, Seven Fountains, Va.	2.71
Mt. Pleasant, Overhills, N. C.	1.50
Zion, Moncure, N. C.	1.95
Turner's Chapel, Sanford, N. C.	1.32
First Church, Portsmouth, Va.	16.84
Palm Street, Greensboro, N. C.	4.22
Ramseur, N. C.	6.73
Mt. Bethel, Summerfield, N. C.	1.25
Holland, Va.	10.00
Rose Hill, Columbus, Ga.	.67
Wakefield, Va.	2.96
Mt. Zion, Mebane, N. C.	1.00
North Highlands, Columbus, Ga.	.94
Parks' Cross Roads, Ramseur, N. C.	3.09
Bethlehem, Broadway, Va.	3.02
Raleigh, N. C.	2.00
Burlington, N. C.	80.07
Rosemont, Class 3, Berkley, Va.	10.00
Greensboro, First, Daily Va. Bible School.	3.55
Total collections for July	$ 261.92

EMERGENCY MISSION FUND.

Collections, July 1 to 31, 1926.

Providence Memorial, Graham, N. C. (ad).	$ 1.00
Miss Mettie Sutton, Burlington, N. C.	5.00
Lowell Church, Roanoke, Ala.	4.70
Raleigh, N. C. (ad)	30.00
Mrs. B. E. White, Waverly, Va.	2.00
Cash on note	25.00
Total July collections	$ 67.70
Amount previously acknowledged	11,691.48
Grand total to July 31st	$ 11,734.18
Regular Sunday School offerings	$ 261.92
Emergency fund	67.70
Specials	93.62
Ind. collections	20.00
Total collections for July	$ 443.24
Amount Check to R. W. Malone, Treas.	$ 443.24

Respectfully submitted,
J. O. Atkinson,
Mission Secretary.

MEN AND MILLIONS COLLECTIONS FOR JULY, 1926.

Mr. C. D. Johnston, Exec. Secretary,
Elon College, N. C.

Dear Brother:

I enclose check of $406.25 to cover Men and Millions collections from the following churches:

Eastern Virginia Conference.	
Newport News	$ 17.00
Holy Neck	25.00
Dendron	25.00
Bethlehem	5.00
Berea (Norfolk)	60.00
Berea (Nansemond)	20.00
Rosemont	225.00
Mt. Zion	5.70
Alabama Conference.	
Noonday	3.00
Georgia and Alabama Conference.	
Enigma	5.00
Western North Carolina Conference.	
Burlington	5.55
Valley of Virginia Conference.	
Bethlehem	10.00
Total collections for July	$ 406.25

Respectfully submitted,
J. O. Atkinson,
Mission Secretary.

REPORT OF THE WOMAN'S BOARD OF THE EASTERN VIRGINIA CONFERENCE.

Below will be found the receipts of Women's Missionary Societies of the Eastern Virginia Conference for the quarter ending June 30, 1926:

Women's Societies.

Antioch	$ 21.92
Berea (Nansemond)	61.38
Bethlehem	11.10
Christian Temple	65.25
Cypress Chapel	30.80
Damascus	10.35
Dendron	39.95
Dover	22.40
Elm Avenue, Portsmouth	5.35
First, Norfolk	5.00
Franklin	19.60
Holy Neck	7.40
Holland	24.05
Isle of Wight	4.50
Liberty Spring	8.30
Mt. Carmel	8.85
Newport News	64.35
Oakland	5.70
Portsmouth	16.40
Richmond	3.00
Rosemont	41.43
Suffolk	59.20
Wakefield	6.20
Waverly	23.86
Windsor	4.90
Total	$ 571.24

Young People's Societies.

Berea (Nansemond)	$ 9.05
Bethlehem	25.00
Burton's Grove	4.05
Christian Temple	6.20
Cypress Chapel	10.00
Damascus	10.00
Dendron	5.30
First, Norfolk	2.50
Franklin	12.00
Holy Neck	5.50
Holland	36.20
Liberty Spring	7.70
New Lebanon	7.55
Suffolk	85.15
Union Surry	4.80
Waverly	23.30
Total	$ 254.30

Willing Workers' Societies.

Berea (Nansemond)	$ 5.86
Bethlehem	2.50
Christian Temple	7.89
First, Norfolk	2.50
Franklin	5.40
Holly Neck	9.84
Holland	15.00
Mt. Carmel	4.65
Rosemont	18.00
Windsor	7.00
Total	$ 78.64

Cradle Rolls.

Bethlehem	$ 2.91
Franklin	10.00
Newport News	13.50
Rosemont	14.25
Sunbury	7.71
Total	$ 48.37
Grand total	$ 952.55

Respectfully submitted,
Mrs. W. V. Leathers,
Treasurer.

REPORT OF THE WOMAN'S BOARD OF THE NORTH CAROLINA CONFERENCE.

Below is given the report of the Woman's Board of the North Carolina Conferences for the quarter ending June 30, 1926:

Women's Societies.

Burlington	$ 71.22
Chapel Hill	15.10
Durham	41.05
Elon College	61.50
Ether	4.50
Graham	15.00
Greensboro	62.50
Ingram (Va.)	3.00
Liberty (Vance)	15.00
Lynchburg (Va.)	1.00
Mt. Auburn	21.05
Mt. Gilead	4.85
Oak Level	2.30
Piney Plains	4.74
Pleasant Hill	5.00
Sanford	25.00
Shallow Well	12.50
Union (N. C.)	15.20
Virgilina (Va.)	7.80
Wake Chapel	11.60
Total	$ 399.91

Young People's Societies.

Elon College	$ 16.10
Greensboro	20.00
Liberty (Vance)	7.50
Raleigh	5.00
Total	$ 48.60

Junior Young People's Societies.

Burlington	$ 36.30
Elon College	3.95
Greensboro	5.00
Total	$ 45.25

Willing Workers' Societies.

Burlington	$ 50.20
Durham	7.08
Elon College	2.98
Greensboro	6.25
Virgilina (Va.)	12.00
Total	$ 78.51

District Meetings.

Randolph	$ 15.55
Wake	12.45
Halifax	8.60
Total	$ 36.60
Grand total	$ 608.87

Recapitulation.

Dues, Women's Societies	$ 204.74
Dues, Young People and W. Workers	57.11
For Bible Woman in Japan	25.00
Ellen Gusten Fund	1.00
Life Membership fee	10.00
Home and Foreign Missions, W. S.	159.17
Home and Foreign Missions, Y. P., W. W.	115.25
District Meeting offerings	36.60
Total	$ 608.87

Check for $608.87 forwarded to Mrs. H. S. Hardcastle, Treasurer, General Board.

Respectfully submitted,
Treasurer.
Mrs. W. R. Sellars,

For forty cents the Laymon Company, 730 Rush Street, Chicago, Ill., offers to send to any address postpaid, 37 pamphlets on Tithing, aggregating over 350 pages, by various authors.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson VII.—August 15, 1926.

"JETHRO'S WISE COUNSEL.

Golden Text: *To each one his work."*—Mark 13: 34.

Lesson: Exodus 18: 1-27.

Devotional Reading: Psalm 106: 1-5.

Reference Material: Numbers 10: 29-32; Acts 6: 1-6.

A Family Reunion.

Moses had been away from his family. His wife and two sons had been sent to Jethro, the father and grandfather. But when Jethro—he is called Ruel in another place—heard that God had delivered the people of Israel out of Egypt, he took his daughter, Zipporah, and his grandsons, Gershom and Eliezer, and went out to meet Moses. When Moses heard that they were coming he went out to meet them. It must have been a great occasion. To be separated from loved ones is hard. Parents are loath to allow children to go away from home, even though they go for education or service. Only last week the writer visited in a home that had been transplanted from New York State to "Ole Virginny," so that the parents might be near the only daughter, who had married and come South to live. One of the greatest hardships which the soldiers in the Great War suffered was the long separation both in time and miles from their home and loved ones. It is hard to be away from home and loved ones.

In the light of this fact, how much it means to be united with loved ones again. The writer well remembers the emotions that swept over him as he stood at the station in Greensboro, N. C., and saw the big train roll in that was to carry him back to his home after his first long stay away from home in college. The parents who read this also know how they look forward to the return home of boys and girls who have been away. Husbands and wives know the thrill that comes when they are re-united after separation from each other.

In connection with this fact we are reminded that separations come in this life. We cannot always be with our loved ones. And even though we can be with our loved ones through life, death eventually comes to break the ties with earthly loved ones and friends. But the separation need not be final. There is another land in which there is no parting and where we shall be re-united with those whom we have loved and lost for a while. This thought has helped to inspire many men and women, boys and girls to holy living here, and has kept them true to high ideals by the powerful motive it offers.

An Experience Meeting.

"And Moses told his father-in-law all that the Lord had done unto Pharaoh and the the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the Lord delivered them."

It is not good for a man to talk about himself too much. But there is a place for personal experience or testimony when it concerns the Lord's dealings with a man. And while it is true that a certain kind of testimony is the cheapest and most formal thing, it is equally as true that an humble and sincere testimony is often one of the most vital things in the religious life, both of the man himself, and of those who hear him. "Let the redeemed of the Lord say so," says the Psalmist. "They drove him (Satan) out by the blood of the Lamb and by the word of their testimony," says the writer of Revelation. Paul was always glad to bear testimony, even before governors and kings, as to what Jesus Christ had done for him.

Perhaps one reason why we testify so little is because we have so little to testify about. If God has done great and good things for us, let us tell others. Jethro was convinced of the greatness and superiority of Jehovah because of Moses' testimony of what Jehovah had done for Israel.

Jethro's Advice.

Someone has said that advice is the most useless thing in the world, "for wise men do not need it, and fools will not take it." But wise men do need advice, and often those who are humble and even untutored, can give sound and helpful advice to wise men. Jethro gave some splendid advice to Moses, and Moses showed that he was a wise man by heeding the advice. It was on this wise.

Moses was in the habit of having the people to come to him for everything. They came to him to enquire of God, they came to him to be taught, they came to him to have him judge between them, and in addition to all this he had to look out to see that they kept the laws. His willingness was commendable, but his judgment was questionable. Jethro suggested that it would be better for Moses to confine his activities primarily to things moral and spiritual, that is that he be the interpreter or mediator between God and the people, and that he delegate the other important but lesser things to others. It was a wise suggestion, for it not only would relieve Moses of a great deal of detail work and exacting duties, and thus increase his efficiency in spiritual matters, but it would also train and develop other workers. Moses saw the wisdom of the thing at once and established the plan. The average minister would do well to follow his example. It is better to train ten men to work than it is to do the work of ten men. Many ministers have not learned to entrust duties to others, and in doing this they are defeating one of the purposes of their ministry. The average church might also take a lesson here, for in so many cases the minister is not much more than an errand boy. He is so absorbed in so many things that could and should be done by others that he has little if any time for study and meditation and prayer that are so necessary to make his messages and his ministry vital and life-giving.

Wanted—Real Men.

This was the cry then. They wanted men who were "able men, such as fear God, men of truth, hating covetousness." The work was too important to be entrusted to any or every office seeker; it was a task for real men. This is the cry now. We need men in public office who are able men, men who fear God, men of truth, and men who hate covetousness, men who regard public office as a public trust. God give us men, real men for such a time as this.

Some Practical Applications of the Lesson to Modern Conditions.

1. The servant of God should be an interpreter of God.

2. To train others to do is better than to do single-handed.

3. Every man ought to do his part in the Kingdom work.

4. Any scheme or system depends in the final analysis upon the kind of men in that system.

5. Organization has its place, but it must never displace spiritual forces.

CHRISTIAN ENDEAVOR.

By Rev. F. C. Lester.

August 15, 1926.

Topic: "Preventing Waste"

Scripture: Luke 15: 11-32; John 6: 1-13.

Hints to the Leader.

This is a very practical topic and should be very helpful to the members of your Society. Have some prepare on topics as applied to your own community. Get the members to think of how they waste time in frivolous things, and how some waste even the best of life by failing to be Christian in character.

Waste Then and Now.

John tells us in the reference above that when Jesus had fed the multitude, he told the disciples to take up the fragments, in order that nothing should be wasted. Jesus felt that the bread and fish were gifts from God, and should be used as food for the hungry. It should not rot on the ground like barrels of good food do during picnic time. Think of that when you go on a picnic.

During the war we learned a little about saving food. A hundred thousand children live in the Near East Relief orphanages because boys in America saved the bread, sugar, etc., that was necessary to give them life. If we would save what we have, there would be plenty of food for all the hungry people of the earth—and there are millions who have never had a real meal.

There are many kinds of waste in the world. And it is far better to prevent the waste than to cry about it after the thing had happened. "An ounce of prevention is worth a pound of cure."

The most important waste of all is that of human life. The finest short story in the world is the one told by Jesus, of the man who had two sons, one of whom went away and was lost. It is a true story that magazines and newspapers are telling of many boys and girls of today, who have just as little sense and just as hard luck as did the fine fellow of whom Jesus spoke. They all think they can find the end of the rainbow. They are sure that wild oats will bring a harvest of golden grain.

Others may get caught, but they expect to escape the wages of sin.

But alas! they write from prison asking for help from those whose advice they had spurned. They spend sleepless nights wondering what will be the result of that escapade through which they have passed. Months and years are filled with regrets for the hasty act and wasted opportunities. But tears of grief can ne'er repay. Time once gone can never be regained. Neither can many of the best things of life.

It is a fine thing to pull people out of a wreck, even though they are badly bruised and broken, but it is a much better thing to prevent the wreck. It is the business of the Church with all its affiliated organizations, to try to prevent the wreckage of character. They deserve the very best any of us can give to them in time, thought, energy, and money. At this writing there are nearly a hundred people at the Elon Chautauqua who are trying to learn how to save themselves and prevent the loss of other boys and girls. They are to be congratulated on their fine choice, and next year there should be many more here with them for the same purpose.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

All my Kiddies, Listen!

Who was it that allowed us to put those pictures in the Korner? You would never guess. And listen, the one who put them in the Koner for us says, "I love the Kiddies, and I want to help them, but just don't tell my name."

We are all so delighted with our pictures that we want to write this wonderwul person—I will tell you that it is a man—and now what shall we call him when we write him a letter? Let's see, dears. Oh, of course, we can say, "Dear Daddy-Man,"—that will get to him as quickly as if you would say on the letter, "Mr. ————"—and what do you know about that—I almost wrote that nice name. Now listen, dears. I want every one who liked the pictures to write to our "Daddy Man" and send the letters to me. Send them to me, and as I am going home next week, address them to Miss Madge Fleming Moffitt, Ramseur, N. C. Don't forget to write the letter, for Daddy Man will be looking for about a wagon load.

One of our best Kiddies has gone 'way off—to Alabama. And here comes a wee letter this morning saying he rode 250 miles and all at once—Whoa, the cop said Stop. Our little friend didn't tell any more 'cept the cop handed them a tag, then of course they could park anywhere they wanted to—for they were away down in Atlanta. Think of that!

Where did that hot weather came from? The sun is so shiney and the air so still—it's time to go in a swimmin'—boys and girls. Come on and let's try it right now.

YOUR EDITOR.

JIMMIE'S COLLECTOR.

It was very warm and Jimmie was tired. Presently, as he leaned back with his eyes half shut, he heard steps and saw a queer little man approaching, carrying a large knapsack. "Good evening," he said. Then he sat down as if he felt quite at home.

"Are you a peddler?" asked Jimmie.

"No, I'm a collector."

"What do you collect?" inquired Jimmie, "postage stamps, or coins, or autographs?"

"No, I am a collector of waste."

Of waste! Where do you find it?"

"That is just what I'm going to tell you. The world is full of waste—time, opportunities, money, happiness. All these things we gather up from day to day, and sometimes our loads are frightfully heavy. I have collected all of this today."

"Dear me!" said Jimmie, "I wish you would show me some of the things you have there."

"If I show you anything, I will show you your own waste, for you've given me a lot of work today collecting it," replied the old man.

"I'd like to know what I've wasted today! That's nonsense!" retorted Jimmie.

"It is, hey? Well, then, I'll prove that it's true, and I'll make you own it too, before I go. I have not time to open my knapsack now, but I will read from my memorandum book the list of all you've wasted today." And he took out a small book and turned the leaves:

"Jimmie—here is your account: now listen: In the first place, you wasted thirteen minutes this morning lying in bed after you were called and told to get up.

"Then when you were only half dressed you wasted eight minutes looking out of the window at two dogs that were fighting.

"In school you lost ten minutes of the study hour drawing pictures in your copy book, and you wasted eleven more over that newspaper.

"When you came home, instead of going directly to your room to wash your face and hands and brush your hair as your mother requested, you spent nine minutes grumbling before obeying her.

"You saw a bird's nest robbed today and never said a word, when you might have saved it.

"You flew into a passion, when your shoe-string knotted, wasting an opportunity for self control.

"You forgot to rise and offer your mother a seat when she entered the room, and wasted an opportunity to be polite.

"These are not all, but I have read enough to prove what I said. Take pains my boy. It is in your power to lighten my daily load very much. But hark! your mother is calling you; don't waste another minute, I beg. Good night!"

Jimmie wakened. The old man had vanished. —*Selected.*

MEMORIAL TO DR. LAWRENCE.

(Continued from page 6.)

by unanimous vote reviewed briefly his career as a teacher and as a churchman, lamented his death, and recommended that a suitable memorial be established to his memory. The nature and character of the memorial was not determined, although several things were suggested. The matter is to be referred to the Alumni Association, of which Rev. F. C. Lester of Franklin, Va., is president. Mr. Lester, who was present, promised his personal support to the proposition and stated that he felt sure that every old student of the college would back the movement.

In the election of officers of the local organization, Rev. John G. Truitt of Berkley, was made president; S. M. Smith of Norfolk, vice-president, and Mrs. Annie Staley Calhoun of Suffolk, secretary and treasurer. Another meeting of the body will probably be called during the summer.—*Norfolk Ledger-Dispatch.*

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silver and the gold to Phâr'-āōh

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

GLAMOR AND THRILL, OR QUIET AND REST?

"Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."—Phil. 4: 8.

It appears that the world is being served pretty well in the matter of pictures and entertainment, the glamour and the thrill; and the more like the Nick Carter dime novel stuff these things are, the more thoroughly the masses support them. It is said that the picture-house patrons are not really seeking pictures, but stories, and what they want is dime novel stuff without the fatigue of reading it and taxing their imaginations to draw the pictures and generate the thrill. When they do read, it is for the stories and not for the more substantial truths which make life greater.

How often are we told of the movies—the action, the cowboy with the three-gallon hat, the galloping, the shooting, saving the girl, and the romance. How the boys clap. In the audience there sits an elderly woman who no doubt has left her home to seek a little change from her life of drudgery—how she claps! And when the hero leaps into the saddle, her emotions overcome her.

What does all this mean? It means that the theatre is giving to this woman, and to such as she, a window "looking out upon the golden country of romance," and it offers her in a form which she is able to comprehend, an escape from the deadening effects of her monotonous everyday life of drudgery.

Religion to a great many of these may be a reality and worthy of respect, but it is very fine and in the back-ground; for they do not seem to know what it is all about. When they want to forget their troubles, they do not want to go to church, or to the library for reading, but they go to the movies for a good "Western," where glamour and the thrill that delights for a moment but soon passes away.

We are amusing ourselves with radio, motoring, golf, bridge, phonographs, vaudeville, newspapers, and movies, and have no time for the church, religion, "closet" prayer, quiet and rest. It all inevitably reacts against our super manhood and we soon become like that which we have chosen to follow. This inevitably takes us away from God. No one has ever yet found God in such pursuits. He says, "Be still and know that I am God." Jesus said shut yourself up away from the world a while and pray. It is then you find God. And if it is true that we become like that which we follow, it also follows that we must choose the noble and the good in order to become noble and good. And this is primary in its importance. We may have something of the entertaining, but we must "take time to be holy" also, that having obtained "first the kingdom of God," all the rest is added in its place.

TUESDAY.

WALKED WITH GOD.

"And Enoch walked with God."—Gen. 5: 24.

How worthy Enoch's conduct must have been! What harmony there must have been between him and his neighbors that he could be considered the repository of such confidence! What serenity of soul he must have possessed! He must have been truly happy and able to transfer that happiness to others. Such a life can result only from conscious harmony with God.

The most wonderful thing about this is that God has endowed us with the same means of attaining that state of being; and, talking about the unrest everywhere, we shall never be deeply satisfied and at rest until we do so.

Prayer.—Our Father, Grant that we shall live so near to Thee, and grow continually nearer, that we may never feel disappointment in the needs of our spiritual natures. Forgive us of our sins and bless us with Thy companionship all the days of our lives. In Jesus' name we ask it. *Amen.*

WEDNESDAY.

REFLECTED LIGHT.

"Mark the perfect man, and behold the upright; for the end of that man is peace."

A current anecdote quoted by Mr. Allen of the *Christian Work*, says, "A mother asked her little daughter, just returned from Sunday School, what the lesson was about. 'Well, mother,' was the answer, 'it was about a man who used to go to walk with God. His name was Enoch. One afternoon he went on and on until it got late, and God told Enoch to come on and go home with Him, and he did.' "

How charming it is to live in such close companionship with God that one day we step over the line with Him and live with Him forever.

Prayer.—Dear Father of Life and Eternity, We would like to live with Thee both now and hereafter. Give us vision to see something of Thy purpose in every day experiences; to feel the sustaining strength of Thy conscious fellowship over every hill and through every rough place; to know daily that everything is right between us and Thee. May our every need be met, temporal and spiritual, and as we travel onward and upward, one day when the night falls upon our earthly existence, may we find that we have reached the gates of Thy eternal abode, where we can hear Thee say, "Enter thou into the joys of thy Lord."

Grant this in the name of Christ our Lord. *Amen.*

THURSDAY.

LIVING ON GOD'S SIDE.

"Ye ask and receive not, because ye ask amiss."—Jas. 4: 3.

"Now the confidence we have in him is this, that he listens to us whenever we ask anything in accordance with his will."—I Jno. 5: 14.

"If ye abide in me and my works abide in you, then ask whatsoever you like and you shall have it."—Jno. 15: 7.

Why are not more of our prayers answered? Why are not more of us conscious of walking with God? Because we have not complied with the conditions of the asking, and perhaps are not even prepared to receive. Why can't we hear the music of the air without the radio machine? We are not in tune (harmony) with those conditions, and Mr. Allen says, we cannot walk with God because "we want God to walk with us." How true this is. We beg the Father to go with us, to grant us success, to give us the victory.

During the Civil War, one said to President Lincoln, "We trust that God is on our side." Lincoln said, "I am not interested in that." The speaker was amazed and wondered why. Mr. Lincoln said, "I am concerned only that we shall be on God's side." God did not walk with Enoch. Enoch walked with God. God's ways are not our ways, nor His thoughts our thoughts, therefore we must put away our ways and adopt His. Pray, "Thy will be done." Jesus himself is the example: "Not my will but thine be done." and this we must seek.

Prayer.—Our Father, O may we look for Thee in the first thoughts of the day, in our daily duties, in all our experiences. At Thy cross we humbly bow, where we give up all that is displeasing to Thee and we pray for will and strength to go forever in Thy way, onward and upward in the accomplishment of Thy noble purpose. In Christ's name. *Amen.*

FRIDAY.

LOVING AND HATING.

"Thou hatest the deeds - - - which I also hate."—Rev. 2: 6.

"Thou hast loved righteousness, and hated iniquity; therefore God hath annointed thee with the oil of gladness."—Heb. 1: 9.

Hating what He hates, loving what He loves; that is the way in our problems. A dedication of the life to Him and a studious search for a true knowledge of His loves and His hates will open to us His way—the way we should go.

If Enoch succeeded, surely we may. His was a time when the wickedness of the world was great. Enoch had not the helps that we have. He did not have Jesus, nor the Gospel, not even the Church as we have it. Shame on us if we do not succeed.

Prayer.—Dear Father, Open Thou before us the road we are to travel, in thought, word and deed. Amidst the shadows, the allurements, the heartaches, failures, bereavements, surrounding us and awaiting us on our way, may we know that we need not go alone. Turn our souls to hear Thee say, "I will never leave thee nor forsake thee." We thank Thee for such companionship. In it we count on the victory. May we go with Thee, keep Thy step, love what Thou dost love and fear that which separates us from Thee. *Amen.*

SATURDAY.

OUR FATHER.

"Thou shalt call me, My Father."

Read Jeremiah 3: 17-19 and Luke 11: 2.

This verse is taken from the Old Testament, yet it is not the usual form of addressing God, as is found in the Scriptures of the old dispensation. In the Old Testament God is conceived of as Creator, King, Lord of Lords, Almighty, but not often as Father. Perhaps there are only five clear instances in all the old records.

God is spoken of in the New Testament under the title of Fatherhood, two hundred and sixty-five times. Our earthly father provides for us and shows his love by manifold blessings. But all good gifts come from God. The love which an earthly father has for his children can not be compared with that love which the Lord has for those who trust and obey Him. If we are in deed and in truth His children, we feel near to Him, as we do to our earthly parents, and our

(Continued on page 13.)

Christian Orphanage

Dear Friends:

People continue to do good deeds and show by their work that the fatherless children have a warm place in their hearts. Our good friend, Mr. J. L. Hatch of Salisbury, N. C., certainly knows how to touch the hearts of our children and to do them a good deed of kindness that every one of them appreciates and will love him for for years to come. He conceived the idea of starting a library for the Orphanage, and this week we received a box containing 81 books, all new and right from the publishers. Books that will be interesting to all of our children. I don't know of a contribution Mr. Hatch could have given that would come as near reaching all of our little folks. This splendid contribution is given in memory of his father, Mr. O. T. Hatch, who loved the Christian Church and all its interests, and this library will be known as the O. T. Hatch library. Who will join in this good work and send us some books for our library.

Mrs. Hattie Davis sends us this week 3 sheets and 5 pillow cases. This is something we can always use in our work. Mr. Z. B. Lynch of Mt. Zion Church of N. C., brought to us last week a barrel of the best grade of flour. Brother Lynch is a young married man just starting out in life. Isn't he starting off in a beautiful way. He said he wanted to divide with the homeless and fatherless children. The Lord will surely bless a man with such a spirit as his.

With the wheat we made on our farm, if thirty more friends would send us a barrel of flour we would not have to buy any for the next year. Who will follow Brother Lynch's good example and send us a barrel? The wheat crop is good this year and the Lord has blessed many of our good people with plenty of bread and to spare. How about sending a barrel to feed our little children?

"Thou shalt bring forth the tithe of thine increase the same year, and shalt lay it up within thy gates; and the stranger, and the fatherless, and the widow which are within thy gates, shall come and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thy hand which thou doest."—Deut. 14: 28-29. When you send a barrel of flour to help feed our children you are feeding the fatherless. Will you help?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 5, 1926

Sunday School Monthly Offerings.

Brought forward		$ 15,125.86
North Carolina and Virginia Conference.		
Reidsville Sunday School	$ 8.33	
Bethlehem Sunday School	3.55	
Pleasant Ridge	2.10	
Greensboro First	14.36	
Liberty	1.10	
		29.44
Eastern North Carolina Conference.		
Oak Level	$ 2.32	
Henderson	5.34	
Morrisville	2.00	
Pleasant Hill "J"	3.69	
Mebane	2.50	
		15.85
Eastern Virginia Conference.		
First, Portsmouth	$ 21.88	
Holland Sunday School	10.00	
Mt. Carmel	4.59	
Mt. Carmel S. S. Class No. 6	.50	
		36.97
Valley Virginia Conference.		
Linville Sunday School		5.53
Georgia and Alabama Conference.		
Richland, Ga.	$ 1.00	
Rose Hill	1.18	
		2.18
New Building Fund.		
Annie Staley Calhoun	$ 10.00	
Mr. Ernest B. Roscoe	15.00	
Mrs. Ernest B. Roscoe	5.00	
Rose Rogers	5.00	
		35.00
Special Offerings.		
Western N. C. S. S. and C. E. Convention	$ 5.50	
Eastern N. C. S. S. and C. E. Convention	14.79	
		20.29
Total for week		$ 152.83
Grand total		$ 15,278.69

FAMILY ALTAR.

(Continued from page 12.)

faith leads us confidently to seek His compassionate love, to go to Him often for guidance, to confess fully our faults, troubles, weaknesses, and to seek His comfort, the Everlasting Arms of mercy about us, in earnest prayer.

Prayer.—O Thou who art the Light-Bearer of the world, may our torch, kindled by Thee, never grow dim. But grant that by day and night, it may gleam not only for our own illumination, but to direct others into the safe path. *Amen.*

SUNDAY.

FELLOWSHIP THROUGH RIGHTEOUSNESS.

"If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him."—I John 2: 29. Read also 3: 18-24.

The test of doing righteousness is love. The standard of love set for us is the self-sacrificing love of Christ. We are obligated, therefore, to a self-sacrificing life. Failure in this argues for the absence of love—having means and refusing to meet another's need. The expression of love is seen in deeds performed in the true spirit.

The rewards of doing righteousness are first, the blessed and unmistakable assurance of our sonship whose origin is in the truth attested by His immediate presence. The approving heart is the echo of the voice of God, who knoweth all things. Second, the assurance of prevalence with God in prayer, always as extensive as our asking. Third, mutual abiding between us and our Lord evidenced by His Spirit.

Prayer.—Help us through this day, with the knowledge of our value in the Divine sight. Keep within us, alive and pulsing, the truth that the smallest child is of greater worth than all the riches of earth. In His name we ask it. *Amen.*

CHAUTAUQUA AND LOCAL CHURCH.

The leaders from every department of the Church School receive excellent training at the Elon Chautauqua. New methods and ideas are presented by some of the most outstanding people of our Church. Problems peculiar to the local Churches are discussed and ideas and suggestions are exchanged.

The inspiration that one receives challenges one to attack the seemingly impossible tasks. The social life of the institution is enjoyed by every one. Each evening's program is planned not only for the entertainment of both young and old, but that the social life of the local Church may be enriched. If we who attend the Chautauqua would impart to our local Church only a small part of the spiritual uplift, the inspiration for a greater work and the enthusiasm that permeates the whole atmosphere, I am sure our Church would experience one of the most fruitful years in its history.

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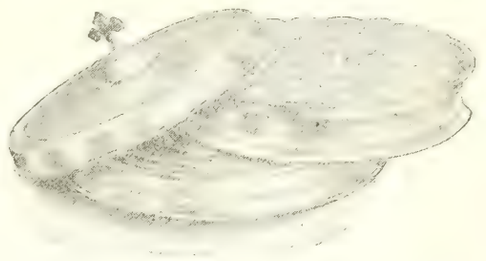

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

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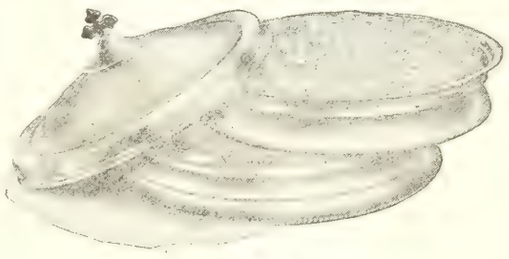
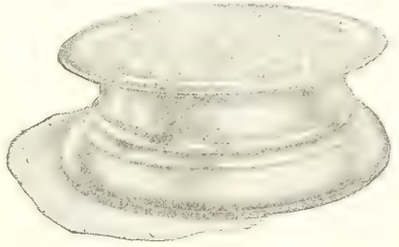


Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plate; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00
Bread Plate No. 3—Narrow rim	9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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OBITUARIES.

HUNT.

On Monday, July 5th, at 8 P. M. the spirit of my mother took its flight into a better world. She was paralyzed eleven days before the end came. She died so peacefully, without a struggle. Mother was just a little over 81 years of age. She possessed a very strong constitution and was a hard worker—never had a vacation in all of her long life. She gave herself unstintedly and without reserve for the ones she loved. She was rich in faith and good works and left to us a legacy far more valuable than gold.

She united with the church at Davisston, Alabama, about forty-two years ago, under the pastorate of Rev. J. D. Elder. She, my father, and older sister and myself were all baptized at the same time. It was always a pleasure to her to have the preacher call at her home, and it was her delight to make them comfortable. She always loved her church and was faithful upon its attendance as long as she was able to go. The last thing she did for her church was to give Rev. H. W. Elder one dollar for Bethlehem College.

I feel lonely without her, and yet I know she is in a better land. I am submissive to my heavenly Father's will. I have done many things that grieved her, but I don't remember ever to have deceived her. I shall be a better man and shall meet her again in the bye and bye.

"Dearest mother, thou hast left us,
Here, thy loss we deeply feel,
But 'tis God who has bereft us;
He can all our sorrows heal."

G. D. HUNT.

ROWE.

Derwood Philip Rowe, the infant son of Mr. and Mrs. Archie Rowe of Franklinton, N. C., was born on Sept. 18, 1925, and died June 21, 1926. He was worshipped in the home, but God saw and sent for him after he had suffered intensely from infantile paralysis, hooping cough, pneumonia and colitis. The death of this first born seemed to make an unmendable rent, but the family bowed submissively to Him who doeth all things well.

The funeral was conducted at May's Chapel by Rev. Mr. Davis of the Methodist Church, assisted by the writer.

E. C. BRADY.

FOWLER.

Little Virginia Page Fowler, infant daughter of Paul J. and Ruby Howell Fowler, Holland, Va., passed away, July 13, 1926, aged one year, eleven months and nineteen days.

The funeral services were conducted by the writer at the South Quay Baptist Church, and the body laid to rest in the family plot at Mrs. Fowler's maiden home.

This flower, frail and beautiful, bloomed in the home for only a brief time, but leaves its permanent fragrance to enrich the lives of the fond and sorrowing parents. May a loving heavenly Father comfort and keep the bereaved father and mother.

N. G. NEWMAN.

MRS. W. Q. PEELE.

Whereas it has pleased our heavenly Father to summon beyond our dear friend and co-worker, Mrs. W. Q. Peele, a charter member of the Woman's Missionary Society of the Holland Christian Church.

Therefore, Be it resolved:

First, That such a life taken from our midst leaves a vacancy and a shadow that will be deeply realized by all the members of the society. The church has sustained the loss of a most useful member and the community a valuable citizen.

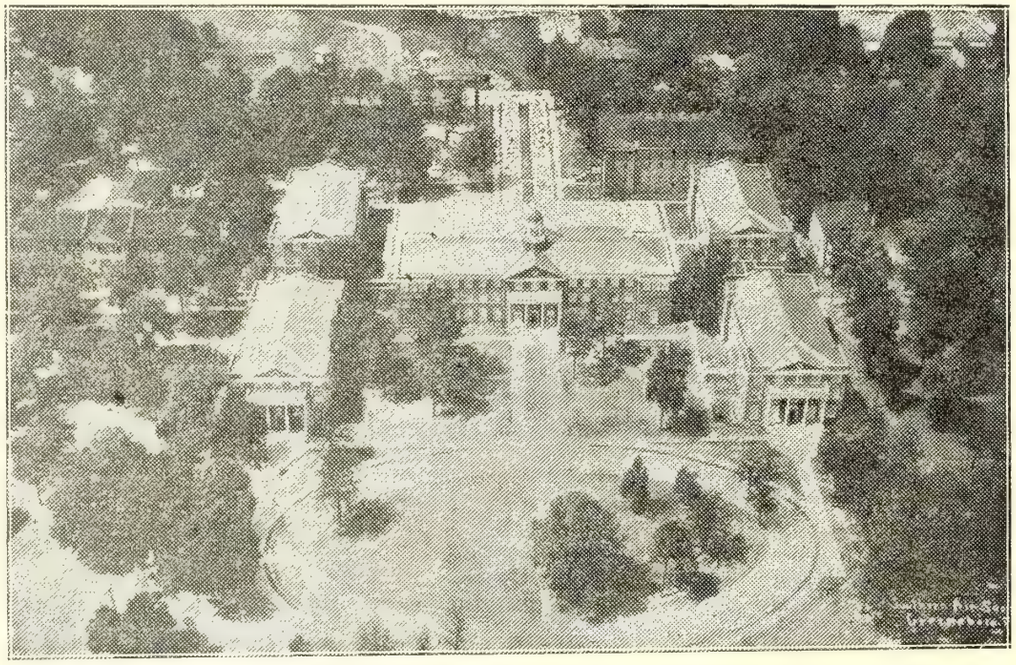
Second, That we are deeply grieved over the death of our sister, yet we bow in resignation to our Father's will and try to emulate the many virtues exemplified in her Christian life.

Third, That these resolutions be recorded in the minutes of the missionary society, a copy be sent to the family and a copy to The Christian Sun for publication.

Mrs. CHARLIE DAUGHTRY,
Mrs. H. B. EVERETT,
Mrs. W. J. HOLLAND,
Committee.

E-L-O-N C-O-L-L-E-G-E

CO-EDUCATIONAL



A Photograph of a Section of the Elon College Campus showing the Central Group of Buildings. (Photograph taken from the air.)

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The accommodations are limited. Only 400 students can be accepted. Members of the Christian Church are given preference. The enrollment is nearing the maximum. Make reservation now and be assured of good accommodations.

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ELON COLLEGE is owned and supported by the Christian Church.

It strives to return to the denomination in trained leaders, both ministers and laymen, value received. It promises all who may enter its doors a congenial and Christian atmosphere. The first purpose of the college is to produce Christian lives.

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C. M. CANNON, *Registrar*, Elon College, N. C.

"Christian Character First and Always at Elon College."

HARWARD.

Mrs. Margaret Meeks Harward fell on sleep on Thursday, June 24, 1926. She was born on December 10, 1847, and was therefore in her 79th year at the time of her death. On March 1, 1870, she was married to George W. Harward, who died on May 6, 1889.

For a number of years she had made her home in Durham, but she continued her church membership at O'Kelly's Chapel, of which church she had been a member for considerably more than half a century. She was a patient, meek, devoted and sincere Christian. She was beloved of all who knew her for her sweet Christian spirit. She is survived by two sons, J. L. Harward of Durham, N. C., and Rev. W. D. Harward of Windsor, Va. A daughter, Mrs. J. W. Atkins, had preceeded her in death about two and a half years. Seven grand children and six great-grand children also survive her. The funeral was conducted at O'Kelley's Chapel, by the writer, and was attended by a host of sorrowing relatives and friends. The remains were laid to rest in the O'Kelley's Chapel Cemetery. May God bless and hallow the memory of this sainted Christian woman.

STANLEY C. HARRELL.

CARDEN.

The people of Durham were greatly shocked on July 5th to learn that Samuel S. Carden had been drowned while bathing in Crystal Lake, near Durham. The deceased was a son of Rev. J. S. and Mrs. Mary Carden of Durham, N. C. He was born on Sept. 19, 1900, and for thirteen of his 26 years of life had been a member of the Durham Christian Church. He was married in 1920 to Miss Elma Lea, a daughter of Deacon S. B. Lea. Two sons were born of this union, S. S., Jr., and Harry, who with their widowed mother, mourn the untimely going of Brother Carden. Besides his mother and father, Brother Carden is survived by five sisters, Mrs. L. D. Franklin of Stem, N. C., Mrs. F. D. Scalf of West Durham, Mrs. J. E. Harward, of Henderson, N. C., and Misses Mamie and Naomi Carden of Durham, and a large group of relatives and friends, who packed the church in attestation of their love and esteem.

The funeral services were conducted from the Durham Christian Church, by the pastor, assisted by Rev. Floyd Ballard of Henderson, N. C. The interment was in Maplewood Cemetery. May God bless and comfort the sorrowing ones.

STANLEY C. HARRELL.

HOLLAND.

Miss Dina Holland died at her home, near Holland, Va., July 19, 1926, aged sixty-seven years. The funeral services were conducted by the writer at the home and the burial was in the family cemetery near by.

Miss Holland was the daughter of the late Mr. and Mrs. Eley Holland. She leaves one brother, James K. Holland, Holland, Va., and two sisters, Mrs. Joseph F. Holland, Holland, Va., and Mrs. Morring Hedgepeth of Southampton County., and a large number of nephews, neices, and other relatives.

Miss Holland had been a member of Holy Neck Christian Church since her childhood, and lived and died trusting in Christ. She gave herself in loving service to her relatives and friends. May our kind Father bless and comfort them as they mourn their loss.

N. G. NEWMAN.

RESOLUTIONS OF RESPECT.

Whereas, on June 30th, 1926, God in His infinite love took from our Sunday School Class our vice-president, Mrs. W. Q. Peele, we wish to express our appreciation of her.

First, That we remember her as a most faithful member in all her duties, and commend her life to all our members, and may the influence of it draw us nearer to heaven.

Second, While we realize that we have lost a faithful and long-lifed member, and mourn our loss, we are submissive to Him who doeth all things well.

Third, It is our desire to express through these resolutions our sympathy to the members of her family, and our appreciation of her life.

Fourth, That a copy of these resolutions be sent to The Christian Sun for publication.

Miss HUNTAS RAWLES,
Mrs. L. J. DAUGHTREY,
Committee.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Christian Church.

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PAINTER—HUFFMAN.

On June 19, 1926, I united in the holy bonds of matrimony Mr. Noah Painter and Miss Pearl Huffman. The ceremony was performed in the Christian Church at Winchester, Va., in the presence of a few friends. At that time I was holding a meeting at Timber Mountain, twenty-five miles west of Winchester, and, by arrangement, met the contracting parties in Winchester. After the ceremony, the happy couple proceeded on their way to Washington, D. C., thence to Niagara Falls and other points of interest. They are from the Leaksville section of Page County and are well known and very popular there. The bride has been a Sunday School teacher at Leaksville, and otherwise an active member there. They will reside for the present in Washington, the groom being a R. R. mail clerk with headquarters in that city.

Best wishes to these splendid young people from their pastor and a host of friends. A. W. ANDES.

BRAY—GUNTER.

On the evening of June 30th, the Sanford Christian Church was the scene of a beautiful wedding, when Miss Jennie D. Gunter became the bride of Rev. Loyd J. Bray.

The bride, a daughter of Deacon J. D. Gunter, is a graduate of Elon College, and since graduation has taught in the Sanford High School.

The groom, also an Elon alumnus, taught last year in the Virginia Polytechnic Institute. He has recently become pastor of the M. E. Church of Tarboro.

The ceremony was performed by Revs. L. B. Jones, uncle of the groom, and R. L. Williamson, the bride's pastor. The high ideals and Christian character of these young people, together with their pleasing personalities have gained for them many friends, whom the writer joins in wishing them much happiness and success in their new field and through life. R. L. WILLIAMSON.

BROWN—HOSAFLOOK.

On June 29, 1926, in response to my door bell, I found at my door Mr. Geo. L. Brown and Miss Ruth I. Hosaflook, who requested that I marry them. It was my pleasure to comply with this request, and thus start two lives as one upon the sea of life. The bride is a daughter of Wm. H. Hosaflook of Linville, Va., and is a very popular member of the Christian Church and of the community there. The groom is formerly from Dayton, Va., but for some time has had employment in Pennsylvania.

After a few days visiting among friends in their respective communities, they left for Pennsylvania where they will reside.

The best wishes of their many friends will follow this splendid couple to their new abode. A. W. ANDES.

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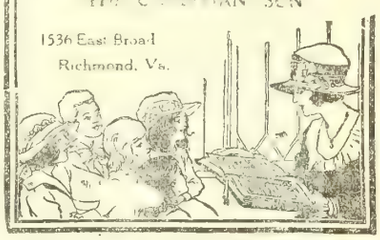

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THE SUN'S OBSERVATORY

Mrs N T Farmer

By Rev. S. M. Lynam.

First Over Night Guest.—

Dwight F. Davis, Secretary of War, was the first over-night guest of President Coolidge at White Pine Camp. Senator Simeon D. Fess of Ohio was the second. The President entertained Mr. Davis with an inspection of his fishing tackle, and Mrs. Coolidge motored back to Loon Lake with Senator Fess.

Labor Sells Building.—

After owning it for one year, the Brotherhood of Locomotive Engineers has sold, at a profit, control of the Equitable Office building at 120 Broadway, New York, to William H. Vanderbilt, Harry C. Cushing, III, and Leroy W. Baldwin. The building has an estimated value of $40,000,000, and is the largest office structure in the world.

Robert Lincoln Todd Dead.—

At his home at Manchester, Vermont, Robert Todd Lincoln died recently at the age of eighty-three. He was the eldest son of Abraham Lincoln, and the only surviving child. He witnessed the assasination of three presidents, his father, Garfield, and McKinley. He served his country as Secretary of War and ambassador to the Court of St. James. He was also president of the Pullman company.

Leading Families.—

Howard F. Barker has just recently compiled a list of those families who rank first in numbers in this country. It is the purpose to show which names are owned by more people in the United States. The names follow in order: Smith, 1,304,320; Johnson, 1,024,200; Brown, 730,500: Williams, 684,700; Jones, 658,300; Miller, 625,800; Davis, 537,900; Anderson, 477,300; Wilson, 422,300; Moore, 363,400; the figures show how many own the name.

Light Maker Dead.—

Franklin S. Terry, aged 74, who was in 1889 a maker of incandescent electric light bulbs, died recently at Black Mountain, near Asheville, N. C. Twenty-five years ago he brought together a number of struggling lamp makers and worked at a sales system which has been a most remarkable success. He has made Nela Park, Cleveland, Ohio, the "University of Light" whose diplomas are prized the world over. It was because of him that Mazda has become a household word.

Indian to Teach at Dartmouth.—

According to President Hopkins of Dartmouth, there will be started a course in comparative religions at the college this year. It will be taught by Dr. S. L. Joshi, a native of India. He has been with the University of Colorado. Dr. Joshi is a graduate of a Mohammedan university and Union Theological Seminary, New York. His course will include comparative studies of Mohammedanism, Zoroatrianism, Buddhism, Jainism, Judaism and Christianity. Such a comparative study ought to prove most helpful in bringing into better understanding the many religions of the world.

A Christian Praises Buddha.—

At the celebration of the 2550th anniversary of the birth of Gautama Buddha held recently at Bombay, India, Mr. C. F. Andrews, a Christian and member of the Angelican Church, was chosen to preside. On assuming the gavel he spoke in praise of Buddha. He pointed out that in three great essentials Buddha and Jesus were at one. They are one in their doctrine of non-retaliation, in their emphasis on universal compassion, and in their insistence upon tolerance. At each return of the anniversary the moral beauty of Buddha shines forth with a new radiance, Mr. Andrews said.

Fundamentalist's Son Passed.—

Not long ago a score of stern Baptists gathered in the study of John Roach Straton at the Calvary Baptist Church, New York, where time and again Roach Straton has denounced and fought Modernism. The purpose of the gathering was to examine the son of John Roach Straton for the Baptist ministry, Hillyer Hawthorne Straton. The questioning was a long process and the questions were many and difficult on the tedious issues between fundamentalism and modernism. This son of his father's had been well trained, and answered satisfactorily the questions of the inquisitors. He passed, but there is a feeling that his father coached him well. He believes, he told the reporters, that the Baptist God will reveal the seminary which he will attend, and some have suggested that this Baptist God may choose to speak through his servant, Roach Straton, the young man's father.

Cotton Manufacturers Organize.—

At the Biltmore Hotel in New York recently, eighty cotton manufacturing interests' representatives gathered. They met to organize an institute similar for cotton to Judge Gary's institute for steel. The cotton manufacturers have long been using tactics not to be approved, and the institute, it is hoped, will bring in an era of closer co-operation, as well as investigate methods and conditions. The gathering ignored the cotton growers who cultivate forty million acres to produce fifteen million bales and ignored also that the price of cotton was on the average 24.8 cents a pound, and at present only 18 cents at the American cotton markets. Henry Frederick Lippitt was chosen president of the directors and Stuart Warren Cramer of Cramerton and Charlotte, N. C., as vice-president. Mr. Lippitt is from Rhode Island. The officers elected at the New York meeting will serve until October 20th, when the directors will meet again and choose officers for the ensuing year. This organization of the cotton manufacturers is another step in the progress of highly organized industrialism.

In Stillwater.—

Twenty-four years ago, on the anniversary of the battle of Bull Run, Adam Marty called a meeting of thirty-four veterans of that battle. On the 21st of July of this year, forty-one years after the founding of the club, three men gathered. At the first meeting of the club in 1885, a bottle of wine was consecrated from which the last man should drink a toast to his departed comrades. At this last meeting there were thirty-four places set with shining silver and glass. Thirty of the chairs were draped with black, among them Adam Marty's, one was vacant because the survivor was too feeble to come from his Florida home. The others were there, and they changed the idea from the last man to the last two. Feebleness and many years have made meeting each year an arduous task. If one of the three should die before the next 21st of July, the other two will hold a meeting and draw the cork of the consecrated wine and drink a toast to their departed comrades and to their own approaching deaths. The ranks of the veterans of the Civil War are thinning fast, and soon the last survivor will be passing. So time moves and new faces and new things come.

Hostile to America.—

Despite efforts of the French Government to check them, demontrations against American tourists have become more frequent in Paris. These hostile exhibitions have usually been staged in front of sight-seeing busses and on at least one occasion recently it was necessary for the police to intervene to save the Americans from possible injudy. The demonstrations are believed to be a part of the French propaganda in favor of cancellation by the United States of France's war debt to this country. There is an old adage, that "If you want to loose a friend, lend him money." This seems to be proving true with nations as well as individuals. There are many in this country who would willingly cancell the French debt if they saw real grounds for doing so. But even since the World War ended, France has been engaged in two wars, that in north Africa and the one in Asia Minor. And regordless of denials, both were undertaken with the aim in view of adding to France's territorial possessions. To do this France is spending money like water.

NOTES-PERSONALS

Mr. J. C. Felton of Suffolk was a visitor at THE SUN'S office in Richmond, on Monday.

THE CHRISTIAN SUN is not only a religious paper, but it is also a church paper. Why are not more of your members subscribers, Mr. Preacher?

President Harper reports the prospect for a fine opening at Elon College, September 1st, with increased attendance, the applications so far being quite in advance of previous years.

Rev. W. C. Hook has resigned as pastor of our Albany, New York, Church, greatly to the regret of his congregation, to take up work in another field. We do not know where Brother Hook's work is to be, but trust he is returning South.

It was a high privilege to meet and mingle with many of our ministerial brethren at the Elon Chautauqua the past ten days. Everybody of course missed Dr. Staley, who for the first time in all the sessions of Chautauqua thus far could not be present.

Dr. W. S. Alexander, beloved pastor of Elon Community Church, has had six weeks of study at the University of Chicago, and returned last week to take up his pastoral labors at the College. During his absence his pulpit was supplied by local talent or visiting ministers.

Dr. W. D. Harward of Windsor, Dr. Jas. H. Lightbourne of Holland, and Rev. Milton Sutcliffe of Havre de Grace, Maryland, were in Richmond on Monday, the 9th. The cause of their meeting there was to make arrangements for the Eastern Virginia Christian Conference.

Institutions used to be builded on the strength of individuals, but the time has come when units composed of parts must be united into other select units. Members compose the church, churches compose the conferences, and conferences must compose the district or regional conventions which terminate in the highest body.

Mr. W. S. Bray of Nathalie, Va., and Miss Elsie Bray at present in Carroll County, Va., were married July 30th. They will reside in Carroll County, where Mrs. Bray has worked most successfully the past year in our School and Church at Rocky Ford. Our congratulations and best wishes are extended the happy pair.

"I have had a most delightful summer here at Columbia University," writes Rev. W. M. Jay, D. D, in a letter to THE SUN. He continues, "I shall return from here to Everett, Pa., and after attending the Rays Hill and Southern Pa. Conference of which I am secretary, I will then make haste for the 'Sunny South,' arriving at Elon about August 30th."

Dr. W. A. Harper, in a recent letter to the managing editor says: "I have just returned from Greensboro, where I was summoned to see Uncle Wellons. He had a fall last Saturday and is suffering from his kidneys at the same time. The excessive heat is taking his vitality generally, but, for one of his advanced years, he seems to be in very excellent condition. He is able to be up in his room with the help of his nurse, but spends the most of his time in bed." We are sure that Dr. Wellons' many friends will appreciate this information, and he will have their sympathy.

Prof. J. W. Barney, writes to the editor, suggesting the following "as a campaign song for those who are seeking the nullification or repeal of the Eighteenth Amendment":

"Ruin forever! Hurrah, boys, hurrah!
Close up the churches; open the bars,
While we rally round the keg, boys,
We rally once again,
Shouting the 'bottle' cry of freedom."

It is learned that Rev. M. F. Allen, pastor of United Christian Church, Lynchburg, has offered his resignation to take effect November 1st, provided the church is able to secure a successor by that date. Brother Allen seems to have done a constructive work at Lynchburg and will leave a congregation whom he has served well and faithfully. It is greatly to be hoped that the congregation will be fortunate enough to secure a worthy and competent successor and that Brother Allen will find work to his liking. Some church wishing a live, wide-awake, progressive pastor should correspond with him at once.

"I am thoroughly convinced of one thing," writes a wide awake country pastor. "When the rural Church catches a vision of its responsibilities we will see a new day in the religious experience of the world. I am fully convinced of the fact that the country church is the most fruitful source for future spiritual leadership." This rural pastor is working on a program that is constructive and that is changing the entire attitude of the community to the church and church activities. He has made a careful survey of the entire field of his labors and knows not only where every member of his rural churches lives, but where those live in the communities served by his churches and who may be reached through the church for Christ.

THE SUN'S Editor has recently received four pictures of the newly built Church-Kindergarten-Night-School in Tokyo, Japan. Judging from these pictures, a very substantial and adequate plant has been established for the work. We of the South furnished a very large per cent of the funds for this building, and if CHRISTIAN SUN readers could see the pictures they would certainly appreciate the money they have spent in erecting this splendid and much needed house of worship and place of Christian service and activity. But for the expense of making the cuts and the dimness of the pictures, which would to a degree mar the same, we would certainly give our readers the benefit of them.

A Christian Endeavor Society is one that endeavors to do things in a Christian way. Evidently the Christian Endeavor Society of our Waverly Church is living up to its name and profession. During the recent session of the Eastern Virginia Sunday School and Christian Endeavor Convention at Waverly, it was announced that $60.00 was very much needed with which to repair the roof on our Elk Spur Church and school building at Fancy Gap, Va., and that if some Endeavor Society would undertake to do this timely piece of work it would be greatly appreciated. Imagine the joy and gratitude of the Mission Secretary on August 4th, when he received a letter from J. F. West, Jr., on behalf of his society, enclosing a check for $60.00 representing the gift of the Christian Endeavor Society for the purpose mentioned. The fine spirit of this society is most commendable and one that may be emulated as we undertake to do things in the name of Christian Endeavor.

THE EASTERN N. C. SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The Eastern North Carolina Sunday School and Christian Endeavor Convention met in annual session at Wake Chapel, on Wednesday morning, July 13, 1926. The meeting was called to order by the president, Rev. J. Fuller Johnson.

After a delightful song service led by Mr. George McCullers, devotionals were conducted by Dr. W. C. Wicker.

The president's address was deferred to some later time.

The Junior Christian Endeavorers of Henderson and the Intermediate Society of Oak Level gave delightful demonstrations of what Christian Endeavor can do and will do, when given an opportunity.

For various reasons many were absent who were expected to take part in the program, thus causing disappointment on the part of all. The following pastors were present: Rev. R. L. Williamson, Rev. J. E. Franks, Rev. J. Lee Johnson, Rev. J. Fuller Johnson, Rev. J. A. Denton, Rev. J. D. Wicker and Dr. W. C. Wicker. There were four Sunday School superintendents present, four Christian Endeavor presidents, and seventy-five delegates Dr. W. T. Walters was seated as a deliberative member of the convention

(Continued on page 14.)

FROM LANETTE, ALABAMA.

Dear Editor and SUN readers:

I spent the second day of July with Rev. S. D. Lankford, at Ambrose, Georgia. We had a nice time. He and his good wife were so good and kind to me. We had a fine service at the church on Friday night, and I was glad to meet with the Ambrose people again. They all were quite busy with their tobacco and tomatoes and mellons. The crops are fine around Ambrose this year.

Saturday at noon we were in the home of Brother and Sister Holland. We had a good time. We went over to Enigma in the afternoon and spent the night with Brother and Sister Williams, and they are just as fine folks as you find anywhere. We held a week's meeting at Enigma, and we had a fine meeting and met a lot of fine people while there. There were the Smiths, the Martins, the Dennards, Parkers, Doemings, Williams, Hammonds, Stewarts, Abells, Busseys, Littles, Mrs. Fannie Patric, and many others that I would like to mention, but lack of space forbids. This is just as fine a bunch of people as you will find anywhere on earth. Enigma is a fine little town. They are planning to build a new school building soon on a ten acre lot. This is a very fine section of country and the land is good and the crops are fine. It is a veritable Land of Canaan flowing with milk and honey.

On Sunday, July 11th, we began a meeting at Vanceville. It was a very successful meeting. While there we stayed at the home of Brother and Sister Payne, and two finer people you never saw. Vanceville is a fine community. It has a lot of Hands in it. Brother Ed. Hand and his generation furnish the community with a lot of help. Not only they, but all the Vanceville people are excellent folk. May God bless every one of them.

Rev. S. D. Lankford is pastor at Ambrose, Enigma and Vanceville, and he is doing good work. He is a fine young fellow and is a good preacher. The people love him and are standing by him in his work.

I certainly enjoyed being with him and shall expect to hear good reports from him and his churches at conference.

I wish all you pastors would write to THE SUN. We want to know what you are doing.

H. M. GRAY.

FOR WHAT?

THE CHRISTIAN SUN has been pleading in behalf of all the enterprises of the Christian Church and their various auxiliaries. It has been the burden bearer, if such it might be called, but the burdens have been joyfully borne.

It has stood by education and educational progress without wincing or flinching. It has seen the work grow with great rejoicing. It, for a long time, carried a corner and collected pennies and dimes for the now fully developed and substantially equipped home that cares for the unfortunate—those without means and without the protection of father or mother. It has helped in the movement to send the Gospel to those that have it not. It gives notices of Chautauquas, of Sunday School and Christian Endeavor Conventions, and reports the finances of the Church. It is ever ready to lend itself to the public good. The pastor, the superintendent, the chairman, the church worker, will find that THE SUN is his right hand supporter.

With some degree of self-pride and congratulations THE SUN takes its place in the line of progress. It appropriates to itself the satisfaction of the thought that "without me" you would be much handicapped. Now, it feels that those who have shared its good will should speak to their friends and solicit them to become readers and supporters of its weekly visits.

Should THE SUN declare its value to the Church, if value can be measured in material worth, some would doubt. But if need be this would be an easy proposition to prove. Look and behold the evidence before you. Do you need the proof? It is before you. Send your subscription today. $2.00 per year.

CONFERENCES MEET.

Virginia Valley Central Conference will meet at Linville, Va., on Wednesday, August 18, 1926. W. T. Walters, President; A. W. Andes, Secretary.

Alabama Conference will meet with the Church at Bethany on Tuesday, October 11, 1926, at 10 o'clock A. M. G. D. Hunt, President; E. M. Carter, Secretary.

Georgia and Alabama Conference will meet at Richland Christian Church, Richland, Ga., on Tuesday evening at 7:30 o'clock, October 18, 1926. H. M. Gray, President; H. W. Elder, Secretary.

Eastern Virginia Conference will meet with Webster Christian Church, Havre de Grace, Md., Tuesday, November 1, 1926. W. D. Harward, President; I. W. Johnson, Secretary.

North Carolina and Virginia Conference will meet with New Lebanon Christian Church, Rockingham County, N. C., Tuesday, November 15, 1926. C. H. Rowland, President; Stanley C. Harrell, Secretary.

Western North Carolina Conference will meet with Pleasant Grove Church Tuesday, November 22, 1926. G. O. Lankford, President; W. C. Martin, Secretary.

Eastern North Carolina Conference adjourned to meet at such place as the Executive Committee may select on November 23, 1926, at 9:30 A. M. H. C. Caviness, President; W. C. Wicker, Secretary.

North Carolina Conference adjourned to meet on Wednesday, December 7, 1926. W. C. Wicker, President; L. L. Vaughan, Secretary.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

1. Bible Lesson Picture Roll, 21x32 inches, per quarter $1.25
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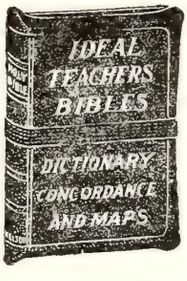

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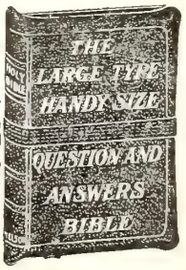

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THE CHRISTIAN SUN

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

GIVING IN THE SUNDAY SCHOOL.

We get so accustomed to just "taking up the collection" in the Sunday School that the object of the same and the lesson it should teach, are both overlooked. We wonder if it occurs to many Sunday School superintendents and teachers that the money collected in the School for the local expense of the School is not an offering at all. It is money gotten together with which to buy something for those who help to get it together. It is not giving at all other than collecting in a co-operative way to buy something collectively, more cheaply than it could be bought individually or independently. We certainly ought not to deceive the pupils in the Sunday School by making them think that they are "giving to the Lord" in their Sunday School classes when in most instances their money is being used to buy something for themselves. True, it is a very good something that is bought, but even the goodness of the purchase made in no wise excuses the deceit practiced in collecting the same. Should we not be perfectly frank with all pupils in Sunday School and tell them on Sundays when the offering is to go for current expenses and that "we hope they will put in as much as possible when the plate is passed around to the classes since all the money thus collected will come back to you for your own use and improvement." Then on Sundays when the offering is taken for missions be frank enough to say to the School that "the offering today is to be used to help carry the Gospel to those who have never had it and to plant Sunday Schools where they haven't any and to assist in establishing the Kingdom of our Lord on earth"

By the way, how has it happened that parents are willing to buy text books for their children in the day school of the week, but on Sunday compel the little folks to carry their pennies and dimes under the pretext of "giving to the Lord," when in truth, those parents know that those pennies and dimes will be used to buy the books that the children use at Sunday School? By what Biblical standard or logical reasoning have we come to the conclusion that to buy books for our children in the day school is a parental duty, but to make our children buy books for themselves on Sunday is the "Lord's will" and that any offering made by them in this direction is an offering for the Lord's cause? At any rate this attitude needs a little thinking on the part of Sunday School workers. The editor recently enjoyed reading a small volume on "How to Run a Little Sunday School," from which he picked up this paragraph.

"The giving of the school is no small part of its educational system. Every offering received should be the expression by the givers of some feeling or purpose, the outcome of a lesson which has impressed their minds and touched their hearts. In most cases the little school will ordinarily devote its collections to local maintenance, contributing to benevolent and missionary objects only on stated occasions. No self-respecting Sunday School, however poor, will give to missions and benevolence less than once a quarter. Once a month, on the first or some other fixed Sunday, is much the better rule."

The writer of that volume is exceedingly modest and, of course, is dealing only with the problem of the very small, struggling, school that has difficulties in maintaining its existence.

IRRESISTIBLE FORCES IN CHRISTIANITY.

Christianity is Spirit and Life. The teachings of Jesus were simpler, profounder, and more universal than any other teacher: "Never man spake like this man." His works the wonder of centuries, the study of all schools, the miracle of the ages. Nature, disease, death, and devils obeyed His will. Music thrilled the deaf, landscapes burst upon the vision of the blind, the lame leaped for joy, and the dead came out of the tomb at His word. The sea was calm and the fig-tree withered away at His command. All history seems to revolve around His personality, and all stars seem to point to this divine-man.

But grander than all these was His life breathing a new spirit upon the world. He breathed into mankind a new breath of life. Living in poverty, yet raising up the city and the people among whom He moved. Despised and rejected of men; yet He opened not His mouth.. Obedient unto parents, civil law and religious rites; He endured the "contradiction of sinners against Himself." Tempted in all points as other men, yet without sin; and bearing all manner of insults without resentment. His life was an irrestible force in humanity. Strip Him of all else and the irresistible influence of His great life remains to inspire the poor, to warn the rich, to encourage the weak, to rebuke the proud, to teach the ignorant, and to comfort the bereaved.

Life is the irrestible force in nature. It overcomes gravity, chemistry and mechanical props. It breaks down all other forces to feed itself. The fern and the flower feed upon the rocks, which the hammer of man cannot break, and rootlets of the hyssop may tear down the masonry of kings. The flora of the Colliseum in Rome once embraced several hundred species of flowers, and was the attraction of all tourists in the imperial city. That greatest of earth's buildings had withstood conquering armies and nearly twenty centuries of time, while many great churches had been erected out of stone from its walls, and yet it stood as the grandest remains of Roman architecture. But life was too much for bricks and stone. The tiny rootlets of the flowers began their work, and atom by atom, the walls began to yield; and so they ordered the removal of the flowers, and the roots to be scraped from the walls to save the building. The life of the flowers was greater than the forces of nature and art combined. The power of Christianity is mightiest in Christian life. Compare the life of Jesus with the life of Mohammed, and Mohammedonism forfeits its claim to human faith. The "living epistle" is the mightiest of all. No infidel or sceptic can change a pure life. "Blessed are the pure in heart, for they shall see God." There is great power in beauty, in a sweet flower, in spotless snow, in a clear stream, in a sunset scene, but all forces merge into a pure life. "Because I live, ye shall also live," is a promise that deserves to be written in letters of stars on the dome of night. "I am come that they might have life, and that they might have it more abundantly," adds power to human society and makes possible the redemption of mankind. But trafic in opium and rum for filthy lucre, and lust for power, must be eliminated from missionary enterprise to give it irrestible force in the rescue of the perishing and the salvation of all nations and races of men. Creeds and systems may be resisted, but pure Christian life is an irresistible force backed by the power of God and all His beneficent laws. As the Bible must be translated into heathen tongues for them to read, so the spirit of Jesus Christ must be translated into Christian lives for them to see and feel. Jesus translated God into human life. Silent Christianity at home will produce active Christianity abroad. The Niagara falls in a flood of incalculable power beyond the control of man; but the silent forces of crystallization invade in winter the floating particles of mist and begin to form invisible ice-crystals. Silently by day and by night this army marches on, winning victory at every step, till the roaring, thundering cataract is one cold, solid block of ice. Silent nature has hushed the roar of the mighty flood. Nothing but the silent sunbeams can release nature's giant again, start the music of song again, and fashion rainbows in her mist. So the world's great sin can be changed only by the silent pulsebeats and the irresistible forces of Christian life. The speech of heaven is silent: "their voice is not heard."

W. W. S.

EVANGELISM.

A recent writer on Evangelization defines that term as meaning "The whole process of presenting the Gospel of Jesus for acceptance, and of winning the individual to assume its privileges and responsibilities as a member of the Church of Christ." This seems to be a sufficiently comprehensive term and includes more than is frequently understood in the mind and method of many Evangelists. Too frequently Evangelism is interpreted to mean persuasion or inducing an individual to accept Jesus the Christ as a personal Saviour and Redeemer. To measure up to the definition given this is an essential step, but is certainly not the whole process.

When the individual is persuaded to accept Jesus Christ, only a beginning has been made. That which follows or should follow is of equal importance to the first step. The Evangelization in its true meaning implies an educational process or a growth and development in attitude and conduct. The saving power of Jesus was never intended to be lodged in an individual life and stop there, however important that individual life may be.

One has not been truly evangelized till one has become willing not only to acknowledge Jesus as personal Saviour and Redeemer, but also to enthrone Him as Lord of life and conduct. Too often in presenting the message of Evangelism we fail to present the responsibilities that accepting such a message involves. Jesus Himself

taught this to His disciples by founding the Church. He wished His disciples to know, and still wishes them to know, that to accept Him means to accept like-wise the responsibilities of helping to build His Church in the world and carry on the activities that the Church involves.

Among the first of these responsibilities that Jesus imposed, was that of carrying His message to others, and of making Him known to the uttermost parts. One reason why there are non-missionary Christians in the world today is because the full meaning of Evangelism was not carried home to the individual when he accepted Jesus Christ as personal Saviour.

Another one of these responsibilities is that of making definite and specific contributions to the Church to enable it to carry on the work of charity and benevolence and support of the Gospel. There is at present one denomination that asks every convert that applies for Church membership if he or she accepts the law of the tithe and is willing to live by that law. That Church is doing a vast amount of work in the world and is having a rapid growth and development. This is done in the belief that here is a responsibility that every convert in accepting Jesus Christ should assume and seek in all after life to carry out.

Another responsibility is that of supporting the local Church in all of its interests and activities, in building up and carrying on those auxiliary organizations which mean the very life and program of the Church, such for instance as Sunday School, Christian Endeavor, missionary and benevolent activities.

In brief, to evangelize means to change the whole attitude of the individual and cause the individual to assume responsibilities and objectives which till now have been looked upon as belonging to others. Christ saves us not for our sakes merely, but that through us, He may reach and save others. Those who are won to Him are the channels through which He releases His saving power to others in the world.

OUR OBLIGATION TO THE UNFORTUNATE, No. II.

In the story of the man who fell among thieves on his way to Jericho, the tragedy of this experience is what appeals to many. It touches their hearts as they think of the misery in which he was placed, and of the horrible accident which had befallen him. For a strong man to be beaten and wounded in such a barbarous manner, and to be left there to die alone seems terrible. So it is that the tragedy of life appeals more to many than does the comedy.

But the interesting part of this episode is not the young man's misfortune. The interesting part is the service rendered by the good Samaritan. It was for that which the lesson was given. The Samaritan did something worth while. He proved his love for his neighbor, not because the man lived near him or because he had rendered some service to him in the past, but because he was a brother man in need.

The Samaritan put into practice the principles of Christianity as we know them today.

He may have been even more busy than either the priest or the Levite. We would not have to strain our imaginations a great deal to think of the Samaritan as having been on his way to one of the villages on business, hurrying on possibly to consummate a deal which meant considerable profit to him. But if so the sight of a human being, a brother, in pain and misery, a brother in need, made him forego his minor interests to tend to the larger—that of lending a helping hand, that of rendering the service of a brother. He did with the human touch, the highest instrument of healing, all that he could, and then placed the man in the hands of the Inn-Keeper.

Thank God, we have business men today who not only contribute to the support of charitable institutions, but who in addition to the money they give, also give the human touch, and direct men to the places where help is *systematically* given. Thank God, we have business men today who are not so engrossed in their business as to forget their obligation to the unfortunate. Would that we had more such men, who in their effort to make a living do not forget to live a life—men who would seek to make it easier for others to live. Our obligation to the unfortunate, to the fallen, is more than merely to pity them. It is to help them up. We should be brothers in service as well as in sympathy.

The Christian, who seeing some one fettered with sin, living an ungodly life, goes to that person and tells him of Christ and His power to save, is acting the part of a good Samaritan.

It is not the condition of the man living a wicked, dissolute, godless life that should appeal to us most. What should appeal to us most is what that man can become by accepting Jesus Christ as his Saviour. It is not the horrible conditions that sin makes that should appeal to us, but what the spirit of Christ can do in changing those conditions. It is one thing to deplore the evil in the world. It is quite another thing to help to eradicate that evil. It is well to realize the meanness of sin, but a good Samaritan sees farther than the sin. He sees a remedy for it.

What appealed to the Good Samaritan was not the young man's plight nor his wounds, nor his misfortune. What appealed to him was the opportunity of helping the unfortunate man, of dressing those wounds, of taking him to a place where he could be properly cared for.

The priest and the Levite saw only the young man groping in the heated dust of the road. They saw only the unfortunate situation. No doubt they felt sorry for the poor fellow, but they were blinded to the opportunity of helping. The priest came along and saw the man, but passed by on the other side. The Levite did worse, he *looked* on him, and then passed by on the other side. They both bore sacred names and filled sacred positions. Hence the blacker was their sin of omission.

They were typical representatives of the negative and do nothing kind who hold themselves aloof from the delinquents of society, using their profession as a passport into certain select social circles; using their religious profession also as a cloak to cover up their sinful and useless, and we might say, unsocial lives. There is only room for two classes of people in society—those who need help, and those who are able and willing to give help.

This is equally true as regards man's moral and religious interests. No true Christian can take a negative attitude on great moral issues. He cannot take a negative attitude toward his un-Christian neighbors. To help win the world to Christ, and that should be the business of every Christian, we must have two visions and one baptism. We must have the vision of peril—men and women floundering in sin; and then we must have a vision of inspiration—the vision of God's power through Christ to save these unfortunates and be inspired to show them the way to Christ. And we must have one baptism—the baptism of the spirit of the Good Samaritan in making the sacrifice in time and money to render the moral, the religious or the material assistance needed by those we ought to serve.

It is ours to help men who are fighting a losing battle in life. It is for us to play the part of a good Samaritan to those who have fallen in sin. It is ours to take them to the Inn of Salvation, the Church of Christ. It is for us to play the part of a good Samaritan when we find men and women distressed and oppressed in body, mind or spirit; ours to help the unfortunate in every relationship of life; ours to be a friend, a neighbor to all men. That is the distinguishing characteristic of the followers of Christ. "One touch of Nature makes the whole world kin." The central lesson of the parable of the good Samaritan is that whoever needs our help is our neighbor.

The person who, upon hearing another, whether friend or foe, unjustly condemned and wrongly abused, offers his protest against the uncharitable act of condemning one not present to defend himself, thereby plays the part of the good Samaritan.

When a slanderous report is being circulated through a community, or a false statement that takes on growing proportions each time it is repeated, every person who hears it has an opportunity of playing the part of a good Samaritan by defending the one whose character is being abused. When we hear an unkind or an untrue word spoken against another in his absence, it is our Christian obligation to offer protest. To say nothing is to play the part of the priest and Levite in the story—to pass by on the other side.

To join in the abusive conversation is to play the part of the robbers in the story. Yes, and perchance be the cause of more pain than were they. What is the loss of raiment and a wounded body compared with the loss of self respect and a wounded reputation? As Shakespeare puts it in Othello

> "Who steals my purse, steals trash,
> 'Tis something, nothing, 'twas mine, 'tis his,
> And has been slave to thousands,
> But he who filches from me my good name,
> Robs me of that which enriches him not,
> But makes me poor indeed."

As Christians, as those who would ever be good Samaritans in society, we have no right to say of another to his back what we would not say to his face. The most cowardly thing one can do is to use a poisonous tongue of criticism against one not present to apply the antidote of free speech in self defense. But it is equally sinful not to offer defense for another when we hear him thus wrongfully abused.

And yet how often when we hear a friend abused, we will pass by on the other side, saying nothing in his defense! The person who has the courage to speak in defense of those absent, the person who says nothing about another unless it is something good, is indeed a good Samaritan. And every Christian ought to be such. But thrice shame on the tale bearer. When you find a person who is always speaking ill of someone else to you, beware! Such will do the same with you in your absence. Pick for your friends those who either speak well of others or else speak not at all.

True neighbors play the part of the good Samaritan in all our relationships. That is our obligation, but it is even more, it is our privilege. Nor do you have to go outside of your own community for an opportunity to play the part of a good Samaritan—for an opportunity to do for men what Christ would have you do. Right in your community there are unfortunates who need your aid. Right in your community are haggard men, wretched women, starving children, crying aloud for the oil and wine of brotherly assistance. Right in your community are boys and girls who have fallen by the hand of some temptation, their self-respect is wounded, their hope for something better in life is half dead. They are needing the touch of a brother's hand, the oil and wine of Christian council and encouragement. How about your nearest neighbor? Have you ever given him a word of Christian encouragement? God forbid that any Christian should fail to accept his obligation to the unfortunate—the obligation of service.

R. C. H.

CONTRIBUTIONS

SUFFOLK LETTER.

One of the most abused activities is charity. Charity is one of the most difficult things to administer. It is one of the most universal demands upon the people of God. "Ye have the poor always with you."—Matt. 26: 11. The necessity and the opportunity for acts of charity increase with advancing civilization, just as the necessity for education increases as the world grows wiser. Poverty increases as wealth increases; it is the contrast that reveals this. There is no escape from the increasing demands upon charity. It is the price of progress. The electric cleaner discovers the dust, and the concrete road makes the old dirt road seem worse than it did in the past. Progress in morals and intelligence makes crimes out of what was once unnoticed. Change in law makes old laws illegal. It was once no crime to make, use and sell distilled liquors; but now it is a crime. Christian intelligence has revealed the wrong in the saloon business and all that went with it. Hog pens were common in towns fifty years ago; but that day has gone forever.

But now, back to the question of charity. The necessity for charity remains. Christianity teaches that men should help one another; and men do. But charity, as a rule, is poorly administered. The majority of charity is bestowed at the suggestion of others without personal knowledge of the necessity. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—I John 3: 17. In other words, whoso *sees,* after investigation, his brother have *need,* and then does not help, how dwelleth the love of God in him. But most people take no pains to find out the real necessity, but give because some person, or some organization asks for help. No wise business man would invest his money in any enterprise without looking into it and satisfying himself that it was at least worthy. Yet those same Christian men take no time or trouble to *see* for themselves, to investigate to find out whether there is real necessity before they give. True charity is an investment, the best investment the Christian can make, of time, means, and personal help. It is by this careless way of bestowing charity that so much is wasted. Charity organizations are themselves careless in administering what is placed in their hands for distribution. In fact we are all guilty. We give a nickel, a dime, a dollar, some food, old garments, simply to respond to some call for help. It takes a wise person to bestow charity wisely and religiously. The waste and the unscriptural bestowment of charity suggest a more careful study of what should be done in the field of human necessity.

This suggestion might be made with safety: If all the people in any community, large or small, city or country, would identify themselves with some church, and be regular in attendance at Sunday School, Prayer Meeting, and church services, the church would relieve all real necessity. But, as a rule, it is those who neglect the church, that ask alms. The beggar is not always in need. The most needy are sometimes the last to make their wants known. It requires diligent observation to discover real necsssity. The imposter and the careless methods of administering charity, make failure of much of the good that should be done in the name of Jesus Christ.

W. W. Staley.

ELON LETTER.

The Elon Summer School of Christian Methods closed its fifth session here on Wednesday night with a program by the demonstration Daily Vacation Bible School held in connection with the Summer School, and with the commencement exercises of the school itself.

For several years this Summer School met at Virginia Beach or at Ocean View, Va., and was then known as the Seaside Chautauqua and School of Methods. In the popular mind it is thought of as a Chautauqua, though the idea of the Board of Christian Education has been more and more to make it into a real Summer School.

Dr. W. T. Walters retired as president with the close of this session. He spoke of the enrollment of 43 the first year here and of the present year's enrollment of 166 exclusive of the Daily Vacation Bible School. Dr. Walters has labored untiringly for the Summer School. Miss Lucy M. Eldredge led in a Chautauqua salute to him as an expression of the appreciation in which his services are held.

Dr. J. H. Lightbourne, Holland, Va., succeeds Dr. Walters. He is a capable organizer and leader, and in his hands the work will grow. Miss Pattie Coghill will continue her relationship to the work as field secretary. Dr. Walters continues as a member of the governing board and of the program committee.

This year seventy credits were given on Standard Leadership Training courses. This speaks volumes for the success in the real purpose of the Summer School. It is better to have a relatively small enrollment and a large number of credits than to have a large enrollment with few credits.

The Faculty of the Summer School this year were all of our church and did great teaching. Their pupils were greatly pleased with their efforts. This, too, is better for the church than to have outsiders, who must be paid salaries.

Next year we understand the program committee will offer three kinds of credit courses: (a) High School; (b) Standard or College; and (c) Graduate, especially for ministers and college graduates. This will be an ideal arrangement.

W. A. Harper.

BETHLEHEM LETTER.

Bethlehem College will open on August 30th, with a revised and enlarged program of training and education. We have increased the Board of Trustees from twelve to twenty-one and have added a new member to the faculty. We have now a full faculty of competent men and women, who are ready to take hold of the work when the time arrives, with a will and purpose which will put the job over in a worth-while way.

Our educational program is largely religious. Never before has the call to duty and devotion been quite so strong to Protestant America as today. To maintain the Christian civilization as we know it in America, is going to be a tremendous strain upon the moral stamina of the next generation. American youth needs more specific training than general education, more good example than dogmatic precept, more Christ-like moral stability than mere intellectual sharpness, and greater power for work and service than ability to avoid them.

Education must be reduced to practice through training for work and service. Training must be surcharged with the ideals of Christian practice, to the end that the individual and his service shall aid and not hinder society. There must be a more practical education for the needs of the present and future generations and that both education and training must be predicated upon an applied Christianity by the trained individual himself.

The first emphasis in the education of young people should be in the development of character, to the end of attaining stability, dependability, and habits of right living. They should also receive training, which will fit them to earn a living through production and service, giving them the possibility of maintaining their independence in modern society. Culture should produce refinement in speech and action, thus fitting farmers, doctors, merchants, mechanics, lawyers, home makers, judges, nurses, bankers, stenographers, ministers, teachers, journalists, engineers, and the like, to be peers in their associations with one another.

Every Christian Church should stand back of her educational institutions, for the church as a whole is an educational institution and should be fundamentally recognized as such, and the church will not function rightly, nor will human society be right until she does. The church and the schools are more closely related than are recognized to be in American society at the present day. We need not go to the extreme of making the church absorb the school or the school the church, as that is opposed to the principle of the division of labor in social evolution, which holds for institutions as well as individuals. There can be and should be the closest co-operation between the school and the church. The church has, in a sense, the most important education of all to carry out for our youth—the education in the higher social values, in moral and religious ideals.

If the church is to create a Christian world, it must control in larger measure public opinion, which is the ruling force of our time and the real sovereign of democracy. But to do this, the whole church must make a larger use of scientific, sociological and psychological knowledge of every sort through her colleges. The church must be profoundly interested in promoting and diffusing social and religious knowledge. The world is perishing for lack of knowledge of the way in which human beings should live together. The Christian movement will develop its full power only when it allies itself with social science and when it sees and diffuses the fullest scientific knowledge of social conditions.

S. L. Beougher.

SOUTH GEORGIA.

Since my last letter, our revival meetings have been held at Enigma and Vanceville. We began at Enigma the first Sunday in July and closed Saturday night before the second Sunday. I am glad to report that we had a real spiritual meeting. I have never seen better interest, co-operation, nor response. Rev. H. M. Gray, one of our most consecrated pastors, did the preaching, delivering each message in his usual way with force and simplicity.

It was our privilege to visit a goodly number of the homes of the little town and surrounding community, and by so doing we became better acquainted with the people. In almost every home we held a brief service and in nearly every instance each individual present took part either in prayer or testimony. These services were the means of much strength and help and added greatly to the meeting.

We are very grateful to the people of Enigma for their unstinted hospitality toward us while in

their midst. It was a great pleasure to go into their homes and enjoy their association and many kindnesses. We were made to feel at home wherever we went.

We shall never forget the interest manifested and the quick response and hearty co-operation of the people of the other churches of the town. Denominational lines, seemingly, have ceased to exist in Enigma. We, as Christians, appreciate very much our Methodist and Baptist brethren, for they have never failed to prove their loyalty in every respect.

At the suggestion of Bro. Gray, the writer was given a good pounding on Friday night. My Ford was loaded with a good supply of provisions for the table, watermelons and cantaloupes for the children, dress goods, etc., for the wife. Many thanks to these good people for these things; also for a neat sum in cash which came by way of free will offerings. May the blessings of Him who is the Giver of every good and perfect gift be upon every one of them is the prayer of your unworthy servant and family.

There were fifteen conversions as a result of the meeting. Four of them united with the Christian Church, the others going to the Methodists and Baptists. All of them were children, and we feel that not only have these souls been saved but the lives as well. We bid them Godspeed. Many hearts were revived and drawn to a closer walk with God. The writer feels that no one received greater blessings than he.

The second Sunday morning found us entering into the meeting at Vanceville. Attendance and interest were good at the morning and evening services of the first day, but due to the fact that so many people were busy with their tobacco and watermelon crops, attendance was not so good at the morning services, but fairly good at the evening services. Interest was good throughout the meeting and some of the richest experiences were at the morning services. We had a good meeting, numbers of church members were strengthened and uplifted. There were three additions to the church, one by letter, the others by profession of faith. Thank God for these two converts and the one by letter. I feel confident that others will unite with the church at no distant date. The meeting was far from being a failure

The pastor was again showered with good things to eat. The Vanceville church has stood faithfully and loyally by me as their pastor. I feel very unworthy of the many good things they have said about me, and their loyal financial support. May God richly reward them.

Brother Gray met many friends while in South Georgia. It was his first time to be in a meeting at Enigma and Vanceville, and everybody learned to love and appreciate him. We assure him that he will always find a hearty welcome in the churches and homes of South Georgia. He says that "surely South Georgia is the Canaan of America because of its good lands and varied crops."

Everything bids fair to the work at Enigma and Vanceville. We are planning to hold another meeting at Ambrose before conference, and we have asked Bro. Gray to assist us. Pray for the Work in South Georgia.

Yours in His service,

S. D. LANKFORD.

VA. VALLEY CONFERENCE PROGRAM.

Program of the seventy-eighth session of the Virginia Valley Central Christian Conference, to be held with the Linville Christian Church, August 18 to 20, 1926, Rev. R. P. Crumpler, pastor, Linville, Va.

WEDNESDAY.

Morning Session.

10:00 Call to Order.
Devotional Service—Dr. W. T. Walters.
10:35 Enrollment.
10:45 Welcome Address—Rev. R. P. Crumpler.
10:55 Response—R. O. Rothgeb.
11:05 Report of Program Committee.
11:10 Report of Executive Committee.
11:15 "What My Church is Doing," by the Delegates.
11:50 Miscellaneous Business.
12:00 Adjournment for Dinner.

Afternoon Session.

1:45 Devotional Service—A. F. Chase.
2:05 Annual Address—J. E. Foster.
2:40 Report of Committee on Religious Literature.
2:50 Addresses on "Our Publications"—A. F. Chase, Circulation Manager of "The Herald of Gospel Liberty," Dayton, Ohio; Prof. P. J. Kernodle, Managing Editor of "The Christian Sun, Richmond, Va.
4:00 Miscellaneous Business and Adjournment.

Evening Session.

8:00 Address—"Missionary to Japan," Rev. W. Q. McKnight.
Address—Dr. W. A. Harper.

THURSDAY.

Morning Session.

9:30 Devotional Service—R. A. Larrick.
10:00 Roll Call and Reading of Minutes.
10:10 Report of Committee on Education.
10:25 Address—Dr. W. A. Harper, President of Elon College.
11:10 Report of Committee on Foreign Missions.
11:25 Address—Rev. W. Q. McKnight.
12:00 Adjournment for Dinner.

Afternoon Session.

1:45 Devotional Service—D. H. Welch.
1:45 Woman's Mission Board Meeting in the Methodist Church.
2:00 Report of Committee on Appo tionments.
2:10 Discussion of Financial Plan of the Southern Christian Convention.
3:00 Report of Committee on Moral Reform.
3:30 Conference Missionary Association.
4:00 Adjournment.

Evening Session.

Woman's Home and Foreign Mission Board in Charge.
8:00 Addresses will be made by Rev. and Mrs. W. Q. McKnight; an object lesson on how to teach missions to children will be given by Mrs. W. T. Walters; Mrs. W. A. Harper, of Elon College, will sing a solo.

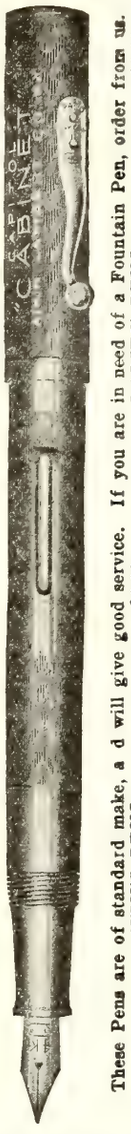
FRIDAY.

Morning Session.

9:30 Devotional Service—W. W. Fogle.
10:00 Roll Call and Reading of Minutes.
10:10 Report of Committee on Christian Endeavor.
10:25 Report of Committee on Sunday Schools.
10:40 Address—Mrs. W. Q. McKnight.
11:10 Address—"The Christian Orphanage," C. D. Johnston, Superintendent.
11:40 Report of Treasurer.
11:45 Miscellaneous Business.
12:00 Adjournment for Dinner.

Afternoon Session.

1:45 Devotional Service—E. S. Morris.
2:05 Report of Committee on Home Missions.
2:20 Address—(To be supplied.)
3:00 Miscellaneous Business.
4:00 Adjournment.



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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, D D., *Secretary.*

IN ONTARIO.

It was the privilege of your secretary to teach the course in Christian Stewardship to a class of forty at our Canadian Summer School at Oshawa. "The Way to the Best" was the book used. It has five chapters: Stewardship, Stewardship of Life, Ability, Time, Substance. This is the book that we would like to have all our young people of the 'teen age read and possess. We hope that hundreds of our churches will form study classes this fall using this twenty-five cent book. We urge parents and pastors now to place this book in the hands of their young people. Daily, also, we conducted a class on Church Administration for adults. It covered church organization, pastoral and church problems.

Following the close of the Summer School, we conducted Stewardship institutes in the Keswick, New Market, Stouffsville and Toronto churches. It was a great privilege to meet our Ontario workers for those two weeks and share sympathetically their church problems, enjoy their fellowship, meet their splendid young people and confer with their pastors.

CONSTRUCTIVE FINANCIAL MEASURES.

I.—*The Every-member canvass conducted annually in all our churches with proper preparation.*

This plan fully carried out will double both the current expenses and benevolences funds of the average church. It is the Bible plan. It is scientific. It is practical. It works when it is worked. Christ used the two and two plan in doing the work he had in hand. He sent both the twelve and the seventy out that way. It will also double the man-power of the church, greatly increase its spirituality, and will help to enlist the inactive members. Still greater results will accrue when all the churches of a conference conduct it simultaneously.

II.—*The Practice of Tithing.*

All should tithe. It is the place to start in our matter of support for the Kingdom work. It is not the place for many to stop. Down in our hearts we know tithing is right. We need the will to do it and the instruction as to how to do it. It would multiply the Kingdom finances for your church work four times if all would tithe. It would deepen the spiritual life greatly. It will bring joy and larger prosperity to the tither himself. We need to lay great emphasis upon an effort to develop tithing churches, to enlist tithers by annual enrollment, and by thorough preparation for enrollment day in December.

III.—*Better Financial Plans in the Local Church.*

The finances in the churches should be better correlated. In many churches, organizations, groups, classes, departments, funds, all have separate treasuries and raise funds independently of each other. Frequently a church attendant is asked to contribute through a half dozen treasuries for these groups on a given Sunday. Is it any wonder that a cry goes up, "So many calls"? Note that it is not the denominational calls. There are more separate calls for local affairs than for all the work of the Kingdom at large. It is not the number of denominational calls, but the method, or, rather the lack of method in the local church. It is not fair to blame the church at large for a lack of correlation of wise financial methods in the local church. Some churches are making a real study of their financial plans.

IV.—*The Conferences should Plan for Better Financial Methods.*

They should arrange for instruction in church financial methods at their annual session and in institutes throughout the year. These presentations should be made by those who know and understand the denominational plans as represented by the bureau that has the work of stewardship, church finances, and the promotion of better methods in the churches in charge, so that the plans in he conferences have a proper correlation also.

V.—*A Denominational Minimum Budget.*

Such should be equitably distributed among the conferences and churches as the minimum needs, with opportunity for voluntary increase on definite dates in connection with the educational program. The distribution to conferences and churches should be one-fourth each on number of members, value of church property, rate of pastor's salary, previous records of giving.

WHY MEMBERS OF THE CHRISTIAN CHURCH SHOULD TITHE.

Rev. H. H. Short of Hagerstown, Indiana, president of the Central Christian Convention, joins with President Smith of the Southern Convention in his recent appeal to our people to become tithers. President Short says:

"Christian is our only name. I would that it were our faith and practice at all times and under all conditions.

"God created man and breathed into his nostrils the breath of life, and man became a living soul. At one and the same time he became a free moral agent with opportunity to choose his own course of action. He must of necessity live in the results of his own actions.

"Our heavenly father was not so unkind as to leave man helpless in a maze of circumstances that he could not understand, but led him by spirit and word to see a way that a wayfaring man though a fool should not err therein. Sin then is not a mistake because of a lack of knowledge, but is of the will.

"Are we of the Christian Church led of our heavenly Father in the support we give our own religious enterprises?

"God knows that man must be interested in a program that saves him, that he must work toward such a program, that he must live the way that leads to peace and freedom from the results of sin, that he must invest time, energy, means, for his own sake, for the love of God and for others.

"We are not establishing a precedent in such an interest and return to God of His portion. Men, when the race was young, understood these conditions. Abraham paid a tithe to the priest of the most high God at Salem; Jacob, in response to his dream and heavenly vision, vowed to give to the Lord a tenth of his increase. Not only did inspired individuals feel the necessity of returning to God His portion, but they instilled this lesson in the hearts of the people of a nation by showing the failure or success that depended upon a right attitude toward God. Malachi asked this question, 'Will a man rob God?' The answer is *'Yes.'*—in tithes and in offerings. 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.'

"Jesus, too, said that the tithe ought to be paid. If we are his followers we ought then to feel some responsibility resting upon us regarding the matter.

"Tithing is practical. What do we recognize as being a greater investment than that which would bring peace, foster love, and more intimately associate us with our Father in heaven.

"Recognition of this duty, and the actual paying of the tithe, by our church people, would solve our financial problems and deepen our spiritual experiences. It would build churches where our children go to make their homes. It would put on a program of religious education that would insure trained leadership, wipe out all deficits and be the means of carrying the message of Christ and our church to the uttermost parts of the earth.

A COUNTRY CHURCH THAT HAS FORMED THE HABIT OF GIVING.

Antioch Christian Church, located near Harrisonburg, Va., is only a very small church in active membership; but her few active members have certainly learned, of late, the grace and joy of giving.

While the entire list of members, active and inactive, is larger, there are at present not more than forty or fifty active members who live near enough to the church to attend the services regularly. The enrolled membership of the Sunday School is seventy-three, with an average attendance of less than fifty. This small Sunday School, a few years ago, adopted the custom of giving one Sunday's offering in each month to missions and one Sunday's offering monthly to the Orphanage. During the past year, this wide-awake Sunday School has contributed $82.39 to the cause of missions and $124.66 to the Orphanage. The amount of $85.05 which this Sunday School spent on itself for literature and other supplies during the last twelve months, is much larger than the total amount raised during any year before the school adopted the rule of contributing monthly to missions and to the Orphanage.

Furthermore, the Young People's Missionary Society of the same church has, during the present conference year, contributed $102.59 to the cause of missions, with more to be raised before the conference meets on August 18th. It should be remembered, too, that the personnel of the Sunday School is also the personnel of the Young People's Missionary Society.

This consecrated little band of Christian workers has learned the secret of helping themselves by first helping others. They are no longer afraid to send a little of their money away from home. These people are not wealthy; yet they have contributed, not only to the causes mentioned above, but they have contributed liberally to some worthy members who were in needy circumstances, and to the various other causes—as the State, county, and district Sunday School Associations, etc.

In addition to these things, this church pays, at present, its pastor a salary of $350.00, and pays promptly, besides the other current expenses. Antioch, furthermore, has long ago finished paying her part on the parsonage that is owned by the Rockingham pastorate.

The present pastor is almost inclined to envy the fortunate minister who may serve these good and congenial people next year. May the richest blessings of our heavenly Father be with both the future pastor and the people.

R. P. CRUMPLER.

THE WHY AND WHAT OF CHRISTIAN NURTURE.

By Dr. W. D. Parry,

Pastor Raleigh Christian Church.

That our age is one of transition is generally conceded. But every age is marked by change. New trails are blazed, old gives place to new, and the race moves on, sometimes to higher ground, sometimes to lower. While we believe that human development is, as a whole, in the direction of a better understanding of God and truth, we are convinced that the spiritual does not always keep pace with the material.

There are moments when we contemplate with misgiving the tendency of our day to ignore what we believe to be the great essentials. "This freedom" seems so utterly lacking in reverence, so contemptuous of spiritual values. The right of self-expression appears to receive greater emphasis than it should. Liberty degenerates into license, and all restraint is regarded as an infringement upon personal liberty.

But we would not pass hasty judgment nor condemn the present because of a worship of the past. We are aware, as we have already stated, that every age is marked by change and that the interpretations of yesterday may not fit the needs of today. In our appraisment of this day we would neither discount nor overestimate the past. We are convinced that ours is in many respects the most remarkable age in the history of the race. Science and invention have greatly enriched us and life upon our planet is a luxurious existence compared to what it was a hundred years ago. The condition of labor has improved and living conditions for the average man are vastly superior.

It is not, however, the purpose of this article to deal with material and physical conditions, but rather with the need for Christian nurture. We believe that the Christian view of God and the world must dominate the thought of men if our civilization is to be purged of its error and, purified, to develop into a true brotherhood of man.

Whether we accept some of the findings of science or not, it would be folly to deny that they have vitally affected the thinking of our day. The informed man knows that many of the cherished doctrines of yesterday are no longer tenable. The man who insists in stating the truths of Christianity in the thought-forms of past centuries will meet only ridicule or at best a tolerance extended to those believed honest but recognized as utterly unfit to interpret the sublime truths of God and His supreme revelation in Christ Jesus.

We face a state of mind in our day, the natural result of unnecessary and unwarranted antagonism to science on the part of the Church, an antagonism that has frequently disparaged education and assumed that God was more pleased with ignorance than culture. Our young people are scientifically trained and have learned that they must either deny scientific fact or deny certain dogmas they have been taught were essential to their salvation. And all too frequently they have lost all faith, not so much because they have become familiar with scientific facts as because they were never properly trained in the facts of true religion. They knew something of Christianity as dogma, but all too little of Christianity as life. They had been taught to believe or be damned, but had not been taught to "work out their own salvation with fear and trembling before God." And it is not strange that, when they learned that their teachers had been blind to the necessity of knowing God as the Lord of all life rather than the god of a narrow creed, they should cast aside the false conception that had been given them, and lacking any vital experience of Christ, should conclude that all religion was a passing phase of thought.

I am convinced that we will never be in a position to cope with present conditions until we recognize that they have been produced as much and perhaps more through the disposition of the Church to antagonize scientific fact, and to assume that spiritual illumination was more likely to be given to him who discounted education than to the man of trained mind.

I am not blind to the fact that certain scientists have arrogated to themselves the right to solve all problems and to affirm that nothing could be accepted that did not square with their hypotheses. But the dogmatism of such men is only another phase of the dogmatic spirit, and when young people have been trained in dogmatism they frequently find it quite natural to cast aside one form of dogmatism for another.

The Church has a real problem to face and can only hope to solve it by such training and nurture in Christian truth as will make men and women strong in faith and works.

It is far easier to state the necessity of proper nurture in matters religious than to formulate a program that will meet the need of all. Yet I am confident that there are general or fundamental principles, which if followed, will produce the desired result.

If I correctly interpret Christianity, it is first of all a way of life. In Jesus this way of life was perfectly exemplified and in His teaching a clear statement is given of how men were to realize the same. It becomes necessary, therefore, that those undertaking the training of others in this way of life should themselves strive for its attainment. Unless one knows, one cannot teach. As well attempt to instruct in Latin or Greek without a knowledge of these languages as to teach men the Christian way of living without having learned the way one self. Knowledge is power, and when a man can say as Paul said, "Be ye therefore imitators of me," he speaks with an authority not to be questioned. He is not then offering a theory that has not been proven, but a theory that has been demonstrated by himself as well as by others.

It is also necessary that the one instructing be well grounded in the faith, not merely as a system of belief, but as a reasonable and possible rule of conduct. "Study to show thyself approved," must be taken to mean a familiarizing of oneself with the teachings of the Master. As far as possible original sources of information must be studied and an effort made to arrive at as perfect knowledge of the meaning of Jesus' teaching as can be had.

I do not believe that the indifference to religion, so frequently met in our day, would exist had those that taught always given a demonstration of the value of their teachings in their lives and interpreted the same in the light of reason and fact "Seek first the kingdom of God and His righteousness" has had an other-worldly interpretation. Christ has been accepted as the promised One, it is true, but not as the ideal man whose life was to be an example. We might hope to become like Him after death, but never in this life could we hope to attain to His way of life. And yet He said: "If any man be my disciple, let him take up his cross and follow me," and, "Be ye perfect as your Father in heaven is perfect." If this standard is too high, then we cannot accept Him as other than a visionary who commanded the impossible.

Christian nurture, then, is the building up in the faith of Christ. It is training men and women to believe in the possibility of Divine love in the human soul, transforming and renewing the life and producing such examples of Christ-like living as will prove without the shadow of a doubt that God is and that He lives in the hearts of men. It is not by futile attempts to stay the progress of science, not by legislative interference with education, but by the unanswerable argument of God in the life of man, that we are to redeem the world from sin and error.

We were pleased to present in The Sun last week an article from the pen of Rev. Wm. T. Scott, on the "Influences of the Christian College upon Missions." Brother Scott has had two very interesting courses in Missions at Yale University and is coming in vital contact with the missionary situation. If any Sun reader failed to read his article, we advise looking up the paper and giving it a careful reading. It is worth while. Brother Scott is this summer with the Church Extension Board of the Home Missionary Society of the American Board. He is in a small village and is finding his work interesting. He is to remain until the middle of September, when he expects to return to Yale. The village in which he is working and his address is Oktaha, Oklahoma.

Three of our Sunday Schools recently have joined the ever increasing list of those giving a monthly offering to Missions: Vanceville, in the Georgia and Alabama Conference; Mt. Zion, in the North Carolina and Virginia Conference, and New Hope, in the Valley Virginia Conference. Checks for first offerings in these schools were received the past week. This would seem to be the wisest course that any school today pursues, if the School really appreciates and has an abiding friendship for Him who gave us the Gospel, out of which the Sunday School has come. How many Sunday Schools can decline to give an offering at least once a month to help advance the Kingdom of our Lord in the world, and to share with others blessings that they themselves enjoy, is more than we can understand.

AN APPRECIATION.

July 25, 1926, Rev. Walter C. Hook read his resignation as pastor of the First Christian Church of Albany, N. Y., to take up work in another field. It was accepted with regret.

Rev. Mr. Hook has served the Albany Church for the past three years, during which time many new members have been received. He is an eloquent and forceful preaches, emphasizing the fundamentals of Christianity and the spiritual life of the church. He has been a kind and faithful pastor, whose influence will long be felt by the members of the church.

In addition to the duties of the local church, Mr. Hook served as secretary of the Albany Ministerial Association; as a member of the Executive Board and Director of the Department of Life Work Recruits for the local Albany Christian Endeavor Union; as secretary of the Metropolitan Christian Convention; as Director of Christian Education for the New York Eastern Conference; as president of the New York Eastern Semiannual Conference; as a member of the Board of Polity of the Metropolitan Christian Convention, and as a member of a committee of three to represent the Christian Church in America on the General Council of the Y. M. C. A.

The entire membership and friends of the Albany Church wish him Godspeed in his new field of endeavor.

William L. Blaum,
Mrs. F. M. Hosler.
Mrs. May Best Taylor.
Special Committee.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson VIII.—August 22, 1926.

"THE TEN COMMANDMENTS—DUTIES TO GOD."

Golden Text: *"Thou shalt love Jehovah, thy God with all thy heart, and with all thy soul, and with all thy might."*—Deut. 6: 5.

Lesson: Exodus 19: 1-20:11.

Devotional Reading: Psalm 19: 7-14.

Reference Material: Deut. 5: 1-15; 6: 3-9.

A chain is only as strong as its weakest link. A nation is only as strong as its moral foundation. No matter how large or how rich, or how powerful or even how intelligent, a nation may be, unless it is builded upon a foundation of sound morals and spiritual ideals, it cannot endure.

This is no half-baked idea of a moralizing preacher; it is the verdict of history. "The wicked shall be turned into hell and all the nations that forget God."

Now God was building a nation. As a wise Master Builder, He laid the foundations. The Ten Commandments are the embodiment of fundamental principles of personal and social righteousness which alone can make a nation great and enduring. They apply not only to the Hebrew nation, but to every nation, and they are as sound today and as necessary as ever.

It is interesting to note that the commandments may be divided into groups: one dealing with a man's duty to God, and one dealing with man's duty to his fellow-man. Here are all the relationships of life. And as Jesus so clearly brought out later, these relationships are closely inter-related. A man's perpindicular relationships can never be right unless his horizontal relationships are right, and a man's horizontal relationships can never be right in the finest sense of the word unless his perpindicular relationships are right.

The Divine Origin of the Commandments.

"And God spake all these words." The commandments are not man-made. Such august moral and spiritual principles do not come of the spirit of man. Regardless of the way in which the commandments were given, they came from God. They carry with them all the authority and power of God himself. A man may break any or all of them, but there is something about them that makes him know that they have divine sanction and authority.

The Real Basis of Obedience.

"I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage." Here was an appeal to history and to personal experience. The commandments were not designed by an impersonal force or even by a personal despot who wanted blind obedience to gratify a false pride; they were the expression of that fatherly spirit which had in mind and heart the highest wellbeing of His children. Obedience was not to be born of fear; it was to be born of a spirit of gratitude for past favors and the pledge of blessings to come.

The First Commandment.—God is to be worshipped *first* and *exclusively*. It was only as Israel kept Him central in their worship that they could find the real meaning of life. Seek first the Kingdom of God, was the law then as in Jesus' day and in our day. We must keep in mind what a great step forward it was when this people living in the world which recognized many gods, dared assert the supremacy of one God.

The Second Commandment.—God was to be worshipped first and exclusively, and He was to be worshipped *spiritually*. He is a Spirit, and He cannot be represented by a material thing. Here again we find a foregleam of the words of Jesus that God is a Spirit and that worship Him must worship Him in spirit and in truth.

Man has always been prone to fashion things to represent his gods. We moderns may think it strange that men should make images of their gods, but we must remember that we have come a long way in time and spiritual enlightenment. Then, too, who will say that even yet we do not bow down and worship our idols of gold and silver and fashion and pleasure.

The Third Commandment.—God's name is to be revered. We usually think of this commandment as applying to profanity. As a matter of fact, it is designed against a flippant, careless use of God's name. There are many good people who hold up their hands in holy horrow at profanity, who are guilty of breaking this commandment by using God's name in vain, flippant, light-headed, and light-hearted ways. The pious Jew would not even pronounce the name Jehovah, but used Adoni instead. We do not need to go to this extreme, but we do need more reverence for God's name.

The Fourth Commandment.—One day is holy unto God. It was made for man—for the physical man, that he might renew his strength after the week's work; for the mental man that he might steep his mind in high thoughts and good reading; for the social man that he might form friendships and develop those already formed; for the domestic man that he might enjoy his home and family; for the spiritual man that he might worship and meditate and come to a fresh experience of God.

It would seem that there is a real danger that we moderns are breaking down the Sabbath as an institution. We need to get back to the fundamentals of the day. If we lose the Sabbath, we threaten the whole superstructure of civilization.

It is not enough to commit the Ten Commandments to memory; we must write them on our hearts and in the light of the larger interpretation which Jesus gave them, to make them the dynamic spirit of all our living.

CHRISTIAN ENDEAVOR.

For August 22, 1926.

"PRAYER."

Topic: "Bible Teachings about Prayer."—Phil. 4: 6-7; Heb. 4: 14-16.

Reference Material: Matt. 6: 5-8; 18: 19-20; Mark 11: 20-26; Luke 11: 1-13; 18: 9-14.

What is prayer anyway? Prayer is communion with God It is to the spiritual nature what social intercourse is to the mental nature. It is talking to our greatest Friend. When Jesus prayed, He was not talking to himself or space. He met God in this experience.

James tells us that prayer is asking God for the things we need. It is consulting God about the things we do, both the easy and the perplexing. It presupposes God's care for us, and if He cares, we can pray confidently and trust Him afterwards. We presuppose the care of our earthly parents, but nevertheless we go to them and ask for the things we desire, and consult them when trials and perplexities cross our paths.

Thus we see that prayer is the result of desire. It was Solomon's desire for *wisdom* that caused him to pray. When we desire, we pray, but how often are these desires unworthy of us. Often we pray for things that would actually harm us if the prayer were granted. God knows best.

God denies some of our prayers. Not all things that a child desires are good for it. And at times he answers our prayers in ways that we do not expect.

The person who practices prayer, takes the same stand in spiritual life as the good business man who consults his lawyer on any doubtful point in his business transactions. And he has small room for regret.

We should pray in public as well as in private. Jesus' words about praying *together* are quite as positive as His words about praying alone. Dr. Fosdick says, "Prayer *for* another, especially an unfriendly man, is a searching test of our relationship to him. But praying *with* another—how much more intimate and penetrating is this."

Let us not fail to pray for the means of Christian Education in our church. Christian Education never ceases. It begins in the home and continues to the end of life. The soul that is saved will, we believe, continue its work of Christian Education throughout eternity. So let us pray for our homes, for our local church and all its organizations and officers, for the leaders of our denomination in missions, in Sunday School, in Christian Endeavor, in Orphanage work, in publications, in our colleges, and for all the others that God may use them to build our church and His Kingdom.

To Think About.

Why should we form the habit of prayer?

Why do people find it hard to pray?

How does our forgiving wrongs show sincerity in prayer?

ELON CHAUTAUQUA.

Holy Neck Christian Church, Holland, Va., had the largest delegation at the Elon Chatauqua this year. There were 15 from this church.

The Program Committee for the 1927 session of the Chautauqua is composed of Dr. J. H. Lightbourne, Dr. W. T. Walters, Miss Pattie Coghill, Dr. W. A. Harper and Mr. Hermon Eldredge, the last two being advisory members.

At the annual meeting of the Board of Christian Education held in the Mooney building, on August 2nd, Dr. Walters resigned as president, and Dr. J. H. Lightbourne, was elected Chairman of the Board and automatically became president of the Chautaugua. Dr. Lightbourne is one of the most progressive men in the Southern Christian Convention and a great program builder.

Mr. J. N. Dales, Dean of the Metropolitan Summer School, sent a message of felicitation to the Chatauqua at Elon. He said in part: "We hope for you an increased attendance, a fellowship not only wonderfully fine but forward looking and a multiplied sense of responsibility, not only on the part of pastors and workers, but also

(Continued on page 11.)

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

ONE SNOWY DAY.

'Twas snowing hard. Florence Hart looked out of the window with a very, very sober look.

"I think it's queer," she said to her mother, "for it to be snowing today. I am very much surprised about it."

"Why?" asked her mother.

"Because yesterday at Sabbath School Miss Katherine taught us such a lovely lesson about helping people that are sick or poor or worse off than we are, and today she's going to take all her class to the hospital to see little sick children, and cheer them up some. I suppose the others can go, all but me, because they haven't colds and don't have to mind the weather."

"Poor little Flossie, poor little girl!" said her mother, taking her up in her arms.

"But, mother," said Florence, creeping close to her mother's ear, and whispering in it, "I asked, in my prayers, for it to be a nice day. I mean I said I'd like to help somebody that was poor today, and, of course, it had to be clear, or I couldn't."

Mrs. Hart talked to her a long time, but Florence was not very sure that she understood. At last she said with a sigh: "Well, I guess God must have had a reason not to let me. I guess the right way is just to be as contented as I can to stay at home all day."

In the course of the morning, Mrs. Hobson, who did some sewing for Mrs. Hart, came in for a bundle of work. While Mrs. Hart was getting it ready, she sat and watched Florence.

"What is it you're doing, Miss Florence?" she asked.

"Making paper flowers. I can make all kinds, almost. I've just learned how."

"Well, aren't they pretty?" said Mrs. Hobson, admiringly. "That's a violet you're doing now, and those are roses. Well, I declare."

She was so much interested that Florence began to show her how they were done, and before Mrs. Hart's bundle was ready, they had gone over all the varieties of flowers.

It was almost a month before Florence saw Mrs. Hobson again. Then the broad English face smiled very brightly upon her.

"I must tell you about those paper roses and violets, Miss Florence," she said. "I have a girl at home about like you, maybe a bit bigger. Kitty's her name, and she's a good, handy, helpful girl, if I do say it myself. Poor child! she hasn't ever been strong, on account of her back being so weak; she can't go to school with the rest of the young ones, and the days are very long for her, sometimes. The doctor says she mustn't hold any work that's heavy."

"Is the doctor going to cure her someday?" put in Florence eagerly.

"Yes, please God, he is," said Mrs. Hobson cheerily. She's getting lots better now. He says her being so patient helps the case a good deal. Well, along about a month ago, it seemed as if she was getting discouraged, for all she tried so hard to keep up. She was tired of all she was used to doing. I felt real bad over her that day I saw you making the flowers. But after you showed me how those were done, I bought some paper on the way home and taught it all to Kitty."

"Did she like it?"

"I guess so! She took right to it, and can make them a hundred times better than ever I could. She's taught all the neighbors' children, and they come and sit with her for hours. It's wonderful how it keeps 'em quiet and out of mischief."

"I'm so glad," said Florence. "Isn't it just lovely!"

"There's a lady," Mrs Hobson went on, "that's getting up some kind of an entertainment with paper flowers in it, and she's going to pay the children for making them for her. Kitty's proud over that. Then there's another lady that's going to bring her car and drive Kitty to the hospital, so that she can teach the poor little suffering things there how to make them, too. Kitty says that is the best part of all."

When Florence had told all that beautiful news to her mother, she added triumphantly:

"So I did help somebody that was poor that very day, even if it did snow. I guess God must have a lot of different ways of answering people's prayers. I guess maybe, sometimes," she went on slowly, "people don't ever know what their answer is till they get to heaven; so they just ought to wait."—*Southern Presbyterian.*

CHAUTAUQUA NOTES.

(Continued from page 10.)

our young people, to the end that the Christian Church may speedily come into her own as a great leader of religious thought and enterprise in the world."

One of the most interesting features of the Elon Chautauqua was the Young People's Organization. This group met each day from 12 to 12:45 o'clock, with Miss Lucy Eldredge, teacher, for their regular business sessions, discussions and class work. The officers of this organization are: Miss Sarah Norfleet Daughtry, president, Holland, Va.; Lucile Mulholland, secretary, Durham, N. C. The committee chairmen are: Sunday School, Margaret Lawrence, Lynchburg, Va.; Christian Endeavor, Galen Elliott, Chapel Hill, N. C.; Social, Eunice Gourley, Danville, Va.; Missionary, Lillie Horne, Burlington, N. C.

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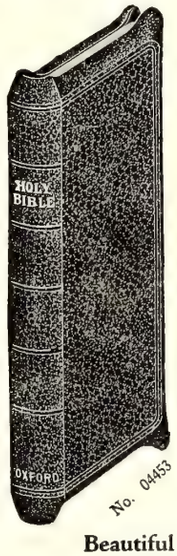

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

LESSON: John 3: 16-21.

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

Light is the great revealer. Our attitude toward it betrays our character. If our lives have been stained by some evil thought or deed, we eagerly seek to throw the mantle of darkness about us. The criminal, stealthily escaping from some dastardly deed, flees from the light as his worst enemy.

How differently does the man of sterling character face the light! He fears not for men to know his every deed. He welcomes the light, for he knows that it can but reveal more clearly the integrity of his heart.

We come into a darkened room. Upon a table lie two diamonds, apparently the same in quality and size. Then the room is flooded with light. What a difference we see then! The light reveals glaring imperfections in the one, while the other, faultless in quality, dazzles us with its brilliance. So upon short acquaintance two lives may seem identical. Yet the light of knowledge, which intimacy brings, discloses one character as false; while the other seems more noble for the wearing.

How do you face the light? Do you fear its penetrating rays because of the hidden evils they may disclose, or is your life so founded on truth that you welcome the approval that shall surely come with the light? *Rev. Earl Daniels.*

Prayer.—That all, from the youngest to the oldest, may be light-bearers, spreading abroad in word and deed the truth of the Gospel.

TUESDAY.

DANGERS OF RELAPSE.

LESSON: Luke 11: 23-36.

"The last state of that man is worse than the first."

This is the story of a man who cleaned house but allowed it to get filthy again—cleaned his thoughts, but turned to wicked thinking again—drove the devil out, but let him in again—soul relapse.

Relapse of sickness is always dangerous, more dangerous than the first sickness. And in no case is this more true than in the field of moral character, where one must fight every inch of the way.

Turning from evil to good the first time is hard, but it is harder to keep good day after day, year after year, and grow steadily in grace and in knowledge of the Lord with increasing ability to stifle bidden yearnings that would lead back to sin, and with courage to press forward in a better light that never grows dim.

Our doctors tell us to take care. You may feel that you are perfectly well, but it will be easy for you to relapse. "Do what I tell you, for the simple reason that a relapse will be worse than the first." This is good advice for our souls. Think of those words as from God.

Prayer.—Our Father, Thou art our good Physician. Give us power to heed Thy warnings, to resist temptations, and to depend upon Thy promises. Keep ever before us that if we are not with Thee, we are against Thee. In His name we ask it. *Amen.*

WEDNESDAY.

DANGERS OF SUCCESS.

LESSON: Psalm 106: 13-15.

"He gave them their request; but sent leanness into their soul."

It seems often too true that success is accompanied with a tragedy that is worse than failure. As we strive and seem to win, things get into the saddle and drive us to the devil. A king once showed a guest his beautiful city, and when through the visitor asked, "You have shown me your beautiful city, but where are your men?" A man was showing his friends his new mansion, into which he had moved and was living. When through, his friend asked, "This is beautiful, but where is your altar?"

Jesus says, "Ye tithe annis and cummin, but omit" more important matters. We all are working for comfort and pleasure, but are we working hard at the same time to keep in our lives the groundwork of character? It appears that where we seek luxuries, the loyalties of spirit suffer leanness. Think of the words of the poet:

"Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

Prayer.—Our father, keep us this day in the care of Thy spirit. With success give unto us an "eye of singleness to Thy glory." This we ask for Jesus' sake. *Amen.*

THURSDAY.

THE SECRET OF CHARACTER IN SUCCESS.

LESSON: Psa. 91: 1-4.

"He that dwelleth in the secret place of the Most High."

Many examples, all of us can recall, of those who have become princes of success and never lost soul, but throughout all temptations kept unspotted from the world. The secret is with the Most High God. One said, "What others think, is no concern of mine. What I think does not matter. What God wills is the whole matter."

To know the source of one's strength, trace his life beyond his business and the places where he thinks and does, and everything he hopes and suffers. Like a fountain with its rainbow colors of blessings, in some secret place the life has a connection with the great supply.

Prayer.—Our Father in heaven, teach us day by day and hour by hour to realize the preciousness of Christian graces and the success of Christian living though spent in poverty and misfortune. In Christ's name we ask it. *Amen.*

FRIDAY.

OUR GOOD INTENTIONS.

LESSON: Deut. 15: 7, 8, 10, 11.

"Thou shalt not harden thine heart, nor shut thine hand from thy poor brother."

We must not trifle with good intentions. When the time is ripe for putting them into execution, we must not delay. Like molten metal which, when cooled, refuses to flow, so they must at the proper time be translated into terms of good deeds, or they will speedily change into a hardened sort of empty sentimentality that is really good for nothing. There is a season when the seed corn should be planted if it is to grow advantageously. Passing the season by is to hurt the final harvest, and no amount of nurture can really compensate for a failure to choose aright that first planting time

Our good intentions will only continue good when we allow them to express themselves in worthy actions. We can harness electricity and store it up, and use it little by little as we please. We cannot, however, deal with our emotional goodness in the same way. Somehow or other, like food that refuses to be kept, or like an elusive vapor that cannot be bottled up in a container, it either sours or evaporates, or becomes vapid and insipid if held too long. To harden the heart is to shut the hand, and to shut it, not for once, but in all probability for always. A modern poet has stated this matter most aptly and beautifully in these words:

"It is the things we always hold
That we will lose some day;
The only thing we ever keep
Is what we give away."
—*Rev. Gerhard E. Lenski.*

Closing Prayer (by one of the parents) that we all may strive to faithfully follow the teachings of Jesus, and thus become living testimonies and witness bearers.

SATURDAY.

THAT STILL, SMALL VOICE.

LESSON: I Cor. 14: 9-10.

"There are, it may be, so many kinds of voices in the world, and none of them is without signification."

Listen to a multitude of people all talking together, and you get a cadence of voices which the Apostle John accurately described "as the sound of many waters." Tune your ear more minutely for the subjects of conversation, and you find how various are the thoughts and opinions of mankind.

Listen to the roar of public opinion and sift out the voices. When times are prosperous, there is a jubilance in the sound, and you catch such words as "dollars," "cents," "hundred," "thousand," "million." That is the voice of Materialism speaking. His voice is not without significance. When times become hard, unemployment universal, and children cry for bread, while luxury is flaunted in the face of the poor, then we hear of "revolution." That, too, is a very significant voice.

These are just a few of the voices of suffering humanity, to which we do well to take heed. Injury breeds disease, and wounds slightly healed are more dangerous than open sores. Shall God speak to us through wind and fire and earthquake, or shall we heed His still, small voice, saying, "Come unto me all ye that are weary and heavy laden, and ye shall find rest unto your souls." He has provided a rest for His people, and when our political, and commercial and social institutions will take His yoke upon them, and learn of Him, we shall find His yoke easy and His burden light. That "still, small voice" is the most significant of all. —*Rev. D. R. Taggart.*

Lord's Prayer.—All the Circle joining.

SUNDAY.

A DAY OF SERVICE.

LESSON: I Chron. 28: 9-10.

"Serve him with a perfect heart and a willing mind."

Bishop Vincent in using the illustration of an artist, says:

"The artist's ideal of a noble statue is worth while only as the smitten marble answers to the skilful strokes of his mallet. What he says is nothing. He may have seasons of discouragement, heartache, almost to the point of heartbreak, but he works on." The man with the ideal could not turn aside from his labor of love, "so he keeps

(Continued on page 13.)

Christian Orphanage

Dear Friends:

People who have plenty and to spare still remember our large family of little children. The peach crop in the sand hills of North Carolina, near Pine Hurst, is abundant this year, and the peaches are of fine quality. This is about seventy-five miles from us. We went down the first of last week and bought a truck load to can for the children. The last of the week the genial manager of the Belle-Elberta Peach Company called me up on long distance and said he would give me some peaches if I would come for them. We immediately secured the use of a truck and left in the early morning hours to comply with his request. We also took our Ford sedan, and he was so generous that he filled our truck and the Ford sedan with sixty bushels of the finest Elberta peaches, free of charge, and was happy to have the opportunity to help us in this way. The manager is a very clever gentleman and is so congenial that you fall in love with him on first acquaintance. We brought our peaches home and canned out of the load 153 gallons, and made all of the soft ones into preserves and marmalades for the children this winter. Sixty bushels makes a day's work for our children and matrons, but we generally get through before night.

The next two weeks will be busy weeks for us all. Our beans are almost ready to can, and we want to can quite a lot of them. Then the tomatoes will be provided our vines do not die, and we want to can several hundred gallons of tomatoes. Rains have been fine for the last two weeks and everything looks good on the farm, and our corn is black and green and it now looks as though we will make a good crop.

The Lord is good to us. He gives us kind and loyal friends who help us, and He sends His rain to water the growing crops, and we are happy in doing His work.

The second payment on the pledges to our new building fund is now due, and we hope everyone will mail in their checks so we can meet the bills during the month of August. Our people have been very kind to us, indeed, and we are just as grateful as we can be. But we are hoping and praying that we will collect enough during the month of August to meet every bill on the new building.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 12, 1926.

Sunday School Monthly Offerings.

Brought forward	$ 15,273.69	
North Carolina and Virginia Conference.		
Durham Christian S. S.	$ 14.59	
Durham Church	5.00	
Elon College Church	17.50	
		37.09
Eastern North Carolina Conference.		
Raleigh Church	$ 3.00	
Plymouth	13.18	
Turner's Chapel	1.50	
		17.68
Western North Carolina Conference.		
Boone Bible Class	$ 15.00	
Parks' Cross Roads	2.66	
Burlington	47.60	
Seagrove Sunday School	1.50	
Pleasant Hill	2.75	
Grace's Chapel	2.00	
Graham Providence Memorial	4.03	
Hank's Chaple	1.50	
Randleman Sunday School	7.00	
Ramseur	8.00	
		92.04
Valley Virginia Conference.		
Leaksville	$ 2.65	
Timber Ridge	2.85	
Dry Run	2.50	
		8.01
Eastern Virginia Conference.		
First Church, Richmond	$ 3.49	
Rosemont Sunday School	4.80	
First Church Norfolk	3.06	
Franklin	5.00	
		16.35
Georgia and Alabama Conference.		
New Hope		1.70
Georgia and Alabama Conference.		
Vanceville		2.25
Special Offerings.		
R. B. Wicker, sup. of Child	$ 15.00	
W. W. Brown	15.00	
W. A. Roscoe	15.00	
		45.00
New Building Fund.		
Maurice Faucette	$ 20.00	
R. D. Tillman	5.00	
Mrs. D. E. Sellars	5.00	
Alfred W. Haywood, N. Y.	50.00	
Mrs. Ben Holden	10.00	
S. G. Moore	25.00	
Arthur Tuck	4.00	
J. B. Warren	5.00	
Mrs. P. M. Beougher	2.00	
		131.06
Total for week	$	351.12
Grand total	$	15,626.81

FROM DAMASCUS, GATES COUNTY.

The Lord has been very gracious to us over here the past week. The regular series of revival meetings closed Friday afternoon. Interest was high all the way through. Rev. O. D. Poythress did the preaching. Bro. Poythress preached a series of sermons which were very plain and deep searching, such as can only be uttered under inspiration of the Spirit.

Many professing Christians reconsecrated their lives to the service, and ten young lives were won for Christ—six boys and four girls. I want to ask that all the Christian people join us in prayer for the work over here, and especially that these young lives may be guided aright.

Baptismal services will be held at Cannon's Ferry, Sunday, August 15th, at 3 o'clock. The pastor will officiate. G. A. PEARCE.

FAMILY ALTAR.

(Continued from page 12.)

at it day after day, week after week, month after month, year after year, patiently, persistently, hopefully."

The application was made when the preacher gave his words of loving counsel: "Work on, dear fellow students, candidates for eternal life. Practice on patience." "How may I live the sincere, the simple and the consistent life today?" is the question of the Christian, he intimated. That question should be answered, Bishop Vincent affirmed, "by an unspoken resolve, a silent prayer, an absolute surrender to God and to the service of others, a surrender and a service 'with a perfect heart and with a willing mind'."

Prayer (by one of the parents).—That the members of the household may realize the joy of faith and acceptable service, and devote themselves more and more to Christian duties of love and helpfulness.

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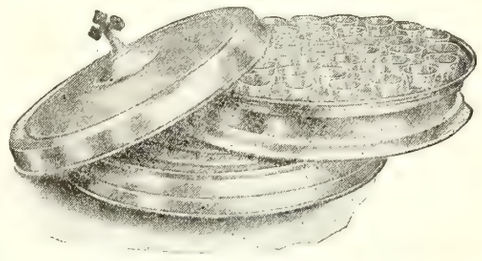

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Tray No. 10—Interlockink, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

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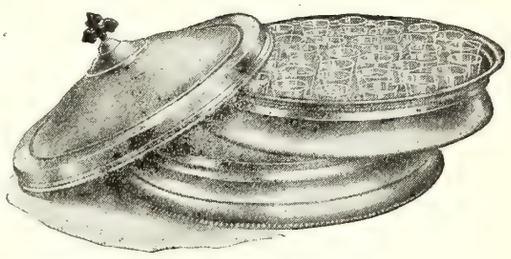

Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
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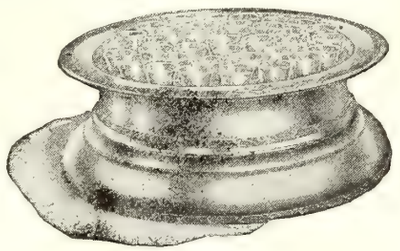
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
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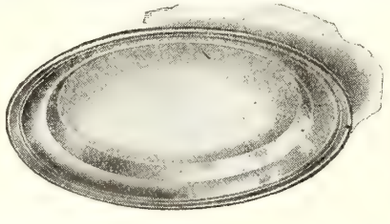
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00



Bread Plate No. 3—Narrow rim	9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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EASTERN N. C. S. S. AND C. E. CONVENTION.

(Continued from page 2.)

An open discussion was led by Dr. W. C. Wicker, who suggested that cards be provided for enrollment of all delegates hereafter, in order to obtain a more accurate enrollment and to save time during the convention hour. Dr. W. T. Walters suggested that the various churches pledge themselves to organize at least one new C. E. Society during the coming year, being ever mindful of the fact that our aim should be "A Sunday School and a Christian Endeavor Society in every church in the bounds of our conference. These subjects were freely discussed, with the aim of solving the problem of working out a practical way for the extension of Christian Endeavor organization.

At this time Dr. J. O. Atkinson and Mr. Chas. D. Johnston were introduced and on motion made deliberative members. Both expressed their appreciation of the opportunity of being present.

The convention then adjourned for lunch.

Rev. J. E. Franks led the afternoon devotional service, in keeping with the convention text, "Let us rise up and build." His theme was , "The Life of Paul." Brother Franks spoke of the man with a purpose, Paul, born of the tribe of Benjamin, Hebrew of the Hebrews. He was one who trained and equipped himself with the best education possible. He learned a trade to provide for himself and be a blessing to others, with a rounded purpose in view. While Paul persecuted the Church, he thought it was God's will. After his conversion, he was a changed man, but still had a strong purpose, therefore having proved that he had had a born again experience which fitted him for life's mission. The only foundation upon which a Christian life can be erected is Jesus.

It was voted that Rev. Chas. Howard be seated as a member of the convention. He delighted the convention with an address: "The Vision of Jesus." Look up and see the fields white unto harvest. The challenge of our Sunday Schools and Christian Endeavor Societies, to train workers for real service, that will be acceptable unto Jesus, our Lord. This address was an outstanding feature of the convention.

The aims of the North Carolina Christian Endeavor Union were presented by Mr. Galen Elliott, and it was moved and carried that the convention ratify the Union as applied to the Christian Church.

Miss Pattie Coghill presented in a very practical way the purpose and plans of the Chautauqua and School of Methods. The convention then had a great treat in the form of thirty minutes of old time, spirit-filled Gospel singing, under the direction of Mr. McCullers. Rev. J. E. Franks for devotional service continued a brief sketch of Paul's life. We were shown in his discussion the growth of Paul in service, his ardent persevering spirit, and the rounding out of all his missionary journeys. This with the writing of the thirteen epistles was all the result of a full surrender of his life to God.

Mr. Chas. D. Johnston presented the work of the Orphanage in a very pathetic way and an offering was taken for the same.

Dr. J. O. Atkinson spoke briefly on "The Expanding Power of Christ." In his great and marvelous way, he gave us a mental picture, showing why we have not grown as a church. May we remember that the mission of our Lord's Christ was to reach out and help others. That is the work left here for us to carry on. How can we sit at ease in Zion while millions are needing our help, our Christ, yet we see them perish. May we catch a vision of Jesus and see the fields white but the laborers few.

On Thursday A. M., Wake Chapel gave a delightful and instructive demonstration program of what the Junior Sunday School boys and girls are doing. So many boys taking part caused much praise. Mr. Franks was so much impressed with these boys that he offers $5.00 for each Junior

E-L-O-N C-O-L-L-E-G-E

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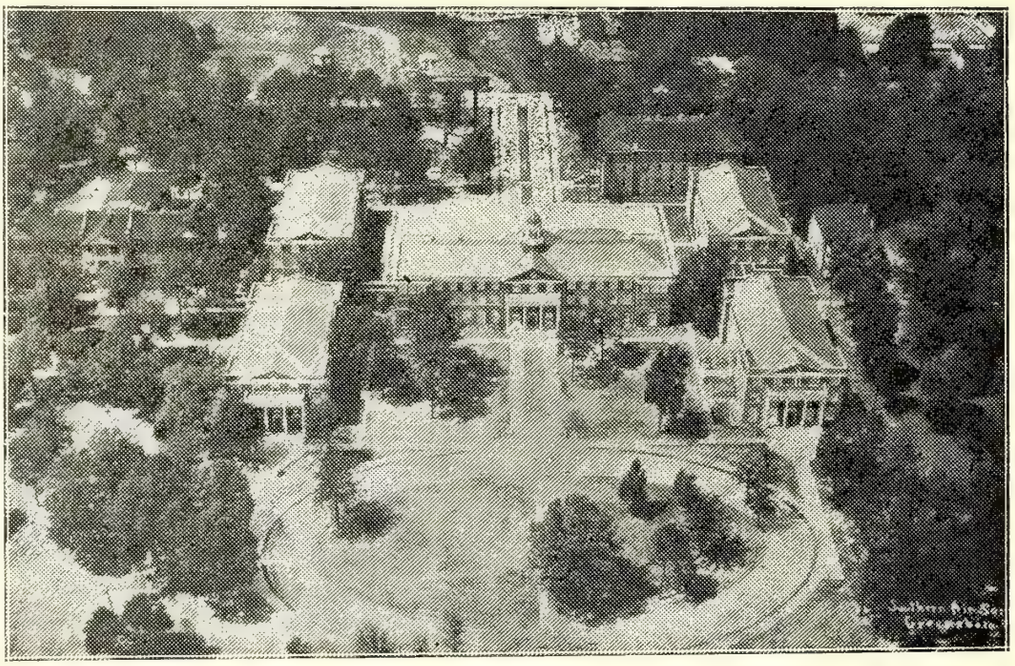

A Photograph of a Section of the Elon College Campus showing the Central Group of Buildings. (Photograph taken from the air.)

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class that will have as many boys as girls, that will take active part as these did. This money is to be donated to Dr. Atkinson for missions. Boys, get busy and let's swell the mission fund. I assure you that in so doing you will make at least three happy, Dr. Atkinson, Rev. J. E. Franks, and Jesus.

Next came the president's address. Rev. J. Fuller Johnson spoke in a very enthusiastic way, yet said that he was humiliated that so many who were suposed to be on the program should be absent. Mr. Johnson spoke in behalf of the incoming president and of the secretary, and asked the support of the churches in helping to make the coming year a success.

After refreshments were served, the convention assembled in final session.

Devotionals were led by Rev. J. E. Franks, who read Romans 8: 1-17, showing that Paul had the spirit of God bearing witness with him. Mr. Franks told of the impossibility to train or teach one Christianity, for all must have the experience of being "born again," if they would gain eternal life and become builders for God.

The people at Wake Chapel entertained the convention in a very hospitable way. This is the home church of Rev. J. Lee Johnson, and many there have caught his spirit of kindness and love towards all.

THE PHILADELPHIA SESQUICENTENNIAL.

By Rev. Wm. S. Campbell, D. D.
Southern Secretary of the Lord's Day Alliance of the U. S.

For some weeks there has been held in Philadelphia, Pa., an exposition commemorating the one hundred and fiftieth anniversary of the adoption of the United States Constitution. People generally all over this country commended the Philadelphia people for taking the lead and making possible such a celebration. In order to gain the good will of the best class of people and to gain financial support, the Board of Directors made a very clear and positive promise as to what they proposed to do; one of these promises was that the exposition would not be opened on Sunday. After getting all the support they could, and getting as many people and organizations interested in the exposition as possible, the Board of Directors went squarely back on its promise in regard to opening the exhibition on Sunday.

The United States Government appropriated $2,000,000 and the State of Pennsylvania appropriated $750,000 to aid in making this exposition possible. The act of the Pennsylvania legislature in appropriating this money included this clause, "The Sesqui-Centenial shall be conducted in strict conformity with the existing law governing Sunday Observance." The legislature supposed that that action sufficiently safeguarded the proper observance of Sunday, for the law of Pennsylvania is very clear and strong on the subject, and has been on the Statute Books of that State since 1794. A number of religious organizations agreed to make exhibitions of their work at the exposition, based on the promise that it would be closed on Sunday. A number of these have withdrawn their exhibits.

Appeals have been made to the Board of Directors, the president of which is W. Freeland Kendrick, who is Mayor of Philadelphia. Appeals have also been made to Governor Clifford Pinchot, of Pennsylvania, asking him to use his authority as Governor to see that the law is enforced. He jurisdiction in the case, but some of has taken the position that he has no the ablest lawyers of the State say there is no question of his having the authority if he will use it. He has ordered that the State building and its exhibit shall be closed on that day

One fact that ought to be kept in mind is that the opening of the exposition compels the working of 4,300 employees on that day.

Christian people all over the land should enter their protests against this desecration of the Lord's day. Every citizen in the United States is concerned in this matter because the Exposition claims to represent the whole country.

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On the other hand, regular and dependable service greatly assists the economical operation of industry. All shippers know this, too.

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But even the actual dollar and cent calculation of railroad charges shows how cheap service on the Southern Railway System is in relation to other things. The cost of almost everything has increased about 70 per cent in the last decade, but the average freight charges on the Southern have increased only 35 per cent.

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LITTLE BROTHER.

Little Brother, little Brother,
Let me hold a light,
That you may see the safest path
To follow through the night.

The mire of sin, O Brother mine,
Is close beside the trail.
Come, take my hand that I may guide
You through this treach'rous vale.

Dear God, I pray, as I walk on
Adown Life's dim lit way,
The footprints left for him to see
Will ne'er lead him astray.

But on and on toward Thy Throne
In one unbroken line,
A challenge to the good in him,
A monument to mine.

JOSEPH HOSKINS, Jr.

People's Christian Church,
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OBITUARIES.

STOUT.

Mrs Emily Bray Stout was born on March 28, 1844, in Randolph County, and die July 5, 1926, aged 82 years, 4 months and 23 days. She was married April 14, 1861 to C. N. Stout, who preceded her in death several years. She is survived by three sons: J. C., W. C. and J. W. Stout, all of Ramseur, N. C. Two of her children preceded her some years in death. These were Mrs. A. E. Fardin and her youngest son, Everett. She has one brother living, Mr. T. B. Bray of Chatham County. She has 13 grandchildren and 23 great grandchildren. She was buried at Parks' Cross Roads, beside her husband, where she had belonged to church for more than fifty years.

Another good woman has gone to her reward, and may her loved ones strive to emulate her example that they may meet in the sweet after-while, where partings are unknown.

Burial services by the writer.

T. J. GREEN.

SANDERS.

Dora Alice Sheffield, wife of Elzevan Sanders, was born June 24, 1924, and died June 28, 1926, aged 22 years and 3 days. She leaves a husband and small daughter, also a father and mother and one brother to mourn their loss.

She was a true and faithful member of Brown's Chapel Christian Church, from which place the funeral was conducted by the writer. May the Lord bless the bereaved.

W. C. MARTIN.

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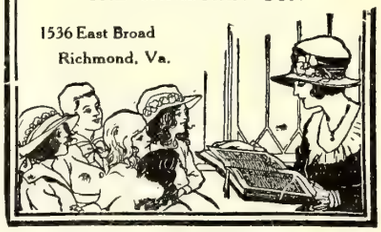

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5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, AUGUST 19, 1926. NUMBER 33.

Mrs. N. T. Farmer

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Ford to Build Airplanes.—

Henry Ford, it is believed, has perfected a plane which can be made successful commercially. His son, Edsel, has visited President Coolidge at White Pine Camp and discussed the matter with him. It has been demonstrated that this plane can carry a ton of freight at a cost of approximately 14 cents a mile.

More Letters from Dickens.—

Eighty letters from Charles Dickens to Mark Lemon, the first editor of "Punch," have just passed out of the possession of the Lemon family into the hands of Gabriel Wells, a well known book seller, and have been brought to New York. The letters reveal interesting traits in Dickins's character, and throw light on the friendship between the great novelist and the editor of "Punch." It is a most interesting collection, and highly prized.

A Convict Thinks Right.—

Not long ago William V. Dwyer, sportsman, race track owner, and head of a forty million dollar liquor concern, was convicted along with his pay-off man, E. C. Cohron, of conspiracy to violate the prohibition law. He was given a sentence of a ten thousand dollar fine and two years in prison. After the trial, he was asked by United States Attorney, Emory R. Buckner, if he thought he had received a square deal. "Positively," he told the attorney. The next morning he distributed oranges among his fellow prisoners in the Tombs, who referred to him as a square, generous fellow. We can say one thing for him, he certainly thought right about his sentence.

Southern Buys More Rail.—

Bringing its total purchases of new rail for 1926 to 107,400 tons, the Southern railway System has just purchased 16,000 tons of 100-pound rail to be rolled at the Ensley, Alabama, plant of the Tennessee Coal, Iron & Railroad Company, and delivered before the close of the year, which will enable it to advance its program for laying 100-pound rails by 100 miles. The rail just purchased will be laid between Atlanta and Charlotte, on the double-track Washington-Atlanta line. The 1926 program calls for the completion of the lines between Washington and Charlotte and the laying of sixty miles of 100-pound rail on the northbound line between Charlotte and Atlanta. The entire line is to be relaid with 100-pound rail before the expiration of 1927. The 85-pound rail released will be used on other lines which are now equipped with rail of lighter section.

Automobile Accidents.—

According to figures issued in New York State, there were 47,128 accidents in that State last year. In these automobile crashes, 1981 persons were killed and 54,398 injured. 58,444 vehicles were involved in these accidents and 30,811 pedestrians figured in them also. Commenting on the causes of accidents, the *Scientific American* declared that if people would stop "jay-walking," if children would not play in the street, if young men would pet in the parlors, and if the eighteenth amendment were obeyed, there would be far fewer accidents involving automobiles. Pleasure cars were twice as destructive as business vehicles. Saturday was death day, Sunday a close second, Friday stood third in the number of accidents, and Tuesday was the safest day to go abroad in New York State during 1925.

Korea Punishes Missionary.—

The courts of Korea have sentenced C. A. Haysmeir, a Seventh Day Adventist missionary, to three years' imprisonment for painting the word "thief" across the cheek of a little boy who had sinned. The painting was done with silver nitrate, and is permanent. This act of their missionary was deeply deplored by the Seventh Day Adventists, and has caused a furor of resentment throughout Asia. The Seventh Day Adventists are a sect who believe that from Friday at Sunset to Saturday at Sunset is the Sabbath, and ought to be sacredly kept. While they have no creed, they preach new doctrines, and are most fundamental among fundamentalists. They accept in full the historic doctrines of the church. Among the evangelical denominations, the Seventh Day Adventists are most strong doctrinally. It is safe to say that the church promptly dismissed Mr. Haysmeir from its service.

Religious Foundations Surprised.—

Not long ago a courtly document written out in long hand on glazed paper was filed in a New York court. It was the will of Cleveland H. Dodge. Mr. Dodge gave liberally to religious causes, and many foundations awaited anxiously the reading of his will, believing that so liberal a man living would be even more liberal dead. He was not. His will declared that he believed in giving to religious and charitable causes while he lived, and then proceeded to bestow the estate of twenty million dollars on his family and friends and servants. To Cleveland Earl Dodge he passed on five thousand dollars left by his grandfather for the purpose of spreading the gospel, as a sacred trust to be used for that purpose. Mr. Dodge was a friend of Woodrow Wilson and backed him in his two campaigns for the presidency. His son is president of Beirut University, which began as a missionary enterprise and to which Mr. Dodge has given liberally until now it is one of the well known universities of the world. It is estimated that during his life time Mr. Dodge gave away approximately forty million dollars.

George Inness Dies.—

George Innes, Jr., died recently at Cragsmoor, N. Y. He was one of the minor painters of his time, but his death has received considerable notice because of his father's memory having been recalled by it. Inness senior was the greatest landscape painter who has painted on this side of the Atlantic. Inness, Jr., as the recently deceased artist signed himself, was a good painter, but was not so able as his father. The father had many peculiarities, and worked feverishly at quiet landscapes. It was said of him that if he had been capable of instruction he might have been the greatest landscape painter of any time or any people. The picture, "The Only Hope," by Inness, Jr., received more public notice than any other perhaps, because it set the New York Chamber of Commerce to simmering. One of the chambermen wished to send the picture on a tour as a tract, but others insisted that the picture of a pale Christ above a shrapnel spattered court would be an insult to the Jews. Business men and preachers discussed the picture. The critics were silent regarding it. The Metropolitan galleries bought one of Inness, Jr.'s pictures, and he received one medal.

Woman Swims English Channel.—

Gertrude Ederle swam the English Channel recently, being the first woman to swim the channel and breaking every record made by male swimmers. Miss Ederle swam across from France to England in fourteen hours and thirty-one minutes. The previous record was that of the Italian swimmer, Sebastian Tiraboschi, who swam the channel in 1923 in sixteen hours and twenty-five minutes. Miss Ederle is only nineteen years old. Her successful conquest of the channel came just fifty-one years after the first swimmer made it across. T. W. Burgess first swam the channel, and it was he who has coached Miss Ederle for her remarkable swim. The effort did not seem to have exhausted the young swimmer and she left the water fourteen hours and thirty-one minutes after entering it, comparatively fresh. Great throngs welcomed her to the English shore, and she walked up the beach in the red glare of great bonfires. "I am a proud woman," was Miss Ederle's only comment on the remarkable swim she had just enjoyed. Her mother remarked, "I am a proud mother," almost the words of her daughter. Miss Ederle made an unsuccessful attempt to swim the channel last year.

NOTES-PERSONALS

Dr. W. A. Harper of Elon College, was the speaker at the 11 o'clock service of our Raleigh church last Sunday.

The first of our Southern Conferences for 1926, the Virginia Valley, is in session this week at Linville, Va. The superintendent of the Orphanage, Brother C. D. Johnston, and the Mission secretary, J. O. Atkinson, are in attendance.

The Raleigh *News and Observer,* August 14th, carries a cut of Dr. W. C. Wicker of Elon College, N. C., and a report of what it termes a "great educational address" before a large audience of Masons and their friends on Friday, 13th, in Lee County, N. C.

The Men's Bible Class of Florence, S. C., is featuring Dr. D. A. Long as teacher and lecturer, he having been invited to give eight lectures before the class in the First Baptist Church of that city. The Florence *Daily News* of August 13th carries a display advertisement of the lecturer and his lectures.

Rev. G. H. Veazey, Wadley, Ala., who enters Elon College on September 1st, writes interestingly of a recent visit to Louisiana, where he and many others feel that we should be planting and building churches. There seems to be an inviting and promising field for our Christian message and principles.

A recent study and survey revealed the fact that 27 per cent of the white prisoners and 43 per cent of the negro prisoners in North Carolina are members of some church—or were at the time of their incarceration. Forty-five per cent of the State's population, as a whole, above the age of ten years, are church members.

Rev. H. C. Caviness, Evangelist, Cary, N. C., was a pleasant visitor at Elon a few hours recently. He is busy these weeks in revival meetings, being this week at Clayton, N. C., with Pastor J. E. Franks. Brother Caviness reports very successful revivals among the churches, being especially happy over the one just closed with Mt. Zion Church, near Sanford, N. C., in which the whole community became greatly interested and were greatly edified.

Rev. M. T. Sorrell is giving up his present work at Fancy Gap, Va., to re-enter Elon College, September 1st, as a student, where he hopes to remain till his college course is finished. Bro. Sorrell has labored faithfully and efficiently in Carroll County as a leader in our work there, and as beloved pastor at Elk Spur and Rocky Ford churches. And his good wife has been a very valuable helper and much of the time an efficient teacher in the Elk Spur school.

Rev. W. D. Howsare, executive secretary of the department of Evangelism and Life Service, Dayton, Ohio, has sent out a call to prayer for our General Convention which meets at Urbana, Ill., October 20, 1926. "A great program has been prepared and difficult problems confront the convention. Will you not join with your brethren in earnest daily prayer that the convention may be a veritable pentecostal season—a time of confession, deeper consecration, spiritual uplift, and great vision concerning the Kingdom of God." This is a timely call and one that should be heard and heeded in all quarters.

A minister in a certain town in Alabama took permanent leave of his congregation in the following manner: Brothers and sisters, I come to say good-bye. I don't think God loves this church, because none of you ever die. I don't think you love each other, because I never marry any of you. I don't think you love me, because you have not paid my salary. Your donations are moldy fruits and wormy apples, and 'by their fruits ye shall know them.' Brethren, I am going away to a better place. I have been called to be chaplain of a penitentiary, 'Where I go ye cannot come, but I go to prepare a place for you,' and may the Lord have mercy on your souls. Good-bye."—*Exchange.*

Editor Johnson of *The Biblical Recorder,* Raleigh, N. C., notes the fact that the Baptists are losing an alarming number of rural churches in that State, and *The Christian Index* of Atlanta, Ga., speaking for the Baptists of Georgia, says the same is true in that State. The cause assigned is the increasing number of people leaving the country for the city, and the shifting of population. In many instances, as surveys made by the Baptists reveal, there have been mergers of weaker churches into one stronger church, in order to maintain regular preaching, and a working program. The "rural church problem" is a problem all right in many localities, especially to those pastors and people whose eyes are open to the real situation.

In a Western journal the following appeared, half in jest it may be, but sound in sense. Need THE SUN apologize for using the clipping in its columns?

"If you have frequent fainting spells, accompanied by chills, cramps, corns, bunions, chilblains, epilepsy and jaundice, it is a sure sign that you are not well, but liable to die at any moment. Pay your subscription in advance and thus make yourself solid for a good obituary notice."

In response to an editorial in THE SUN recently about the O'Kelly Memorial on the campus at Elon College, and a cut of the proposed memorial, Mrs. J. H. McNeill, Nederland, Texas, sent $5.00. The Editor of THE SUN is treasurer of the committee on the Old Lebanon and the O'Kelly Memorials, and will gladly receive and acknowledge in THE SUN any amounts sent in. So far we have received and now have in bank, $110.75. The committee consists of Judge J. F. West, Waverly, Va., chairman; Rev. Stanley C. Harrell, Durham, N. C., secretary, W. E. MacClenny, Suffolk, Va., historian; and J. O. Atkinson, treasurer, Elon College, N. C. This committee has decided upon plans, specifications, and contracts for both memorials, and the same have been approved by the Southern Christian Convention. It now only needs that funds be sent in so that this long delayed work may be done properly and promptly.

It is simply joyful to be editor of a church paper especially if that church paper be THE CHRISTIAN SUN. We want our pastors to remember this and to know that they are not the "only pebbles on the beach" even if they do shine most after and most brilliantly in royal "poundings." Comes a letter from good friend R. G. Ferrall, Aberdeen, N. C., "By this express am sending you a crate of peaches." Well now that sounds. But those peaches! This scribe was not aware that such fruit grew this side of the equator —or on the other side either as for that—the largest, most luscious, the most colorful, the most wonderful, his eyes had ever beheld or his tongue had touched. Only editors of church papers receive peaches like those, and only friends like Brother Farrell can give such peaches like those, and only the sand-hills of North Carolina can grow such fruit. Moral! It is wonderful to be editor of THE CHRISTIAN SUN, and no candidate need apply for the job as long as the memory of those peaches abides with this grateful scribe.

EASTERN VIRGINIA CONVENTION.

It is now two months and "teen" days before the Eastern Virginia Conference will meet in annual session with the Webster Community Church near Havre de Grace, Maryland. But it is none too soon for churches to be thinking about delegates and delegates about attending.

On Monday, August 9th, the Program Committee met at Murphy's Hotel, Richmond, and drafted a tentative program for the 1926 session. The Committee also talked over and agreed upon a promotional program to arouse interest in and accomplish attendance on the Webster session. This is the first of a series of news articles in regard to the Conference.

The first thing that appealed to the Committee was this, namely, it is not any farther from Tidewater Virginia to Webster than it is from Webster to Tidewater Virginia. It follows that it is not any more expensive and that it is just as reasonable for Webster to expect delegates from Tidewater as it is for Tidewated to expect delegates from Webster. And we would call attention to the fact that Webster has always been represented at the Conference sessions since joining the Conference.

Webster is 208 miles from Richmond. At the time of our Conference session, it is very likely there will be concrete from Richmond to Fredericksburg, but on Monday, August 9th, Rev. M. W. Sutcliffe and family left Webster at 5:20 A. M. and arrived at Richmond at 2 P. M. Mr. Sutcliffe stated that unless it was while coasting down hills they did not drive faster than twenty-five miles an hour, and made five brief stops.

Webster can also be reached by going to Baltimore from Norfolk by boat and taking the Pennsylvania Railroad from Baltimore to Havre de Grace, where automobiles will meet the delegates. Delegates going by this route will reach Webster by 9 A. M.

The Norfolk & Western train leaving Norfolk at 9 A. M., Suffolk at 9:31 A. M., connecting at Petersburg with the local from Windsor, Wakefield, Ivor and Waverly at 10:53 A. M., and leaving Richmond at 12:01 noon, will place delegates at Havre de Grace at 5:44 P. M.

Since Webster is only a three or four hour drive from Philadelphia, it is suggested by Rev. M. W. Sutcliffe that delegates driving through the country can well plan to visit the Sesquicentenial Exposition.

The Program Committee has planned for a Welcome Service of Fellowship on Monday night, November 1st, and for a Missionary Pageant by the Webster Young People for Thursday night, November 4th.

These instructions and more in detail will be published again in THE SUN.

J. H. LIGHTBOURNE,
Member of Committee.

HOLLAND—THIRD QUARTER.

First.—The weather at the first of this quarter was little if any better than during the quarter preceding it. April was unseasonably cool, notwithstanding official reports to the contrary.

Second.—On Monday night, April 26th, the Ladies' Aid Society had as their visitors for their business and social meeting, Mrs. M. L. Bryant and Rev. J. G. Truitt, of the First Church, Norfolk. Brother Truitt conducted the devotional period and made a short talk on "Long Arms."

Third.—The Easter offering from the Sunday School for the Elon Christian Orphanage amounted to $65, an increase over last year.

Fourth.—The Ladies' Aid Society has taken over the decorating of the church and has adopted a plan of memorial flowers, which not only results in securing decorations for the church, but also provides an opportunity for the families of the church to honor their dead.

Fifth.—During the quarter the pastor was in attendance at the Durham session of the Southern Christian Convention.

Sixth.—The pastor was called on during the quarter for twelve special addresses; three of these being upon the subject of Church Finance.

Seventh.—During the quarter one thousand and seventy-three attended six night services, but one of these services was the baccalaureate service of the Holland Consolidated High School. Two hundred fifty-five attended twelve prayer services.

Eighth.—Benevolent giving during the quarter amounted to $154.80, and for the year to date, $1,864.50. Since this is only $135.50 short of our goal of $2,000 for the year, it is quite apparent we will attain the goal.

Ninth.—During the quarter death has twice visited our membership, the deceased being Mr. J. M. Holland and Mrs. W. Q. Peele.

Tenth.—Among activities planned for the fourth quarter are attendance at the Elon Summer School by delegation and co-operation with Holy Neck Sunday School in a Daily Vacation Bible School. J. H. L.

CONFERENCES MEET.

Alabama Conference will meet with the Church at Bethany on Tuesday, October 11, 1926, at 10 o'clock A. M. G. D. Hunt, President; E. M. Carter, Secretary.

Georgia and Alabama Conference will meet at Richland Christian Church, Richland, Ga., on Tuesday evening at 7:30 o'clock, October 18, 1926. H. M. Gray, President; H. W. Elder, Secretary.

Eastern Virginia Conference will meet with Webster Christian Church, Havre de Grace, Md., Tuesday, November 1, 1926. W. D. Harward, President; I. W. Johnson, Secretary.

North Carolina and Virginia Conference will meet with New Lebanon Christian Church, Rockingham County, N. C., Tuesday, November 15, 1926. C. H. Rowland, President; Stanley C. Harrell, Secretary.

Western North Carolina Conference will meet with Pleasant Grove Church Tuesday, November 22, 1926. G. O. Lankford, President; W. C. Martin, Secretary.

Eastern North Carolina Conference adjourned to meet at such place as the Executive Committee may select on November 23, 1926, at 9:30 A. M. H. C. Caviness, President; W. C. Wicker, Secretary.

North Carolina Conference adjourned to meet on Wednesday, December 7, 1926. W. C. Wicker, President; L. L. Vaughan, Secretary.

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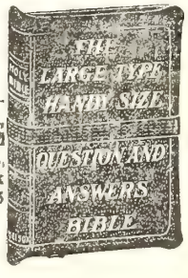

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THE CHRISTIAN SUN

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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

FINANCING THE CHURCH.

The Southern Christian Convention in session at Durham, N. C., in April, found itself face to face with a most momentous problem. The period for collecting Men and Millions was practically over, and little further income could be expected of that source. Standardization pledges to the College, special individual pledges to Missions, and other pledges on a five year basis, had run the limit and had served their purposes. All of these gave impetus to the work and enabled the Church to go forward in its benevolent and missionary activities.

Here is the question the convention faced: What can now be done to take the place of all these pledges, and the income from these various sources, which income can no longer be expected? All in the convention, and the whole Church as for that, realized that we Christians never have hurt ourselves with too liberal offerings to the Church, and are not likely to do so. What method can be adopted to cause our people to be more liberal in the support of the enterprises of the Church, and what steps must be taken to take the place of the five-year program, with its increased income, which was now complete?

This was not only a question for the convention, but it is a question that must confront every conference this fall, and every local church the coming year. Shall we retrench from work already undertaken and a program already inadequate? Or shall we go forward? Shall our people be confronted with the fact that our liberality should increase and not decrease, and that our loyalty to the Church and its enterprises must be maintained if the Church which we love is to go forward with its great work.

The plan adopted at the convention as now interpreted is, that we undertake in the immediate future and for the next few years to raise for all our conventional institutions and enterprizes a total of $150,000. The conferences, we believe, have voted already to raise by "apportionment" a total of $25,000. This "apportionment" is already agreed upon by the conferences and the churches. The further question, however, of deep concern was the raising of the other $125,000. It was found that much of this is provided for and in the way of collection through Missionary Societies, through offerings of Sunday Schools to the Orphanage and to Missions, and through the Thanksgiving offering to the Orphanage, and by individual gifts to Colleges. These items, with organizations already operating, will reach a total of $50,000, *estimated*. This would leave a balance of $75,000 to be provided for. It is well known that some of the churches in the conferences prefer a budget of all amounts to be raised, while other churches prefer special offerings for specific purposes. On this account, it was deemed wise, through the budget commission, to put the matter up to the conferences through which the method is to be carried to and left with the local church. The local church is the key to, and has the last word in, any financial situation, or problem, in the Christian Church. There is no doubt but that many churches, when they have opportunity of voting, will decide to adopt and employ the absolute budget system, thus knowing at the beginning of the Church year just how much their local church is expected to contribute. Then they will proceed in their own way to the effort of raising this amount. There is no doubt, on the other hand, but that many local churches will prefer giving free will offerings during the year to the support of the enterprises and institutions of the Church, knowing exactly where their money will go and for what purpose. For the convenience both of education and of the local churches that will prefer special offerings, a Church Calendar Year has been provided, namely:

January, February—Colleges;
March, April, May, June—Missions;
July, Aug., Sept., Oct.—Christian Education;
November, December—Christian Ohphanage.

During the period thus designated, the educational work is to be carried on by a committee elected by the convention, and this committee is to assist in every way possible in making whatever plans the Church may adopt effectual and workable.

This at any rate will carry the matter to and leave it with the local church, and the convention made an honest and, we think, a sincere effort to provide a plan that will work in all the churches and a plan which it is believed will mean larger resources for the enterprises of the Church. This all of us know. If such a plan was not adopted, it should have been and the convention felt that it had adopted some such plan. Let us hope and believe the same will work out, since it is absolutely essential that the spirit of liberality be cultivated in our churches and that we as a people be taught to give more willingly and abundantly to the support of the Kingdom as represented through our Church.

THE HEART OF A BOY.

I have never seen the heart of a boy, but I know what it contains, from intimate and inspiring association with boys. Here is what I have learned about the ingredients of the boy heart:

The boy is open-minded. There is more hope of a fool than of a man with a closed mind.

The boy is broad-minded. No sensible man locks the door of his mental life against truth and enlightenment from any source.

The boy is courageous. The battles of the world have been won by boys. They are afraid of nothing, and all that is needed to secure wholehearted devotion for any cause from them is the conviction that the cause is right.

The boy is confident. The world's pioneers and explorers in every realm of experience have been young men. "He can who thinks he can" is the motto of confident youth.

The boy is energetic. Energy is his middle name. During the world war, he said to his comrades: "Come on and let's go." And now that the war is over, his exhortation to his associates is to "Carry on."

The boy is loyal. Boys all like Mr. Jiggs because he is loyal to his old friends. The loyalty of a boy to his friends and to the things he presumes to be right has never been successfully impeached.

The boy is enthusiastic. He is one hundred per cent solid for the thing he believes in. He despises half-way measures and pussy-footing.

The boy is altruistic. It is true that he is self-centered, but this is far from selfishness. His chief thought is for others.

The boy is faced toward the future. He is not interested in history, nor how things have come to be, but he is tremendously interested in what is going to take place. He is the prophet always of the new time.

The boy is optimistic. He always believes the best and hopes for steady improvement. The pessimistic spirit is anathema to his mind and heart.

The boy is determined to be prepared. He knows that preparation is necessary in order to make his life count and that is his chief aspiration.

The boy is frank, open and above-board. He has no concealments. He lets you know exactly how he feels. Boys are much criticized for their frankness by those who do not understand them, but properly understood, this quality of their life is one of their most engaging charms.

The boy is restive. He is inclined to resent authority and is an avowed oponent of rules and regulations. It is necessary to interpret to him the necessity of law and order, and, when this interpretation has been given him, his open-mindedness and broad-mindedness and other engaging qualities will make of him a most loyal and devoted citizen.

The boy is co-operative. The gang spirit appeals to him. He doesn't wish things done for him, but he loves to do things with people. He has in him a genuine spirit of brotherhood and fellowship which are the basic qualities of the Christian life.

The boy is reverent—reverent in his own way. His reverence is not based on fear, but on love of the right, and he thinks of God not as a policeman but as a friend and companion. His reverence issues in action, in conduct, in life.

These fifteen points of youth which I have just enumerated constitute the heart life of the modern boy. I agree with Paul when he admonished Timothy that no man should despise the days of his youth, and I also agree with that other fine sentiment from the scriptures that out of the heart are the issues of life. I think we need to have no fear for the future of our country, nor of the world and its institutions, so long as the world's young life is enriched and bejeweled with these fifteen engaging charms of which I have spoken.

However, these constituent elements of the boy's heart need to be organized and integrated one with another, just as the chemical elements that constitute the human body, fifteen in number, have been integrated into what we call the "human body." We know for instance that a boy

weighing one hundred and fifty pounds will contain

9,000 gallons of oxygen,
21,000 gallons of hydrogen,
450 gallons of nitrogen,
9 gallons of chlorine.

In addition to these gasses, he will contain the following minerals or solids:

Carbon, 27 pounds,
Calcium, 3 pounds,
Phosphorus, 1½ pounds,
Potassium, 8½ ounces,
Sulphur, 6 ounces,
Sodium, 3.7 ounces,
Magnesium, 1.3 ounces,
Iron, 1 ounce, and
Iodine, silicon, and flourine, a trace.

It would appear from this list of our material contents that we are not frightfully and wonderfully made, but simply in the extreme. What makes these simple elements the powerful influence they are in the world is their organization into the human body, and the spirit, a spark of the Divine, that dwells in that body.

Those engaging charms of youth, likewise fifteen in number, must be organized according to certain principles and related to active life in order for the boy to become the man he ought to be. I will speak briefly of six of the great basic principles which must enter into the life creed of a boy in order for his life to count materially in the service of human life.

The basis of living, the foundation upon which the boy must erect the superstructure of his life, is faith. In the business world, we call faith "credit." In personal relations we call it "confidence in our fellowmen." In the religious life we call it "faith." Life is dead so far as achievement is concerned without faith.

The motive of life is service. This appeals to the boy heart. It is easy for him to think of himself as the servant of others. The daily good turn of the boy scout is but the perpetuation in an organization of the innate spirit and desire of youth.

The life's method is co-operation. There are those who would have us think that competition is the life of trade and that we rise to higher things by crushing out our competitors in the race. The very opposite is true. The boy who acts upon the principle of co-operation and team play will achieve a notable distinction through his life's endeavor.

The law of life is the Golden Rule, not mechanically applied, but lived in terms of sacrifice. Not only should this rule be understood to mean "doing unto others what you would that they should do to you," but doing unto others what duty tinged with love would indicate as the proper course of action.

The life spirit should be hopeful and optimistic. The world's pessimists have never achieved any notable contribution in the service of humanity. "Smile and the world smiles with you." That is the spirit in which life should be lived.

And the goal of life is character. Character is life. It is habit expressing itself in conduct, but Christian character is the kind of life that the noblest man who has ever lived would have His followers exhibit in their relations with one another. In business in our day, character is the goal striven for, character is the product, character in those who are served by it. We should rejoice that we have come to a day like this when Christian character is dominating the basis of business life as well as of personal living.

Let us give thanks for the heart of the boy, with its fifteen engaging charms. Let us give thanks for the body of the boy compounded of fifteen natural elements and materials, but let us most of all give thanks for the life of the boy organized around the principle that shall issue in success and blessing for the world; with faith as the basis; with service as the motive; with co-operation as the method; with the golden rule as the law; with optimism as the spirit; and with Christian character as the ultimate goal of achievement.

W. A. H.

THE SAFEST INVESTMENT.

When a person becomes sorry for the sins of his past, and aspires to live a better life, he that moment stands upon the threshold of a new world. No person can be a Christian until he passes through that very definite experience of sorrow for the sins of the past, and aspiration for a better life in the future.

But in order to realize his aspirations, he must of necessity invest his ideals, his purposes, his thoughts, his emotions, his will power, his personality, his very life—what he is and what he has—he must invest it all in the faith of the Son of God, Jesus Christ, the world's Saviour and Lord.

Some men prefer to invest their thoughts, their power, their personality, their lives in the interest of self. And to all such, life spells *failure;* it spells *disappointment;* it spells *remorse.* There is absolutely nothing secure but the promises of God.

A man may plan and build for himself and family a beautiful home—the which is a perfectly worthy and noble ambition for any man to have—"a home of his own." But if a man thinks only about himself and his home down here, and nothing about God and his home over there, he is cheating himself. He is speculating with the immortal capacities of the soul for mere material uncertainties. The home may take red wings and fly away in a single night, leaving nothing but a heap of ashes as a testimony to the folly of men who build for time only, and not for eternity. Wise is the man who makes the most out of his opportunities for the material comforts of life, but who allows the comforts of his home life to make him think of the God who made those blessings possible, and of "the house not made with hands, eternal in the heavens." Wise is the man who invests his life in the cause of Christ down here in order to secure title to the mansion in the skies. Such a man, instead of dealing only in the uncertainties of earth, is dealing also in the certainties of heaven.

Christian Faith demands an investment of one's time. A person cannot expect to receive the dividends of benefit Christianity offers or the rewards for Christian living unless he is willing to invest a reasonable amount of time in attending divine worship, and in engaging himself in tasks of definite Christian service. It demands an investment of thought—to think about God so as to have right ideas about God. One of the greatest hindrances to Christian progress is the fact that so many people do not have the right idea about God—His character, His word, His will—what God desires His children to do. It demands an investment of a portion of one's material possessions, a recognition of the obligation of stewardship. It demands an investment of prayer—petitioning the throne of grace. It demands an investment of love—love for God and love for mankind. And any person who makes such an investment as this in Christian Faith is sure to receive the divine dividends of joy and peace in the present, and eternal life in the world to come. His reward will be given him both now and hereafter.

Christianity is for the present, just as well as for the future. It promises its rewards in the present as truly as it does for the future. The common criticism of the church has been that "it lays too much emphasis on the future life, and is not concerned enough about the present." That may have been true in the remote past, but it is no longer true of the church in general. Jesus himself laid the major emphasis on the present. His religion was for men to live by. There may be individual Christians today who lay more emphasis on the rewards awaiting the faithful in the life beyond, than on the rewards for Christian living in the present, but the message of the modern pulpit is concerned primarily with the present life. It seeks to make plain what Christian faith means here in this life, and shows the rewards it offers in the here and now.

It may be that the note of reward for Christian living has been dropped from many of our pulpits, and that fact partially explains the indifference of the world to the message. We have sought to meet the world on a higher plain of appeal, and have spoken about the great opportunities of service for Christ and humanity, all of which is well and good and perfectly proper, when we are talking to the people who have already responded to the call of Christ. But such an appeal has little meaning to that great army of men and women, boys and girls, who are outside the circle of the church, but occasionally attend its services. We need to sound again the note of the rewards God gives to men in response to their loyalty to His Son and His church. Jesus made much of the rewards for Christian living, and likewise should we ministers today.

It not only pays a man in spiritual blessings to be a Christian, but it pays him in material blessings, and in intellectual and social satisfactions also. In the long run, the Christian business man of equal intelligence will prosper more than the non-Christian business man. Christianity helps a man in his business life. It helps a man in his daily work. It will make the laborer enjoy his work more, and will improve his grade of workmanship. God rewards a man daily for his faith.

There are people who think that business and religion have nothing in common, but they have. It may be that men should put more religion into their business, and if they did they would prosper more. But it is also true that many ministers, and many churches need to put more business into their religion. Nearly every chapter of the Bible has some glistening promise of reward from God to men and women who put their trust in Him. He has declared that the children of the righteous shall never need to beg for bread. Who else ever made such a promise to anyone? He has promised to supply every need of the faithful according to His riches in glory by Christ Jesus. All through the Word we read of God's promises to bless with material blessings those who put their trust in Him. The idea of *reward* is written large on the pages of scripture. Why should any minister fail to speak of it or apologize when he mentions it? The pulpit should emphasize the benefits, material, social and intellectual, as well as spiritual rewards in the present for Christian living.

But we should not be unmindful of the fact that there is a perfectly logical explanation of the emphasis placed by some Christian people on the future life. The older a person becomes, the more he thinks about the life beyond, because he is getting nearer to it. Just as when one is going to a new country, the nearer one gets to his destination, the more he thinks about what he may expect to find there. What will the climate be—the scenery—what beauties—the experiences, the delights, etc.? And as some of us grow older, we too, will begin to think more and more about the future life as we come nearer the end of our journey here below.

Moreover, the better a person has lived, the

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Humor, fun, jokes, jest, all run in the same channel. Humor is rather the sense of seeing the rediculous in speech, persons or occasions. Most human beings have a sense of humor, though like all gifts, some have a keener sense of humor than others. Fun grows out of mistakes in language, actions, attitudes. If everything were perfect there would be no fun, and nothing to make one laugh. If everybody behaved in a perfect manner, there would be no cartoons and no funny sheet. Mistakes are serious to those who make them, and funny to other people; intended error is serious.

Innocense will take a joke; but guilt takes offense. That does not mean that all who take a joke good naturedly are innocent, and all who do not are guilty. It means innocense or guilt in the particular matter of the joke. The joke is only a test in the matter of the joke. Pride sometimes takes offense at a joke; but pride is a kind of guilt, as no man should "think of himself more highly than he ought to think." After all, sensitiveness is a species of pride or guilt. There may be exceptions to what is here written, as they say, "there are exceptions to all rules"; but exceptions do not change the rule. A blunder by a literate provokes laughter more than a mistake of an illiterate.

It used to embarrass me to make a mistake before those who knew better, but now I congratulate myself that I have touched the funny vein in others without any cost. People pay for tickets to theatres to see and hear the humorist on the stage. Why should you or I be embarrassed when, through our mistakes, we furnish them with occasion for laughter. Therefore, why should others be offended if we laugh at their mistakes. The field of mistakes is mutual. We all make them, for we are all ignorant in new fields of thought and action. We frown at one another, smile at one another, why not laugh at one another. Laugh is between frown and smile. It is the common ground where all men meet, whether they intend to meet or not.

Children love fun. Grown people love fun. The ignorant enjoy it. The great scholars indulge in it. The tired man finds rest in a joke. The troubled soul smiles at the funny incident. The world will never grow so wise as to make no mistakes; and the world will never grow so serious as not to laugh. The gracious smile is nothing but the refined laugh. Wit has its place in human society and laughter is the soul's utterance of pleasing emotions. Fun is incongruous seriousness. The more serious the occasion the more humorous the mistake. The best humor is involuntary, unconscious words or actions. And laughter is just as natural as crying.

W. W. Staley.

ELON LETTER.

Our modern colleges need to devise some method or generate some spirit by which the work necessary to carry on the college activities should be more generally distributed and also more generally appreciated.

The activities of a college are the agencies of leadership training. They are the intellectual and social, not to say also the spiritual, gymnasium of college life. The class-room instruction and the laboratories of research are the seminary of ideas, but the college activities are the opportunities for testing manhood and womanhood in terms of leadership. It is therefore obligatory on colleges to provide that the responsibilities necessitated by the conduct of these agencies should be very generally distributed throughout the student body. Unless a college does this, it will fail in many cases to give its Alumni that training in leadership which it is their right to expect from the college curriculum.

There is equal reason for saying that colleges should generate a spirit of interest and responsibility for the campus activities on the part of all students. The price of democracy is eternal vigilance on the part of its citizens. Students are citizens of the college community and should exercise a genuine interest in every enterprise of their community's life, an interest so genuine that it will lead each student to feel personally responsible for the success of these enterprises. Our liberties shall become but scraps of paper unless each citizen, by his lively interest in the government his suffarage helps to create, makes that government truly responsive to the people's will. Colleges should generate a spirit of personal responsibility for the general welfare on the part of their students. This spirit carried over into active life will insure the perpetuity of our democratic state.

Theodore Roosevelt felt keenly the need for such universal interest in and feeling of personal responsibility for our government. Only in such a situation he repeatedly said, to borrow Wilson's phrase, is democracy safe. He coined a fine phrase himself, the strenuous life. But what did he conceive the strenuous life to be? The life of the man who gives himself honestly and consecratedly to his work, whatever it be, and provides in his leisure hours for an intelligent interest in the conduct of his government. Politics should be every man's avocation, he insisted, and not merely the profession of a few. Such intelligent general interest in the public welfare would end bossism and render political corruption and graft impossible.

Is there not a responsibility laid on these college students who are born leaders to see to it that their less endowed fellow-students should be strategically forced into positions of responsibility and leadership training? I think there is. And the finest thing about this situation is that those who are able to pass responsibility on to others and so train them for leadership are getting at the same time for themselves a splendid skill in a higher form of leadership, leadership of the executive type. It may require more work on a leader's part to get ten others to work than to do the work himself, but the executive who sets others to work, blesses them and even more blesses himself.

It is good for us therefore in college too to practice the principles of being our brother's keeper. Wisdom lies in the direction of the practical out-working of human brotherhood.

W. A. Harper.

PASTORS ARE AIDED.

Last night after I went to my room, I thought of the day. It was Sunday. A Sunday School class had been taught; some extra duties about the church had been attended to; and two sermons had been preached. I was tired. I suppose that was because I had not worked hard during the week, or perhaps I should have been tired anyhow. But the thing I am wanting to say is: I counted the people who had helped me be a preacher that day—helped me to do my job—helped me pastor a great flock.

It is just a bit wonderful to realize how many people help one in a day. Counting them is an old trick. That food-we-have-on-our-breakfast-table stunt you know, but too often we have failed to thank God and all the folks who have helped us at the end of the day for their help. Now there was the janitress who came early in the morning, opened up all the doors and windows, changed my study into a neat class-room, placed blackboard, chalk, and eraser handy, and saw that everything throughout the whole building was in ship-shape. She is a Negro, but her's was good help.

Twenty-five teachers and officers were in their places promptly, gladly, enthusiastically, to attend to my teaching program in my church. They are themselves doing all this voluntarily. Without them I would be lost, my church doomed. They are as good as the city has on its teaching force, for many of them are they. A regular volunteer army of helpers they are, and efficient enough to share responsibility, and to leave me to more immediate tasks. I thanked God for them at the close of the day!

When my particular class was over, one member, without being told, folded all the chairs and placed them out of the way, and presto! I was again in my study. It was a little thing, but it was a big help. I was free to speak parting words to outgoing members of the class, and when the last one was gone, I could close my door and have it all nice and quiet for a few minutes before preaching.

While I was enjoying those last precious moments, four people were seating my audience, handing them the Bulletin and a song book, others were gathering in the choir room, in order that they might be my lieutenants in service. After entering the church, I noticed a competent and thoughtful usher adjusting the fans to a noiseless service, and still others were at my command to receive the morning offering. At the close of the service, someone was waiting to carry me out into the country to dinner. A couch was furnished me after dinner to rest a bit, and later in the afternoon I was brought back to my study, for meditation and prayer.

At supper-time I was informed that the organist could not be present on account of sickness, but she had secured another volunteer to take her place! A fine audience was present in the morning, but a still better audience greeted me at night, because there had been some personal work in inviting others to attend a special sermon in church history. The night was hot, but just as usual the choir was in place, ushers in place, and many of the members of the church in place.

So last night I counted those who had rendered special effort, besides the regular presence in the services, and it amounted to forty persons. I was not one, but forty-one! Yea, and we all felt so thankful, as Uncle Wellons would say, that God was with us. Without cajoling, begging, or teasing, all this tremendous amount of help was rendered just as it is rendered in even greater portions every week. Aren't folks good? and isn't it wonderful how much help one gets gratutiously every day?

Even little Frances, my little motherless daughter, was all so neatly dressed and carried to Sunday School for her first time, because tomorrow she will be one year old! Yes, indeed, pastors are aided, and furthermore than that, they appreciate it. Sometimes it may seem that they overlook what is so regularly rendered, but they do not. For you see that it did not take some sort of "pounding" to bring this article forth. It is simply the written expression of what is so often felt in one's heart.

John G. Truitt.

THE QUEST FOR TRUTH AND CHRISTIAN EDUCATION.

By Miss Helen R. Stearns

Persons are supremely important in the universe. It is only persons—not animals, nor things—who have the ability to think, to give values, to create and carry out ideas; it is only persons who can search for the truth, who can have both faith and hope that the truth will be revealed after the search, and, at the last, can believe in that truth. The importance of persons is so obvious a fact that even the unreflective thinker recognizes it; on the other hand, the supremacy of personality is a principle so deep and abiding that a group of philosophers called personalistic idealists support the entire structure of their thinking on this foundation. Not only do the man on the street and the philisopher agree, but those who call themselves Christians are forced to admit that their Leader was willing to make any sacrifice to save persons. In speaking of Jesus an outstanding thinker of our own day says: "Always the supreme value for which he lived and taught and sacrificed was personality, marred and estranged, yet even so the child of God, loved by the Father and possessing everlasting issues of weal and woe . . . He died for men because He believed that men are worth dying for."

This entity—persons—that is of such eternal worth, which can reason and judge, weigh values and test results, has always been in quest of the truth. From the outspoken yearnings of the Old Testament writers—"Where art thou, O my God?"—up to the most scholarly research in a modern science laboratory, men have been searching for the truth. In this search progress has been ever upward and outward "from soil to soul" man is going—from slavish submission to a glorious freedom as man learns more and more control over environment. The conservation of these values, the creation of new ideas that have contributed to this progress, have been *thought* out by persons.

It takes a long while in the life of an individual to perfect this *thinking* personality. If, like things, we were merely will-o-the-wisps, or like animals, we could only feel and submit, then the youth of the human being need be no longer than the babyhood of the colt, or the dog, or even the fly, who is born full-grown! Personality is slow in ripening for the process of thinking is very intricate, and must be grounded in multitudinous experiences. Hence it takes twenty-four years for the human being to "grow up" and during those years parents and teachers are not only allowing the individual to have experiences whereby he learns new things for himself, but are presenting him with the experience of the race so that he truly may "begin where they have ended." This is education. A most significant relationship appears when one reads again the first statement that "persons are supremely important in the universe." It is *persons* we are training, not mere machines. They are not only supreme, but eternal, so that every minute of our work with these persons has eternal significance. By thus endowing the education of personality with such unique value, we are following closely in the steps of the Master, who said, "I came that they may have life, and may have it abundantly."

On this basis, all education is Christian, yet in general practice the term is especially applied to those branches which study closely the principles of Jesus himself, present the experiences of the race in carrying out those principles, and allow practice in present day application to personal and social problems. This is our program of Christian education—training immortal souls in the business of living—a task so big and worth while that no one who calls himself a Christian can evade his responsibility. Omit Christian education? To do so would be to deny the central principle of Christianity—the supreme importance of personality—to admit that truth cannot be found, for it must be found by persons who can think clearly and accurately; yes, to do so would even break down self-respect, for what we cannot give to others we cannot have for ourselves. Shall we lessen our present program of Christian education or maintain the same standards? Life demands growth and progress. Disuse eventuates in atrophy. In a world that is changing, everything must move together. If Christian education stands still it will be quickly decadent—a stagnant backwash, when it should beat the center of the clear running stream. Shall we enlarge our program, raise our standards, improve our equipment? Yes. It is the only way. All that is best in the world, all the possibilities of development into an even better world are carried by persons. God's kingdom will come only when these persons are trained to think in terms of that kingdom. That is our task as Christian educators.

ENDEAVOR BOUND FOR LONDON.

"Ah! what pleasant visions haunt me
As I gaze upon the sea!
All the old romantic legends,
All my dreams come back to me;
Sails of silk, and ropes of sendal,
Such as gleam in ancient lore,
And the singing of the sailors,
And the answers from the shore!"

" 'Wouldst thou,' so the helsman answered,
'Learn the secret of the sea?
Only those who brave the dangers
Comprehend its mystery.' "

If ships could talk, what a story they would tell.

The ship on which the seven hundred Christian Endeavor delegates from the States are sailing to the world convention in London, is a British ship, R. M. S. *Carmania*. It is one of the prettiest ships afloat, and has battled wind and gale for twenty-one years.

The tonnage of the ship is 20,000 and the number of the crew 370. In winter they use a hundred extra men.

She was one of the ships to aid in the rescue of passengers at the sinking of the famous *Titanic*. During the world war, she was manned as a battle ship and engaged in some fierce battles at sea.

It is known to the sailors as the ship that always comes through unscarred.

Some passengers entered into a discussion as to the gender of such a ship. Those who insisted in referring to it as "she" called attention to its beauty, its grace, and the patient, persistent throbbing of its keel in overcoming many a storm.

Those who maintained the reference of "he" spoke of "his" records in battle and rescues. The dispute could not be settled, so a member of the crew was called upon to decide. He replied, "Ah, it's a Royal *Mail* Ship!"

It is rather difficult to keep track of time. Our watches must be turned up fifty minutes each day, so we are now five hours earlier than Eastern time in the States.

The days are very long. It is light by three o'clock, and the sun rises at four. In the evening about nine-thirty, darkness begins to fall.

As a speaker at Morning Worship suggested, we are all "Christopher Columbusing"—going

(Continued on page 15.)

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MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

Warren H. Denison, D D., *Secretary.*

THE BETTER WAY.

Question.—"What do you think of the so-called 'Volunteer' plans in raising the church budget? Shall we encourage its use here?"—L. K.

Answer.—We do not encourage its use and we do not know of any Stewardship Secretary that regards it as the best plan. It has some commendable features, just enough to attract attention. It is like Christian Science and other expressions or terms in religion; they have some grains of truth or they would not have followers, but we do not commend them as the best. The "Volunteer" finance plans sound well. The name is attractive. They are better than some other methods in use. They have some good points, but as standard plans to recommend to any of our churches they fall far too short of the New Testament plan represented by the Every-member canvass.

With these plans the pledges are usually taken at the morning church service. Practically it works out to be a side issue and a short cut. Really the purpose of it primarily, in most cases, is to make a short cut for the canvassers.

Any plan should be avoided that does not allow a church officer or a trained canvasser to talk in person and in confidence with the person about to make his pledge.

The heart of the Every-member canvass is just here—the personal solicitation in private. These plans do not provide for that at all. With it few children make a subscription, and we plead for each child to have his own subscription. There is no chance or place to talk it through with the parents at a church service.

Again, it is not fair to the canvassers to have to visit only the delinquents, the inactive and the indifferent. They should have the privilege, joy and inspiration that come from visiting the cream of the homes too. Under the "Volunteer" plans the canvassers seldom complete the canvass fully. We do not believe in the limited canvass.

The Every-member canvass has so many other values than that of securing funds, nearly all of which are missed in the limited canvass, for in these "Volunteer" plans practically the only object is to get the money subscribed. You are helpless to reason with the person who is present to volunteer, but who volunteers only with half that he should subscribe. We believe in the Every-member canvass rather than in a canvass of delinquents. It has also far greater spiritual results, raises more money, enlists more subscribers, wears better through the year, brings more satisfaction to the canvassers themselves, and really develops them better, for the Every-member canvass requires thorough training, which training is often neglected if canvassers merely go to talk to delinquents. We are sorry that we cannot give it our hearty approval.

BIG DIVIDENDS.

Big dividends from well established enterprizes never fail to interest the business man. convince him that the business is thoroughly stabilized, raw material abundant, and a ready market for the product, together with a co-operative spirit on the part of the labor group involved, and he's eager to obtain stock in that enterprize. So eager is he that he will pay a large premium on the par value of the stock in order to secure it.

We Have Such an Enterprise.

In our enterprize there is an insistent demand for the product which grows stronger with the years. The business is thoroughly stabilized. There is no lack of raw material, nor is there likely to be for centuries. And what is calculated to crown this enterprize with a distinction all its own, the labor group involved is constantly developing the finest spirit of co-operation.

Quite a Contrast.

In the commercial world since the Great War, markets have been shot to pieces in many important enterprizes, taking a world view of the situation. Conditions are so unsettled that great governments, long established have seemed several times on the verge of collapse. Certain raw materials required to keep gigantic industries going have become so difficult to secure that rumbling threats of war are heard in consequence. Labor in the main has shown anything but a disposition to gladly co-operate in constructive fashion. Here and there are to be found notable exceptions, 'tis true; but they are so rare that their very scarcity contributes greatly to their being "notable." Yet, in spite of this contrast, men go on investing in these doubtful enterprizes.

The writer was in Fall River, Massachusetts, not long since, and found many of those great manufacturing plants lying idle. Millions of dollars are invested in them. These investments are deteriorating in value. No demand for the class of goods they have been manufacturing. Silk and rayon have largely taken the place once occupied by cotton of the type which gave Fall River a name and a place in the manufacturing world occupied by no other city.

Changes.

Great changes have taken place, and are now going on. There was a time when our own denominational enterprizes represented a falling market. We invested, and invested heavily in proportion to our resources, in a type of activity where changes were impending. At the time of making these investments, there was a ready market for our wares, though it was not the best that could be had. The investors failed to look ahead to try to discover the trend of events.

Forty years ago, we had 1664 churches. We had ninety-one conferences. These ninety-one conferences were for the most part poorly organized, and miserably supported. Nearly 600 of the 1664 churches apparently had no conference connection whatever. Nowhere in all the immense field of opportunity had a comprehensive plan been adopted for establishing our work in a *great* urban center. We had *one lone church* with a membership of as many 614. The next in size reported 480. But six churches in our entire brotherhood showed a membership of as many as 400.

Deer Creek, Ind., reported a Sunday School with an average attendance of 300. This was evidently a mistake, however, since the church property was reported as being worth but $400. In our current Annual, moreover, this same school, after forty years of opportunity for further growth, reports an average attendance of 60. Aside from this obviously erroneous report, Covington, Ohio, showed the largest attendance of any school in our brotherhood—175. The offerings for the year amounted to $225. The next in rank was the school of the Church of the Evangel, of Brooklyn, N. Y., with 164. This school surpassed Covington in its givings, raising the munificent sum of $250 for the year. Only three other schools in our entire denomination reported as much as $200 contributed for a whole year's work.

There was reported spent for our colleges the pitiable sum of $13,515 in that 1886 report.

In spite of the meager showing in many respects as revealed in the above resume, we were disposed to feel at that time that we were getting along pretty well, because we had so many churches—1,664. In 1926, we only reported 1,052. Here is a loss of 612 churches, but with our 116,000 odd members, these churches are seen to be much stronger than those of forty years ago. Then our church membership averaged about 51 per church, now they average 110 per church. Our total then reached only about 85,000 members.

What Caused the Change.

We have been developing city work. We have at last undertaken in a somewhat comprehensive way to deal with three urban centers. In two of these, we have been at the task long enough to begin to see some very gratifying results. In Norfolk, where the work began some thirty-six years ago, we have just witnessed a glorious sight. On March 17, 1890, Dr. C. J. Jones organized what afterwards became known as the Memorial Christian Temple with 42 charter members. The Berkley Church, since become the First Christian Church of Norfolk, had been organized some years before, but Berkley was not then a part of the city. Today we have eight churches in what is now known as Greater Norfolk. These churches have a combined membership of 3,215. Their combined property values will show between $500,000 and $600,000. They raised for all purposes during the past year, $75,622.63. Of this, $8,013.59 went for benevolent purposes.

In Dayton the expansive movement began some fourteen years later, Dr. F. G. Coffin leading off with the organization at Crown Point. Splendid progress has been made however, for they now have six churches, with a seventh about coming to birth. Their combined membership is reported in the current Annual as 1,579. Their property values, conservatively estimated, are about $150,000. Total contributions for the year were $27,646.34; benevolences being $2,657.95.

We should bear in mind that several of these churches are comparatively young. Six of the fourteen in these two cities are less than twenty years old. Two are just about twenty years old. Four of them are less than ten years old. In spite of all their handicaps, these fourteen churches, closely affiliated in two cities, had a joint membership of 4,794, according to the report in the current Annual. Doubtless they have now passed the 5,000 mark.

Our incomplete records make it very difficult to trace the strength of any particular group of churches accurately. But I have been able to discover that 46 city churches last year gave a total for benevolences of $45,349.12. This is nearly 25 per cent of the total given by over a thousand of our churches, most of which are in the country. This is by no means intended to be, nor should it be so considered, a reflection on the country church. The country church possesses such values as we cannot afford to get along without. It is in a very vital sense our recruiting station for the ministry. But productive soil is not usually cultivated to its full capacity, where there is an indifferent market for the product.

There is no longer any considerable field for organizing country churches. Those already occupied are many of them less fertile than they

once were. That which will inevitably create an insistent demand for preachers, is the organization and equipment of more city churches.

Strange as it may seem, the reports of only thirty-five churches in our urban centers are easily accessible as to totals of receipts. These thirty-five, however, show $335,291.76 out of total receipts of less than $1,100,000. I do not have the compiled figures for 1926 at hand just now, but am sure the published report is well within the figure quoted. Last year's Annual shows $1,089,167.22. This would seem to indicate that thirty-five of our churches supplied more than 31 per cent of our entire budget.

Face It Calmly but Courageously.

What were the other 1,017 churches doing while these thirty-five gave so generously? Well, for the most part, they were bemoaning their inability to do things. A much larger proportion of our churches found their members giving less than two cents a week for the entire Christian program than I would care to make public. Just by way of indicating what awaits one who undertakes an investigation of the hard facts respecting our denominational weaknesses, I will cite a few cases: Here is a church reporting 79 members, whose total contributions amounted to $68.20. Another of 75 members, with a total of $32 contributed for all purposes—less than a cent a week per member. Another of 75 members with $55. Another with 76 members and $60. Another with 38 members and $27. Another with 40 members and $32. Still another of 50 members with $35. At this rate how long will it take to evangelize the world?

Conditions Appalling.

Lest someone get the impression that these are churches which are about to go out of existence, let me cite one or two more, adding a fact or two. A church with 158 members contributes $20.11 to pastoral service. This is a church receiving 18 members during the conference year. And doubtless some old deacon prayed for "these precious souls." Precious, at less than $1.12 a head!! They are of course precious in the sight of Almighty God, but not very precious to "skinflint" people who give of their substance at that rate. But $20.11 was not the limit of generosity for this church of 158 members. They put on a Foreign Mission campaign apparently, and by the combined efforts of 158 people raised $2.33 for converting the heathen. Then they staged another campaign, and raised as much more for Christian Education. It must have been a carefully planned campaign, for the results to tally so exactly with those of the Foreign Mission drive. Lest we weary you with figures, suffice it to say that this overworked church gave in all $33.49. Now to raise this huge sum meant, of course, that each member on the average would have to give as much as one and three-quarters cents per month. Think of the self-denial involved!

But this is not a true picture of the average country church. Some of them have done nobly. Indeed, without the stimulating effect of seeing others located near them doing larger things for the Kingdom, as the average city church has opportunity of seeing such inspiring examples; their gifts, many of them are truly such as should cause some of our city churches to feel very keenly how remiss they have been. The per capita giving of some of our rural churches has been really fine; but because the membership is limited, the aggregate from the church as such is not usually large.

Now the city church has the opportunity for growth, and does grow. Our own records prove this conclusively. Our trouble has been that we do not inform ourselves regarding these matters. Here are some pertinent facts. We have 115 city churches. Their joint membership is 27,521. We have 307 village churches, with 33,207 members. We have 617 country churches, with 49,088 members. This leaves 113 churches unaccounted for. That is, we have no means of knowing their exact status in this respect. But these that are classified, show an average membership of 239 for the city church; 108 for the village church, and 95 for the country church.

The Investment—Which?

The farmer will invest in land which has a proven productiveness. Take your choice, Brother Farmer, between the farm which produces 239 bushels to the acre, and that which produces 95. Or, Brother Business Man, take your choice between stocks selling at $239 and $95 respectively. Let us keep this in mind, too: in the large city, no denomination produces large churches with but one church. In the smaller cities this is possible.

Our Chance.

For the first time in the history of our movement, we have undertaken to establish our work in a comprehensive way in a great city. Here investment can be made paying large dividends. In Greater New York, from the standpoint of increased membership, we have declared a dividend of 136 per cent for April 1, 1925, to April 1, 1926. In adding to our Sunday School force, 74 per cent. In the matter of finance, 119 per cent. Moreover, these big dividends are in the nature of heavenly treasure. Character-building is the most stupendous task ever undertaken by man under the leadership of Christ.

THE SAFEST INVESTMENT.

(Continued from page 5.)

better the character one has developed, the more anxious he becomes about keeping it. If a person has a seventeen jeweled, solid gold watch he naturally is more concerned about keeping it than if he has a dollar Ingersoll time-piece. So the person who has a character worth keeping for a future life, he naturally thinks more about the future. Whereas the man who has dissipated his talents, wasted his God given powers, and like Bruce in Connor's *Sky Pilot,* has "made a mess out of life," naturally such a person would rather not think about the future. The present has regret enough for them. But for the Christian, the present has its rewards of joy and satisfaction sufficiently abundant to compensate him for all the time and effort he has given, yet in addition, he has the promise of a life beyond the grave. He is not overly anxious about what heaven is or where it may be. But he rejoices in the prospect of going there.

It may seem difficult for some to understand what the Apostle Paul meant when he declared that "If in this life only we have hope in Christ, we are of all men most miserable." During my seminary days at Yale, the late Dr. Newton W. Clark, perhaps the greatest American theologian of the past generation, came to deliver a lecture before the students on the subject, "The Significance of the Doctrine of Immortality." During his lecture, he emphasized the idea that the satisfactions the Christian experienced in this life should be enough to cause every rational person to want to be a Christian—that if there were no future life, the Christian would be supremely happy in the present. At the close of his lecture, Dr. Clark gave opportunity for any one who wished to ask questions. Among the questions asked was this one as a reaction to the declaration of Dr. Clark that the Christian's satisfactions in the present life should be enough even if there were no future life, to cause every rational person to want to be a Christian. "If," said the questioneer, "that is true, how do you explain Paul's statement: 'If in this life only we have hope in Christ, we are of all men most miserable'?" Dr. Clark's reply was, "I don't know what Paul meant."

I related that experience one time in addressing a group of laymen. After the address, a man who had been living the Christian life for only a few months, came to me and said, "I don't see why Dr. Clark gave that answer to the question." And then this clear-minded layman ventured to answer the question that the distinguished theologian would not attempt to answer. And this is what the layman said: "The desire for a future life becomes stronger by reason of fellowship with Christ. And if after years of such fellowship with Christ, it certainly would crush a person's heart to learn that the grave would terminate that fellowship so divine, so inspiring. And then besides," said this layman, "Paul was talking to the early Christians who, because of their faith in Christ, were threatened with every kind of persecution, driven from their homes, chained and imprisoned, beaten with stripes, burned at the stake or thrown to the wild beasts in the arena to entertain the godless mobs. They were threatened with all of this simply because of their faith in Christ. And," continued this layman, "Paul knew that if that was all their faith in Christ meant to them, if they had nothing but persecution in this life and no hopes of a future life with Christ, they were of all men most miserable." And the layman was right.

But nineteen centuries of Christian influence has changed everything relating to the Christian life. And today the Christian faces a different world from what the early Christians faced. He faces no such persecutions as did the early Christian. In fact the present day grants the Christian special favors because of his faith. And even if there were no future life, the Christian of today believes that the reward for Christian living in the here and now is an abundantly worthwhile investment. To be conscious that I am trying sincerely to do the will of God, and that I hate what is wrong, and that I love what is right—that consciousness in itself is a reward worth more than anything the world has to offer.

To live in such a way that one's life is a blessing to others, a credit to the church, and an honor to God—a life that makes a person able to look into a clear looking glass squarely, without blinking an eye, and say "there is an honest person"; "there is a person who loves God"; "there is a person who loves all mankind"; "there is a person who in his heart is what he professes to be to the world"; for one to be able to do that conscientiously is worth more than all the rewards the world can give.

If I knew for a certainty that death ended all; that when I shall cease to look out of these windows through which God lets me see the beauties of His world; and when my voice shall be forever stilled, and when this body shall be cold in death; if I knew that the grave would forever keep me its prisoner of dust, and that there was no immortality of the soul; if I knew for a certainty all this, still, still, I would want to live the Christian life. The reward of a clear conscience before God and man is a thousand times worth the investment of faith. In fact a person cannot afford to refuse to live the Christian life. The rewards of the present claim the faith of every rational being.

Right living is its own reward. To be what God wants us to be; to try conscientiously to apply our religion to every relationship of life; to do what God wants us to do; to go where God wants us to go; to say what God wants us to say, and thus to keep fellowship with Christ—that is indeed the life triumphant—the life victorious, and the life that shall be eternal—the supreme reward for Christian living. R. C. H.

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary.

The program committee of the Elon Summer School hopes to have in its possession by November 1st sufficient suggestions from the constituency of the school to assemble by January 1st the program for the 1927 session. So suggestions are invited. If you have an idea, a plan, a hope, pass it along. We do not promise to use it, but we do promise to give it consideration. Address your suggestions to either Miss Pattie Coghill, Henderson, N. C., or Rev. J. H. Lightbourne, Holland, Va.

The Board of Religious Education, at its last session, voted to increase the registration fee at the Elon Summer School to $2.00. This increase will not work a hardship on any one individual, but it will result in quite a helpful fund for the school. Perhaps you would like to attend the Summer School but cannot. But you can register and thus help in a small way the development of a stronger program.

We would especially like to hear from the ministers and churches of the territory within seventy-five miles' radius of Elon College as to what we can do to make the Elon Summer School program worthwhile for them. The attendance from this section at Elon has never been what it should be, nor what we have a right to expect it to be. Let us hear from you.

Rev. Milton W. Sutcliffe, pastor of the Webster Community Church near Havre da Grace, Md., has been secured to conduct the devotional periods at the 1927 session of the Convention of Sunday Schools and Christian Endeavor Societies of the Eastern Virginia Conference.

Prof. L. L. Vaughn, newly elected president of the Eastern North Carolina Convention, has advised the Board of Religious Education that he will co-operate with the board and endeavor to lead his convention to such co-operation too. This is the right spirit and if it becomes contagious and the convention officials of the other Conventions so pledge themselves, the field-work and financial problems of the board will be solved.

Why should the Board of Religious Education have financial problems? Its needs are few and it has a constituency of over twenty-two thousand Sunday School scholars and Endeavor members. If this constituency would once interest itself in the work and financial needs of the board, the board would be free of embarrassment and equal to a great educational work in the Southern Christian Convention.

The Convention of the Eastern Virginia Conference has organized to meet these needs of the board and at its last session received through dues from Sunday Schools and Endeavor Societies almost one thousand dollars. Six hundred dollars of this fund has already been ordered transferred to the board, and two hundred dollars was presented to the Mission Board.

Columbia University, New York, offered one thousand different courses of study this summer and enrolled in these courses 13,000 students. The growth in summer schools the past few years has been one of the spectacular features of the educational world.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson IX.—August 29, 1926.

"THE TEN COMMANDMENTS—DUTIES TO MAN."

Golden Text: *"Thou shalt love thy neighbor as thyself."*—Lev. 19: 18.

Lesson: Exodus 20: 12-21.

Devotional Reading: Prov. 3: 1-7.

Reference Material: Dt. 5: 16-21; Eph. 6: 1-9; Col. 3: 18-25.

Duties to God.—We had them as embodied in the first four commandments in last Sunday's lesson. We now come to a man's duties to his fellow-man. It is as it should be. One of the tests of a man's love for God whom he has not seen, is his attitude toward his fellowman whom he has seen and with whom he lives. Let it be repeated that a man's perpendicular and horizontal relationships are very vitally affected by each other. It is impossible to be right with God while wrong with man, and being right with man is a big factor in being right with God, although not the whole or main thing. There are many people who treat their fellowmen all right who are not even courteous, to say nothing of obedient or grateful to God. The Christian religion is more than a human thing; it has a divine element in it, and a man must reckon first with God.

The Fifth Commandment.—"Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee." National security, as well as domestic happiness, depends upon sound home relationships. A nation can rise no higher than the level of its home-life. Only those homes in which there is a sense of reverence and respect for parents, in which there is a devotion to parental ideals, and in which there is obedience to divine authority as embodied in parents—parents, by the way, should try to be worthy of this honor—only such homes offer an abiding foundation for national security and domestic happiness.

It is perhaps unwise to enter into the argument as to whether young people are as good as they used to be. Suffice it to say that if the present generation loses that respect for parents and that desire to honor them in all they do, our civilization is doomed to go the way of all nations that forget God. The first commandment that deals with man's duties to his fellowman deals with home relationships. God puts the home first. Here is God's command to young people to honor parents and here is God's challenge to parents to be worthy of the respect of young people.

The Sixth Commandment.—"Thou shalt not kill." Human life is sacred. The commandment covers all of those processes whereby men take life. Every reckless driver of a machine, every corporation that permits the pollution of a water system, every milk dealer who conceals the tubercular condition of cows, every owner of a building which would be a death-trap in case of fire—the list could be made a long one—is warned by this injunction, Thou shalt not kill. But Jesus interpreted the commandment in such a way that the desire to kill, the burning malice and sullen hatred was a transgression of this law.

The Seventh Commandment.—"Thou shalt not commit adultery." Womanhood, and manhood, too, for that matter, is sacred. The God-given instinct of sex is not to be abused. One man and one woman, and they in lawful wedlock, is to be the foundation of domestic happiness and national welfare. But Jesus moved the commandment from the matter of an external act to an inner impulse or spirit. He who gives rein to evil imaginations, he who reads salacious stories for the "kick" in them, he who looketh upon a woman to lust after her hath committed adultery already in his heart.

The Eighth Commandment.—"Thou shalt not steal." Property is sacred. No nation or civilization could long endure if men took what they wanted whether it belonged to them or not. But stealing has a wide interpretation. If a man gives light weight, if he charges too much, if he does not do an honest day's work, if he gives anything less than his best—in a hundred ways a man can steal, not only money, but time and honor and reputation.

The Ninth Commandment.—"Thou shalt not bear false witness against thy neighbor." Truth is sacred. A man should be very careful how he handles it, for if God cannot lie, man ought not to lie. A man should be especially careful how he handles the truth when it affects his fellowmen. There are a great many supposedly good people who are breaking this commandment by idle or malicious gossip or by unjustifiable and ungrounded statements about others.

The Tenth Commandment.—"Thou shalt not covet." Here is perhaps the commandment concerning man and man which is most often broken. Covetousness is classed by Paul and others with such sins as murder, immorality and other forms of outlawry. And yet we go on day after day, coveting, coveting, coveting. "Thou shalt not excessively or wrongfully, unlawfully desire anything which thou canst not innocently and uprightly possess"—this is what it means. Jesus said, "Take heed and keep yourselves from all covetousness."

Here they are—ten words or commandments. Small wonder that the people feared and trembled. They stood in the presence of august moral demands that were not to be found within them. But God is faithful, and he who in newness of spirit sets out to walk in the way of the Lord, will find that He who commands also helps. And more and more that man will grow unto the measure of the statue of the fulness of Christ.

CHRISTIAN ENDEAVOR.

For August 29, 1926.

"MAKING BUSINESS CHRISTIAN."

Topic: "How Can We Make Business Thoroughly Christian."—I Tim. 6: 17-19.

Reference Material: Prov. 11: 1-6; Isa. 33: 13-17; Matt. 7: 12; Luke 19: 12-19; I Cor. 4: 1-2; 10: 31-33.

There is only one way of making business thoroughly Christian. That is to conduct business by the Golden Rule—not the rule of gold. The question naturally arises as to the practicability of this. Is it possible to conduct your business by the Golden Rule, while the fellow next door is cutting corners where he can? Let's see: John Wanamaker said before he died that he made the Golden Rule his standard in business. Would you call him a business success? The father of the "57 Varieties" was a Christian first and a business man afterwards. Would you be willing to swap your earthly possessions of material kind, for the fortune that he amassed? Examples might be given indefinitely, to prove that it is possible.

It is not only possible to practice business by

(Continued on page 14.)

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

Hello Pretty Butterflies! Where did you get all those beautiful colors? All my Kiddies want dresses and umbrellas like the pretty colors on your wings. All butterflies are such lovely little creatures. They flit about all day and at night they get all wet with dew, and yet their pretty dresses do not even get the least bit faded. Try to catch the prettiest, big butterfly you can, Kiddies. Look at him and see his pretty colored wings. But, yes indeed, turn him loose, for he loves to live and enjoy the sunlight same as you and me.

What do you know about a whole camp full of boys—boy scouts—eating up all the good things their good Scout Master fixed for them—a whole camp full! and not hungry at all? My but it must have taken a lot of good eats to fill 175 *real live boy scouts.* And their good Scout executive—let's call him "Country"—the scouts call him that, and they love him a lot, too—helped the scouts initiate one of our great big ministers, oh, my, and now the minister is a real Tenderfoot. His three big sons? why of course they are scouts. Mother went out to see her four scouts, but she did not want to be the only "skirt" in camp, so she went along home. They must have a great camp. They had a moon to shine for them and a wee Victrola to play good music, and the best swimming and target practice—and all those good things to eat! Three cheers for "Country"! What do you say? And three cheers for our good scouts all over this great land of ours—and to the girls, too!

Watch out! Look who's coming! Run, Kiddies to meet the Ice-cream wagon. Ting-a-ling-a-ling—what a wee little bell, and what a great big crowd it can get.

YOUR EDITOR.

FOR JESUS' SAKE.

"Mother," said a little boy, "I wish Jesus lived on earth now."

"Why, my darling?"

"Because I should like so much to do something for him."

"But what could such a little bit of a fellow as you are do for him?"

The child said, "Why I could run all his errands for him."

"So you could, my child, and so you shall. Here is a glass of jelly and some oranges for poor, old, Margaret; I will let you take them, and do an errand for the Saviour, for when upon earth, he said, 'Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.' Whenever you do a kind act for anybody because you love Jesus, it is just the same as if the Saviour were now living on the earth and you were doing it for him."—*The Illustrator.*

A FELLOW'S MOTHER.

BY M. E. SANGSTER.

"A fellow's mother," said Fred the wise,
With his rosy cheeks and his merry eyes,
"Knows what to do if a fellow gets hurt
By a thump, or a bruise, or a fall in the dirt.

"A fellow's mother has bags and strings,
Rags and buttons, and lots of things,
No matter how busy she is she'll stop
To see how well you can spin your top.

"She does not care, not much, I mean,
If a fellow's face is not always clean,
And if your trousers are torn at the knee
She can put in a patch that you'd never see.

"A fellow's mother is never mad,
But only sorry if you are bad.
And I tell you this, if you're only true,
She'll always forgive whate'er you do.

"I'm sure of this," said Fred the wise,
With a manly look in his laughing eyes;
"I'll mind my mother quick, every day—
A fellow's a baby that don't obey."

—*Youth's Companion.*

WHY BIRDS DON'T FALL OFF.

You may have wondered, sometimes, how a bird can go to sleep and still stay perched on a limb. The claws of the bird are so made that when the legs are bent just right, the tendon or ligament of the claw tightens as the bird's weight is thrown on it. The heavier the weight, the tighter gets the claw. So, when the bird goes to sleep and its full weight is thrown on the legs, the claws tgihten around the twig, and the bird is held tight as if clamped there.—*Exchange.*

THE JOLLY LITTLE STAR.

BY FRANCES MARSHALL MORGAN.

When mamma tucks me in my bed,
And then turns out the light,
I'm not one tiny bit afraid,
Although it's in the night.

For very soon the stars peep out—
And then my star I see,
A jolly little baby star
That laughs and winks at me!

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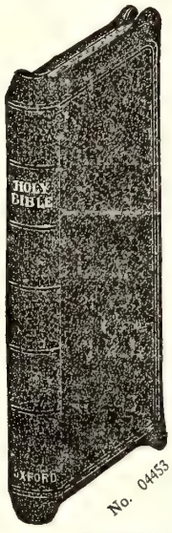

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

HEARING GOD'S SILENCE.

LESSON: I Kings 19: 12.

"It is not by might nor by power, but by my spirit, saith the Lord."

"After the fire a still small voice."

There are many problems we have to solve and many questions that claim an answer, about which the Word of God has nothing to say; true Christians, those who bear His spirit, are to be so embued with it that in the things about which He is silent, all will do the right thing—do His will by the very promptings within us. This "Spirit" is manifested in the expression of Christ's personality, as portrayed, not in His word alone, but in the lives of His loyal children. It is manifested in majesty of soul. It is heard in the power of His being just what He is. It is heard in our convictions of truth, in the divine significance of things, in our impressions of His personality, in our understanding of revealed truth and character; in the amazing results of His life in the lives of men and women.

There is great and powerful speech in His great silences, which becomes an infalible director to us in wisdom and knowledge and the disposing of our lives. The question of universal importance is: Have we got His word in our hearts and lives truly enough to bear His silences in our every-day problems.

Prayer.—Our dear Father, So sweeten our tempers that we may hear Thee even when Thou dost not speak. This greatest of gifts we pray for daily. In Christ's name we ask it. *Amen.*

TUESDAY.

SELF OUR BIGGEST ENEMY.

"Now we . . . ought . . . not to please ourselves."—Rom. 15: 1-2.

"He that giveth unto the poor shall not lack; but he that hideth his eyes shall bare many a curse."—Prov. 28: 27.

Self-interest is the greatest difficulty we have, in fact it is the only real difficulty. The Spirit of Jesus Christ—the Holy Spirit in us—will make sure that we do not approach our problems with self-interest, but He will keep the common good of all to the forefront, and doing that, we will use our wisdom and knowledge and cleverness to serve that common good.

We often see whole communities standing in the way and blocking their own progress by reason of the fact that those most vitally concerned are afraid they will lose something, or that they will not gain anything personally by it. This applies to our religious life and in our relations to our neighbors. If it is true that God is light and God is love, there is no uncertainty that needs to be feared.

Prayer.—Our Father in heaven, We come to Thee for our daily blessing. We pray Thee to help us, with Christ as our example, to see the common good, and to live for that, for Christ's sake. *Amen.*

WEDNESDAY.

A GOOD DAILY VOW.

"I will set no wicked thing before my eyes." Psa. 101: 3.

What we set before our eyes makes all the difference in our conduct, and upon our determination and will about this rests our ultimate character.

Paul exhorts us to be imitators of God." The Moffatt translation of Paul's words puts it, "Copy God." When we were children, our thoughts, our play and our work was patterned after that of our parents and others whom we knew well. The artist acquires his skill through placing before his eyes the beautiful and copying until he is able by the growth of designs in his own brain produce on canvass conceptions classed in the realm of art and fit for others to copy. Copying is the first lesson.

Paul said that achievement of the realities of Christian character is quite the same way. I "look unto Jesus the author and finisher of faith," said he, "pressing toward the mark of the prize of the high calling." Whatsoever things are true, honest, just, lovely, of good report, virtuous, and praise-worthy; set these things before you and think on these things. Let us each day try to think to pause long enough early in the morning to say, "Lord, I will set no evil thing before my eyes. Help me in this, my fixed and steadfast purpose." *Amen.*

THURSDAY.

GIFTS OF THE HOLY SPIRIT.

"The Holy Spirit, whom the Father will send in my name, He shall teach you all things."—Jno. 14: 26.

The Holy Spirit of God is the power of God in the world. Like steam to the locomotive; like the electric current to the motor, like the life-giving power of the air we breathe, like the action of combustion to the flame, like the force of anything; so it is the power of our life that influences for good, that vitalizes our souls into right action, that withstands evil and temptation, that purifies untoward influences, and transforms environments as well as the individual life, from which it is unto what it ought to be, and lifts all up to God.

This Holy Spirit is called, "Comforter," "Guide," "Purifier," "My Spirit," "Spirit of Truth," "Holy Spirit of God," "Holy Spirit," "Holy Ghost," "Spirit of Promise."

The function of the Holy Spirit is: to bear witness to what is truth and falsehood, to convict the world of sin, to reveal and establish righteousness, to regenerate believers, to free us from sin and death, to strengthen us to a holy and godlike life, to comfort us in trials and sorrows and lift us through. Like the wind cleansing the atmosphere, it is to purify and cleanse our souls and the soul of humanity. Like the wind that drives the vessel on, it drives us to our desired haven. It brings us to submission to God and thus to continuous victory in Him.

This benign influence in our lives is dependent on nothing more or less than obeying the voice of conscience, keeping the commands of God, and following Christ's example in one's living, all of which is embodied in two commandments: "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind"; and "Thou shalt love thy neighbor as thyself."

Prayer.—Dear Father, We plead for this Spirit in our living. Make our lives full of comfort, joy and peace. Illumine our pathway with truth, human and divine, and may our each step be less of darkness and more of light. *Amen.*

FRIDAY.

LESSON: I Cor. 1: 27-31.

"Christ Jesus, who of God is made unto us wisdom."

How different this is from the world's thought! Christ our Wisdom! To the average man and woman about us, the last thing that seems wise action is to take up the Christ life. The worldly wise man seeks *first* the things of this life. He may or may not give God the uttermost remnant. In this the professing Christian has to watch against succumbing to the same temptation to set the standards of today in contrast to the values of Jesus Christ.

There can be no question that to be a Christian means to have a different set of values from the people around us, who do not so profess. We dishonor the Christian life by lowering its tone in an easy spirit of compromise with the world. A minister recently asked a man to join the church, and, on the man replying that he felt himself unfitted, replied, "Oh, well, we don't expect you to be a saint." We may know what the minister meant, but his words were ill-advised. He did not win his man. The honest man feels that the Church *must* expect much, and that it should not be quite so ready to conform to poor standards.

These cultured Greeks of Corinth thought Paul and his Gospel a subject of scorn. How foolish it was from their viewpoint! That spirit is not extinct today. The worldly wise man often ends as the cynic and the wastrel. Remember the warning of Wolsey: "If I had served my God as I served my king, I should have had a better end," and embrace the life that is in Jesus. You will find it the highest wisdom, leading to the very altar-steps of God. —*Rev. H. D. Ranns.*

Prayer (by one of the parents).—That the humblest Christian may realize that his or her simple, earnest prayers find acceptance, and that where two or three are gathered together, He, who is our Redeemer and Guide, is "in the midst of them."

SATURDAY.

FOOD FOR THE SOUL.

LESSON: John 4: 31-34.

"I have meat to eat that ye know not of."

The world is tempting us with appeals to the appetite, to the senses; dishes that we can see, foods that we can taste. But there are foods, not seen with the eyes, that are worthy of our high calling. The faintness and hunger of the body soon return; but feeding on the things of God is the source of continued strength and of enduring youth. The pleasure we derive from the things of time is shallow and for the instant. But the meat the world knows not of is perfect. The more we eat, the greater our enjoyment and the more there is left. Eternal food! Food that makes us grow, that fills with joy, that gives triumph. It is doing God's will. It is being workers together with Him in helping men.

If we sell the seen and obtain the unseen, we gain a fullness of pleasure, of hope, and of service, that becomes greater with the years. And when time ends for us, there will be no break, no defeated ambitions, no darkening from disappointed hopes. The life will have increasing strength and beauty and joy. The good we can do will be to ten, instead of to one. It is doing God's will and feasting on spiritual things that will enable us to measure up to the coming opportunities and be worthy of the future ages. By the side of its promise and sureness, the allurements of the world are as naught. —*Rev. J. H. Mills.*

Prayer (by one of the parents).—That He who made us and loved us from the beginning, knows

(Continued on page 13.)

Christian Orphanage

Dear Friends:

It is certainly encouraging to have so many loyal friends who think of us, and not only think of us with our large family, but are willing to help us.

We find that the good women will not let the men get ahead of them in looking after the needs of our large family and in doing nice things to help us.

Last week we told you about a man giving us a truck load of nice peaches to can. A few days ago we received a very kind letter from Mrs. H. N. Steed, Cander, N. C., requesting us to send a truck for a load of peaches which she wished to donate to the Orphanage. We immediately sent the truck, and she sent us fifty-five bushels of the finest Elberta peaches we have seen this year. We put all our family to peeling and canning, and in less than a day we had 182 gallons canned. This is a contribution that will reach every child in the institution, and we are very grateful, indeed, to Mr. and Mrs. Steed for this thoughtfulness. We hope they will have another large crop of peaches next year.

The Durham Christian Sunday School held its annual picnic on our grounds last week, and we had a very happy day. The weather was ideal, and everybody was in a happy mood. The little children had a great time on the ocean wave, the giant stride and in the swimming pool. We had water enough in the pool to give the little folks a good time without the mothers being uneasy about them getting drowned. Our children always look forward with a great deal of pleasure to the coming of the Durham Sunday School picnic, as they know there is a good dinner with plenty of chicken in store for them with watermelons and ice cream to follow. Plenty of ice water to satisfy the thirst helped to add to the pleasure of the day.

The Craven Junior Sunday School Class of Parks Roads held its picnic here last week, too, and seemed to enjoy the day very much. Mr. Craven, their faithful teacher, wanted to let them see the institution and the children, so they would have a better idea for what their money was contributed. He brought a truck load of happy little boys and girls and gave them a real day off. It was a pleasure to have them. Mr. Craven said we might look for larger contributions from his class from now on.

We are always glad to have Sunday Schools to hold their picnics here. We have delightful shade, and a picnic table stands in the grove all summer for their convenience. We also have a swimming pool, ocean wave, and giant stride, for the children to play on, and in case of rain, plenty of shelter. We are always delighted to furnish ice-water from a well eight hundred feet deep and as pure as water can be.

We welcome you at any time.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 20, 1926.

Sunday School Monthly Offerings.

Brought forward		$ 15,226.18
North Carolina and Virginia Conference.		
Long's Chapel	$ 5.38	
Mt. Zion Sunday School	2.00	
Greensboro, Palm Street Church	3.08	
Howard's Chapel	2.00	
Happy Home	2.18	
Elon College Sunday School	3.51	
Ingram	3.00	
		21.15
Eastern North Carolina Conference.		
Piney Plains	$ 10.75	
Mt. Auburn	12.25	
		23.00
Western North Carolina Conference.		
Liberty Sunday School	$ 2.01	
Parks Cross Road Craven Jr. Class.	4.05	
Sanford Sunday School	3.97	
Mt. Pleasant	2.00	
		12.03
Valley Virginia Conference.		
Leaksville	$ 2.00	
Bethlehem	3.15	
		5.15
Eastern Virginia Conference.		
Berea (Nansemond)	$ 10.00	
Suffolk Sunday School	25.00	
Oak Grove	2.15	
Wakefield	1.10	
		38.25
Alabama Conference.		
Roanoke	$ 10.00	
Bethany	1.00	
		11.00
New Building Fund.		
M. W. McPherson	$ 5.00	
Alamance Laundry, Burlington	20.00	
W. W. Tuck	4.00	
Mrs. J. H. McEwen	5.00	
Mrs. W. J. Tucker	2.00	
Mr. Charlie Poole	16.00	
W. B. Rowland	5.00	
C. R. Marlett	5.00	
J. W. Winfree	6.00	
J. A. Kimball	20.00	
J. Allen Kimball	5.00	
Mr. and Mrs. M. Orbin, Jr.	200.00	
Mr. Will Horne, Burlington	5.00	
		298.00
Total for the week		$ 408.58
Grand total		$ 15,634.76

FAMILY ALTAR.

(Continued from page 12.)

what is best for us, and that even chastening and discipline, when they come, are to be accepted as the signs of His love.

SUNDAY.

WHEN GOD SPEAKS.

LESSON: Hebrews 4: 12.

"The Word of God is quick, and powerful."

The author here speaks with a certainty born of personal experience. He and his fellow-disciples had tested the Word of God in conflict with Greek philosophy and with Roman stoicism, and they had witnessed its divine power. Peter, preaching the Word, on the day of Pentecost, saw the assembly of prejudiced Jews "pricked in their heart," and with trembling hearts asking, "What shall we do?"

The Word of God has this characteristic. It is an *awakener of the soul.* It rouses the soul to its higher nature and destiny. It causes man to reflect upon his spiritual being and his relation to the Infinite.

The Word of God, again is an awakener of *conscience.* It convicts of sin. Here it is "sharper than any two-edged sword." It stings like a barbed arrow piercing the heart, as it shows us a loving Heavenly Father forgotten, earthly aims and idols enthroned and worshipped, and sins cherished like "sweet morsels under the tongue."

It awakens us to the *need of a Saviour.* It shows the guilt-smitten soul that it can not justify itself before God. It impels him to see that "Jesus Christ is the only name under heaven given among men, whereby they can be saved."

It rouses the nominal Christian from his Pharisaic security. It shows him the necessity of an entire spiritual change. It convinces him of the need of a new birth, that he must become the temple of the Holy Ghost, and that Christ lives in him; or all his boasted righteousness will be but "sounding brass and tinkling cymbal."

And this awakening spiritual power of God's Word further teaches us that we should *reverence the Scriptures, as did our fathers and mothers, and that we have a solemn responsibility when we read or hear this Word,* to "inwardly apply" it to our hearts and consciences, as the voice of God, speaking to us from the Throne.

—*Rev. Junius B. Remensnyder.*

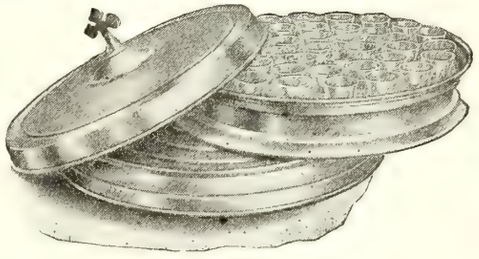
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



Style No. 50-A.

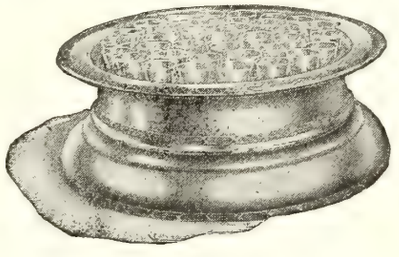
Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlockink, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60
No. 2—Broad rim 1.60

SILVER-PLATE.

The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.

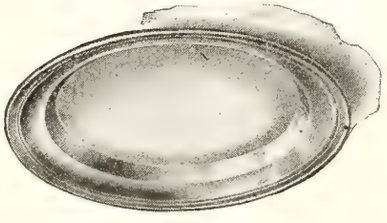
Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85 11.00
Cover No. 5—Silver-plate; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling). $22.00
Base No. 2—Silver-plate; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plate; fits Silver Tray 90.. 14.00



Bread Plate No. 3—Narrow rim..... 9.00
No. 4—Broad rim 9.00
Filler—Silver lined 6.00

Send Order to THE CHRISTIAN SUN.

1536 E. Broad St., - - Richmond Va.

CHRISTIAN ENDEAVOR.

(Continued from page 10.)

the Golden Rule, but it is almost impossible to succeed, unless we at least make a semblance of following it. Most business failures are of men who aim at nothing but making money in business. Those that try to render the best service, usually succeed. This is a Christian principle. Fair dealing with one's customers is Christian. And it pays. People will go far to trade with us when they know that they will get full value and service of the kind that we ourselves would want.

The man who makes his prices fair, not only fulfills one of the conditions of the Golden Rule, but he attracts customers to his place; but the man who cuts his competitor's throat by unfairly low prices also violates the Golden Rule, and soon pays for it by going out of business.

Henry Ford says: "Service of the community: it is perfectly impossible, applying this principle, to avoid making a very large profit, a much larger profit than if profit were the first object."

Another writer thinks we can make business more nearly Christian by thinking more of the workers and less of their work. He also thinks it pays, materially: "Those manufacturers have prospered who thought more of their workers than of their profits, because this is the divine law, no matter what people say."

Dr. W. A. Harper of Elon College, has to say on the subject: "Business that succeeds is essentially Christian. Its basis is faith or credit, its method is co-operation or brotherhood in action, its motive is optimistic and expectant of the best, its goal is character in product and personality. But these are all Christian ideals. Our Bible says, 'The Kingdom of Heaven is like a merchant.' But to be sure that business men shall have these Christian attitudes, they must be trained in Christian homes, in Christian Sunday Schools and Christian Endeavor Societies, and in Christian colleges. When this is done, ninety-five per cent of business men will not be found to be failures. We can make business men Christian through Christian colleges. That is why they now have departments of Business Administration."

To Think About.

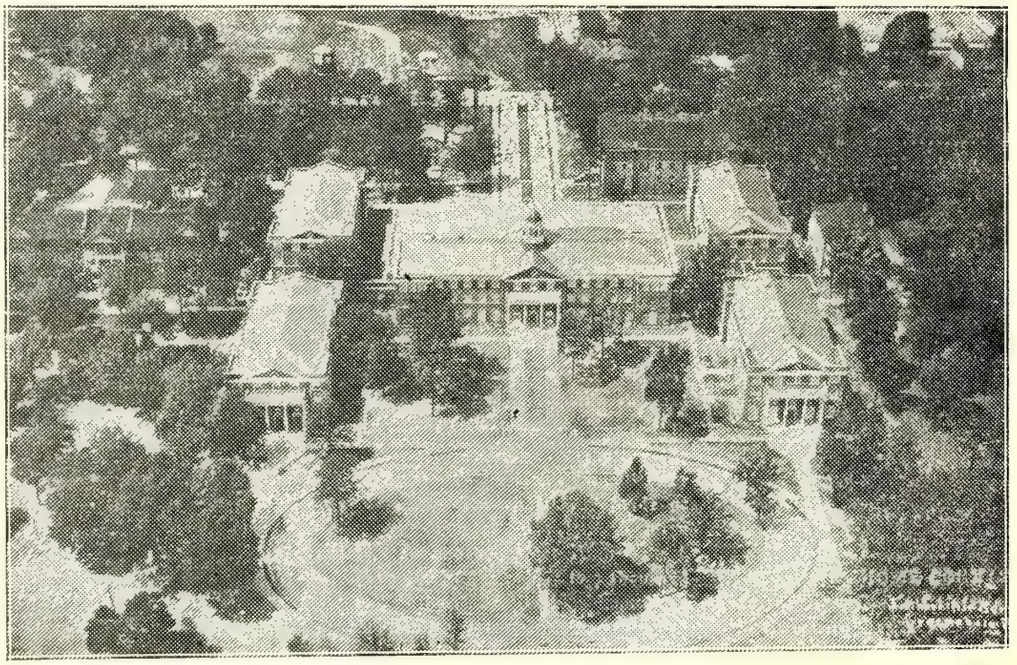
What unchristian methods are employed in business?

Would you trade with a dishonest or unreliable business man? If not, why?

Can we be Christian in an unchristian business? Why.

E-L-O-N C-O-L-L-E-G-E

CO-EDUCATIONAL



A Photograph of a Section of the Elon College Campus showing the Central Group of Buildings. (Photograph taken from the air.)

ELON COLLEGE announces the opening of its fall term Sept. 1st.

The accommodations are limited. Only 400 students can be accepted. Members of the Christian Church are given preference. The enrollment is nearing the maximum. Make reservation now and be assured of good accommodations.

ELON COLLEGE offers superior educational advantages.

The new buildings and equipment give Elon one of the most efficient college plants in the South. Elon College has standard A Grade Rating. Its work is accepted by all other institutions and all State departments of education.

ELON COLLEGE is owned and supported by the Christian Church.

It strives to return to the denomination in trained leaders, both ministers and laymen, value received. It promises all who may enter its doors a congenial and Christian atmosphere. The first purpose of the college is to produce Christian lives.

For Catalogue and further information, address—

C. M. CANNON, *Registrar,* Elon College, N. C.

"Christian Character First and Always at Elon College."

A LESSON ON FORGIVENESS.

Once in the long ago, there lived a saintly man who because of his constant charities and kindness to those in need, was called John the Almsgiver. He was bishop of Alexandria and was continually sougth for his wise counsel and his sympathy.

On one occasion a nobleman desired to see him, and when admitted to his presence poured out an angry tale of one who had grievously offended him. "That man," he cried "has so deeply injured me I can never forgive him—no, never!"

The bishop heard him through in silence, and after pause said it was his hour of prayer. Would he go with him into the chapel?

The nobleman complied, and they knelt together. The bishop began to repeat aloud the Lord's Prayer, his companion saying it after him.

When he got to the petition, "Forgive us our trespasses as we forgive those who trespass against us," he paused, and the nobleman, not heeding, went on with the words alone. Finding his voice was alone, he, too, stopped, and there was a solemn silence.

Then the message sent by God's grace flashed like lightning through his mind. He was calm; his anger was gone; and rising from his knees, he hurried out of the chapel and to the man who had so grievously offended him, and there, on the spot, forgave him freely.—*Exchange.*

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXVIII. RICHMOND, VA., THURSDAY, AUGUST 26, 1926. NUMBER 34.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Do Leopards' Spots Change?—

They say a leopard cannot change its spots, but Senator Irvine L. Lenroot, of Wisconsin, has disproved this—at least, as far as Senatorial leopards go. Mr. Lenroot has been a life-long dry. He has always said so, and his votes in the Senate have backed him up. Suddenly he has announced that he wants a referendum on "beer." Whether this is merely an effort to secure some stray damp votes in the coming Wisconsin primaries, or whether he has listened to the siren song of the Association Opposed to Prohibition, is not apparent at this writing. It will all come out in the wash—and the washing will be done in water, not alcohol.

Sunday Laws.—

It is said that Pennsylvania has good Sunday laws, and that the people are anxious that they be observed. The Sesquicentenial directors have attempted to break over, which has caused a stir. And while we are speaking of Pennsylvania, it can be observed that the Keystone State has long boasted that, with its minerals, its agriculture, its manufactures and its other resources, it could build a fence around its commonwealth and let the rest of the world go by. Surely it is time to do that now. And, doubtless, the rest of the world would be content to keep on going by as long as whiskey flows so freely and corrupt dollars are so plentiful as recently.

To Dry Up "Wettest Spot."—

The Detroit, Michigan, area is said by prohibition officials to be the "wettest spot" in the United States. Recently action has been taken to smash the machinery which the liquor runners and distributors have set up in this territory. The dry drive is under the direction of Colonel A. J. Hanlon, former West Point football star and one of the aces of the federal prohibition department An elaborate plan has been prepared to patrol the Detroit River over which smugglers have been shipping liquor from Canada. Eight patrol boats and forty picked men have augmented the regular federal forces, and it is planned to have the boats on patrol continuously. Extra precautions are being observed to prevent information regarding the patrol boats reaching the rum runners.

The Bible and Apple Picking.—

Luther said that he studied the Bible as he gathered apples. First, he shook the whole tree, that the ripest might fall, then he climbed the tree and shook each limb, and when he had shaken each limb, he shook every branch, and after each branch every twig, and then looked under each leaf. Let us search the Bible as a whole; shake the whole tree; read it as rapidly as you would any other book, then shake every limb, studying book after book. Then shake every branch, giving attention to the chapters when they do not break the sense. Then shake each twig by careful study of the paragraphs and sentences, and you will be rewarded, if you will look under every leaf, by searching the meaning of words.

Makes Report.—

The Rockefeller Foundation for 1925 reports income of $8,237,303, which, added to the $7,611,793, on hand at the start of that year, made $15,849,096 available. Disbursements in 1925 totaled $9,113,730, of which $3,622,480 went to International Health Board, $1,131,411 to China Medical Board, $3,131,811 to Division of Medical Education, $624,261 to Division of Studies, and $141,767 to Central Administration. Unpaid appropriations and commitments effective in 1925 and prior years were $6,170.047, leaving a balance in income account available for appropriations in 1926 of $563,319. Security holdings are shown, at the Foundation's ledger values, at $165,291,624. The previous year's holdings were $162,423,343.

Loss from Crime.—

There are no figures available to show England's actual money losses from crime, but the direct property loss in this country amounts to approximately $4,000,000,000 a year, and statistics place the indirect cost of prevention, detection, prosecution, and punishment, and the cost of prisons, reformatories, and asylums, at $6,000,000,000 annually. A total of $10,000,000,000—enough to pay the cost of running the United States Government for three years! In fact, it is estimated that the cost of housing, feeding, and attending the criminal charges of the various States now amounts to *one-fifth of the States total income.* Penologists tell us that at all times, about 200,000 persons in the United States are under lock and key. But these 200,000 are said to represent less than one-fifth of the actual criminal population. Not only does this great army of criminal offenders steal $4,000,000,000 annually; not only does it require $6,000,000,000 for policing, imprisonment, feeding, and attention; but it is an unproductive force, a great economic waste. If the annual productiveness of the individual is estimated at the conservative sum of $1,500, it will be seen that $1,500,000,000 must be added as industrial wastage.

The Manner of Speech Aids.—

The importance of effective delivery is shown in the case of two ministers in a New England city. A minister noted as a great thinker and theologian, with the degree of doctor of divinity, became pastor of a prosperous church. While his sermons were ably written, his poor delivery ruined them, as he read from the manuscript in a dull monotone, with little action or gesture. The people rapidly lost interest, and in a few months, the congregation dwindled to a mere handful. His congregation became so dissatisfied that before his term expired, it became necessary to make a change to save the church.

Mrs. N. T. Farmer

Another minister was installed, a man of limited education, but with pleasing presence, a good voice, and ability to use it effectively in speaking and singing. His wife and daughter were also good singers, and they soon became leaders in all song services. The preacher spoke without notes, and held the close attention of his hearers. His sermons and the singing of gospel songs in all church services soon filled the church to capacity, while many visitors were attracted from other churches. Before his term expired, this minister was called to a large church in Boston, and in a few years he became pastor of a prosperous church in Chicago, and finally was honored by election as bishop.

Washington's Suburbs.—

"You know, Arlington County was formerly a part of the District of Columbia. L'Enfant and Washington had Arlington County in mind when they were selecting the nation's capital, and their idea was to beautify both sides of the Potomac River when the City of Washington should become the headquarters for a great empire. Now, we have become that great empire, and the farming land of the District of Columbia has been turned into homes for the thousands who make Washington their home. They are spreading out into nearby Maryland and Virginia. In the meantime, Congress ceded back to the State of Virginia what is now Arlington County. Arlington County is being built up into modern homes for capital workers. I am greatly in hopes that, before it is too late, we can interest the Fine Arts Commission to the point where they will go over into Arlington County, lay it off properly into streets and avenues, according to the plans for the City of Washington, designate the future parks and beauty spots, so that it may become the most beautiful suburb in all the nation. After it is cut up into the varied schemes of the real-estate operators, it will be too late for anything that will be a real credit to the nation." Appreciating the importance of beautifying the suburbs of Washington, Congress recently enlarged the powers of the National Capital Park and Planning Commission. Among other things it authorized the commission to employ the services of landscape architects and city-planning experts in developing the Capital's metropolitan area.

NOTES-PERSONALS

Men may die without any opinions and yet be carried by the angels into Abraham's bosom; but if we be without love, what will knowledge avail? —*John Wesley.*

If any pastor who cannot afford postal cards, at least, to send in news of what his church is doing, will notify the managing editor, he will send him some, already addressed.

Rev. B. J. Earp, Newport News, Va., is open to correspondence with any church without a pastor and desiring one. Brother Earp is one of our deeply consecrated and very active pastors, and should be engaged at once by a pastorate requiring his full time, energy and endeavor.

It is learned that Rev. G. C. Crutchfield, Wakefield, Va., contemplates changing pastorates, and is giving up his work at Wakefield. Any church desiring his services should correspond with him at once. Brother Crutchfield is an Elon graduate and has had some years of successful pastoral work while in school and since graduating.

Brother R. L. Williamson reports that, "On the third Sunday in August revival services began at Turner's Chapel. The pastor was ably assisted by Rev. J. Lee Johnson, who came on Monday. Brother Johnson preaches the Word 'in the power and demonstration of the Spirit.' We feel that those who heard have a surer foundation for their faith, and that much good was accomplished.

THE SUN learns with sorrow that Rev. William F. Jordan, member of the New Jersey Christian Convention, died August 7th. The American Bible Society, for which Brother Jordan has done such faithful and efficient service as a Missionary adventurer, pays warm tribute to Brother Jordan and his work. Brother Jordan graduated with the A. B. degree from Elon College in the class of 1921. He was held in highest esteem while a student at Elon College by the many acquaintances and friends he made while there.

Just before the last form of THE SUN was put on the press the following invitation came to the managing editor: "Dr. and Mrs. Thomas Alfred Moffitt invite you to be present at the marriage of their daughter, Madge Fleming, to Mr. John Chester Whitesell, on Thursday afternoon, September sixteenth, nineteen hundred and twenty-six, at five oclock. Christian Church, Ramseur, North Carolina." Needless to say that we wish for the young people all the happiness possible as they set sail on the seas of wedded life.

Rev. G. D. Hunt, writing from Roanoke, Ala., August 23d, says, "We are in a meeting at Roanoke and, so far, are having large congregations and the best meeting the town has had. We had five hundred people in the tent last night. We rented a tent and placed it on our lot , which had been leveled for the purpose, and we are having a great service. We mean to build a church here right away." Our church in Roanoke and our Sunday School have been holding services in the city hall until our lot was paid for. We have loyal souls in this city who should have a church. There is fine prospect and much need for a Christian Church in the growing town of Roanoke.

Brother J. W. Felton, Portsmouth, Va., writing about Elm Avenue Church, of which he is a devoted member and deacon, says, "The Church rejoices over having enrolled in its membership recently the girl-evangelist, Miss Elizabeth Gould of Craddock, Va. She conducted services in the church the past two Sundays while the pastor was away on vacation, and had one decision for Christ. Miss Gould has been preaching about one year and has had over one hundred converts in her ministry." The *Ledger Dispatch* carries this interesting statement: "Elizabeth Gould, seventeen year old girl preacher, will conduct a series of revival services at the Ocean View Christian Church, Chesapeake street, during the first week in November. Beginning Sunday evening, services will be held each evening the next week. Miss Gould has filled a number of local pulpits since her conversion under the ministry of Mrs. Cora Mason, and all who have heard her have been impressed with her unassuming manner and her sincerety."

Little Cora Ann had been told that he must always wait patiently until she vas served at meals and not cry across he table or grab for her food. One day while dining at a neighbor's with her mother, the little girl was accidently overlooked. She was very patient for a time, but at last she could bear the strain no longer. seeing everybody feeding but herself. So, leaning quietly across to her mother, she said in a loud whisper: "Mother, do little girls who starve to death go to heaven? How long must your church paper wait before you send in a new subscriber, or pay your own subscription?

Rev. J. G. Truitt, pastor of First Church, Norfolk, and Rev. J. H. Lightbourne, Holland, certainly wrote news and items worth while from and about their churches and people in THE SUN of August 19th. Many of our pastors excuse themselves from helping to make their church paper readable and worth while by saying that they do not wish "to blow their own horn," just as if they could not write something interesting about their church without writing about themselves. We wish all these pastors who so snugly shirk this responsibility would refer to the articles named and think a moment about how much of real worth, weight and interest they could add to their church paper if they would write occasionally at least about things in their churches that are taking place. It is a never ending surprise and regret to THE SUN'S Editor that so feew of our pastors really care enough seemingly for their church paper and what it is trying to do to be willing to lend occasionally a little of their time and thought to the paper, since this time and thought would mean so much both to the churces they serve, to the work they are doing, and to the paper which is their very own.

NOTICE.

There will be a called meeting of the Elon College Alumni Association at the College, August 31, 1926, at 4 p. m. and at 8 p. m.

This meeting is called in accordance with the wish of a goodly number of the association who met with the executive committee during the recent session of the Elon Chautauqua.

It is hoped that all members of the Association who can do so will be present for this meeting.

F. C. LESTER,
President Elon College Alumni Association.

Many CHRISTIAN SUN readers will recall the wonderful article on "Why and How I Tithed," appearing several months ago in THE SUN. The article was put in pamphlet form and distributed in the number of several thousand. This article was written by Mrs. Eugenia Hill Arnold, of Elkton, W. Va. She has kindly remembered us with another fine article, which we are glad to present in this issue under the title "Power for our Children." We are certainly grateful to Sister Arnold for this splendid and timely contribution. She is a faithful Presbyterian, but we have decided to adopt her into our Christian family. In fact we heard a distinguished man say once that while the disciples were called Christians first at Antioch, since then a great many had been called Presbyterians.

THE LIVES OF THE LIVING.

So closely are the lives of the living connected with the lives of the dead that one can hardly separate them in thinking of their characters or achievements. There arises early every morning in one of the larger cities of the South a citizen of seventy-two years of age, who goes forth diligently as an employee of the city to earn his living and keep a public trust. For more than two decades he has gone forth in and out the homes and streets of the city performing honorably and faithfully his duties as one of the most distinguished guardians of the city's health.

In the most of this service he has gone his way alone, and yet he has not gone alone. With him has gone the daily ministrations of a loving companion and wife; with him has gone the unflagging desire to procure happiness for her and his children; and with him has gone a goodly portion of Christian culture and kindliness. For forty-seven years and more, all the while he had been attending the different public duties that had been his lot, he and his wife had failed not one whit in attending that still more sacred trust of establishing for their children a true home.

A week ago today, his companion died. Or at any rate that is the way we express it, but somehow he knows, and others know, that she lives greatly still. And lives she? In the lives of her bereft husband, and her children and grandchildren she lives. Go into the city's schools, and they will tell you that for more than twenty years, she has been molding character and building faith through her daughters, who are in turn teachers in the public schools. Go into the church and inquire what it is worth to have a family of seven highly cultured and beautifully trained daughters teaching in the Sunday School, and tithing all their weekly earnings. Turn to the homes and hearthstones far and near, in countryside and cityside, and listen to the stories they will tell of inspiration, love, faith which have been the direct result of the noble manner in which he of whom I speak and his wife have lived their lives and reared their children.

Good lives are always living lives. God is the God of the living. And just as my well beloved friend arises faithfully still, morning after morning, to attend his public trust, just so, only more so, arises the combined, united influence of himself and wife to attend that precious private trust of bringing strength, help, and comfort, to their own beloved ones as they face the duties and privileges of life. When, then, shall the living die? Never, for Christ came that they may have life, and have it more abundantly. The lives of the living still carry on, so that no duty shall be left undone, and no real task be left unperformed. May we be among those who learn the secret of everlasting life!

JOHN G. TRUITT.

FROM LOUISIANA.

I arrived here July 27th and attended a Baptist revival that was in progress at that time and which I greatly enjoyed.

On August 2nd, I began a singing school that is to continue ten days. During this time I have been investigating the prospects for a Christian Church. Linville is a small village three miles out from the railroad, in a fine farming section, thickly settled with white people. They have a modern high school and no church at all. There is a very weak church one and a-half miles away, and another one two and a-half miles away on the other side. Neither church is much appreciated.

We are having services this week at night only at an old dance hall which my brother-in-law has purchased. I have never preached to more attentive or more interested audiences.

We have our family here who are members of the Christian Church in Alabama, and many others have expressed themselves as favorable to the principles of the Christian Church. If we only had the right man located here, it would be an easy matter to organize and maintain a Christian Church.

I go from here to Holmesville, about twenty miles away, Friday, 13th, and will preach there some. This is another little village in a good farming section several miles from the railroad, and with no church but a good school. There is a church building about one and a-half miles away, built for any and all denominations. There is one very weak organization there.

We have members there also who belong to the Christian Church in Alabama. It is another fine opening for our dear old Church, and there are many such places in this part of the State.

Before this reaches the public, I will be back in Alabama arranging to go to Elon College for two more years of schooling.

May God bless His cause everywhere.

G. H. VEASEY.

CONFERENCES MEET.

Alabama Conference will meet with the Church at Bethany on Tuesday, October 11, 1926, at 10 o'clock A. M. G. D. Hunt, President; E. M. Carter, Secretary.

Georgia and Alabama Conference will meet at Richland Christian Church, Richland, Ga., on Tuesday evening at 7:30 o'clock, October 18, 1926. H. M. Gray, President; H. W. Elder, Secretary.

Eastern Virginia Conference will meet with Webster Christian Church, Havre de Grace, Md., Tuesday, November 1, 1926. W. D. Harward, President; I. W. Johnson, Secretary.

North Carolina and Virginia Conference will meet with New Lebanon Christian Church, Rockingham County, N. C., Tuesday, November 15, 1926. C. H. Rowland, President; Stanley C. Harrell, Secretary.

Western North Carolina Conference will meet with Pleasant Grove Church Tuesday, November 22, 1926. G. O. Lankford, President; W. C. Martin, Secretary.

Eastern North Carolina Conference adjourned to meet at such place as the Executive Committee may select on November 23, 1926, at 9:30 A. M. H. C. Caviness, President; W. C. Wicker, Secretary.

North Carolina Conference adjourned to meet on Wednesday, December 7, 1926. W. C. Wicker, President; L. L. Vaughan, Secretary.

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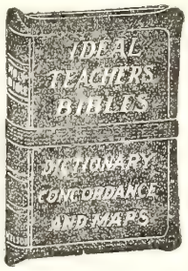

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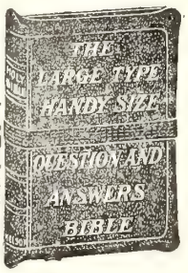

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THE CHRISTIAN SUN

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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LOVE GIFTS.

There has been a concerted effort, in recent years, among all the denominational organizations, to place their financial affairs on a more business-like basis. This is a most desirable undertaking. For certainly the business affairs of the church should be conducted according to the very best and soundest business principles. Too many times it could be said in all truth that no other enterprise could be successfully conducted with the careless and slipshod methods that have been used in conducting the business of the church. And that the church has suffered in consequence of the lack of proper business principles, is beyond question.

At the present time the prevailing sentiment is in favor of what is called the "Budget Plan." The effort to adapt the budget plan has resulted in the working out of two systems: the "Unmodified Budget," and the "Modified Budget." The unmodified budget takes into consideration the financial needs of all the enterprises of the church, figures out the amounts needed by each, adds the amounts needed by the respective enterprises, and sets the sum total as the financial goal of the church. All money raised goes into one general fund, and is apportioned to the respective enterprises according to the per centages allotted in the budget. In the unmodified budget all enterprises of the church share alike in either the prosperity or poverty of the church, according as the case may be. The modified budget also takes into consideration the needs of the various enterprises of the church, and fixes the amount of money necessary to carry on, but instead of all money raised going into a general fund and being allotted to each enterprise in certain fixed proportions, the money given for each enterprise goes to that enterprise, and to no other. Sometimes, however, under the modified budget general funds are allotted to the enterprises that have not been successful in securing their necessary funds.

It is not our purpose in this article to speak for or against the budget idea. It is rather our purpose to call attention to what seems to be a fundamental trait in human nature. And that is, that we all delight in making love gifts. No matter how much is done regularly and systematically for a person or a cause, that lies very close to ones heart, love is never satisfied until it has gone beyond that and has made what we are calling in this article, "Love Gifts." Just why this is so, we are not able to explain. We presume that it is a good thing that the human heart is made that way. But no matter what we think about it, we are unable to alter the fact that people are going to liberally support the enterprises they love. And the enterprises in which there is not a vital and living interest on the part of the people, are going to always have a hard time existing.

It is not then so vital an issue what plan or what form of budget may be adopted. It is reasonable to suppose that one plan may be better than another, and the best plan certainly ought to be used. But regardless of the plan adopted, the task that will always confront us will be that of laying it upon the hearts of our people, that the enterprises we are calling upon them to support are in harmony with the will and purpose and spirit of Christ. The people must be made to feel that the doing of the things they are called upon to do is necessary for the establishment of the kingdom, and that in no other way can they do the full and manifest will of Christ.

It is a most difficult task that this sets before us. It would seem that every Christian ought to do all in his power to support the church and its enterprises. But we need to remember that the Gospel of Jesus Christ is so full and far-reaching in its content, that even the greatest souls have not been able to comprehend it. We must remember that the things of the kingdom are so interdependent, and so intimately related that even the greatest seers have not been able to fathom them. And if the man in the pew, whose opportunities for the study of these things have been meagre, and whose time is so completely filled up with the affairs of making a living for himself and family, is unable to see how the things that we are calling upon him to do are related to the Gospel of Christ and His kingdom, let us be patient with him. Let us realize that it is our duty to make plain to him how he is serving his Christ in the doing of these things. For it is our profound conviction that the man in the pew has a deep and abiding love for the Christ. And if it can be, and is shown to him, that the money he is being called upon to give is in reality a Love Gift for the Christ, there is no occasion to fear his response. It will be instant, whole-hearted, and liberal.

WHICH?

There are three theories of the origin of the universe.

First theory. "God created the heavens and the earth." That is the Bible declaration. That assumes that God pre-existed and created the universe out of nothing: that is, that no matter existed until God created it. God Himself was self-existent and eternal; but matter is not self-existent and eternal; it was created by God. The Bible offers no proof of creation except the universe itself. The universe exists, is controlled by fixed laws; operates perpetually under those laws, and is a marvelous expression of wisdom, power and love. "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, their voice is not heard."—Ps. 19: 1-3. "All things were made by Him; and without Him was not anything made that was made."—John 1: 3. By the Bible we understand that the universe came into existence by the creative act of a self-existent, supreme personal being we call God.

A second theory is, that the universe has always existed and is eternal. It had no origin. It already existed. Matter is eternal. To assume the eternal existence of matter and of the universe is to assume the eternal existence of man and all animal life. Matter is a mystery in its composition and in its relations. The relation of man to matter, his dependence upon it, his control over it, and his return to it, all open up fields for investigation and conclusions. If the universe existed from all eternity, and man did not exist from all eternity, then man had a separate and subsequent origin. If so, when and how did man originate? We have to account for existence or believe in some theory of existence. We cannot deny the existence of the universe nor the existence of man. They are both here. They represent intelligence, design, use and love. The universe is not dead matter. It is full of life, and life that ministers to life. The relation of different forms of life to one another raises so many questions that make us return to the Bible in our thought and in our faith. "There is no speech nor language, their *voice* is not heard."

The Third Theory is, that of self-creation or evolution. Starting with atoms, electrons, and ether, invisible entities, a process begins that culminates in mountain or world. By this process of evolution all things came into existence, even the universe itself. All animal life even up to man comes by this same course of evolution. The electron is one thousandeth the size of an atom, and between them is ether. These tiny worlds are in constant motion, never touch, and are bound together by laws as binding as the forces that hold the suns, stars, and planets in their places. Evolution leaves out one important element in the origin of the universe. It does not tell us the origin of atoms and electrons. There is a principle in mathematics that there can be no evolutes without involutes. Evolution fails to account for involution as a basis of its operations. It assumes the atom or electron, whose origins remain unknown.

The study of origins is a fascinating if not a profitable study. No matter what theory of the origin of man, the universe and all it contains, is accepted, investigation does not go far till it rests on faith. Proof of the origin of mind and matter is not available. No matter what course men pursue, they reach the point where nothing will count but faith. Faith, after all, is the greatest asset in human life and human knowledge. Man comes to the place where he must choose between self-production, eternal existence, or creation by God. The simplest, most reasonable, and most universal belief of mankind is that God created all, upholds all, and deserves the confidence and obedience of all.

VIRGINIA VALLEY CONFERENCE.

This body met in its seventy-eighth annual session at Linville, Va., August 18, 1926. The program as printed in THE CHRISTIAN SUN was carried out except that, to the regret of all, Dr. and Mrs. W. A. Harper and Prof. P. J. Kernodle were unable to be present and take their places on the program, and others had to be substituted.

Dr. W. T. Walters is president, Rev. A. W. Andes is secretary, and Bro. Samuel Earman is treasurer, all officers of several years' standing and experience in the Conference.

It was a season of constant rain, but closed automobiles and good roads have practically eliminated the discomforts of travel, and the attendance at conference was about up to the standard.

Bro. J. E. Foster, an active layman of the conference, delivered the annual address, and we heard much favorable comment on his message. Bro. A. F. Chase of our Dayton Publishing House was a valuable asset to the sessions, and not only manifested an intelligent interest in the "House" he represented but in all that pertained to the constructive work of the conference.

THE SUN'S Editor was privileged to represent THE SUN, and secured an encouraging list of renewals and new subscriptions.

Supt. Chas. D. Johnston of our Orphanage, delivered a most timely and helpful address about the Orphanage and the children's place and keep and work in orphanages.

The Mission Secretary spoke on "Sacrificial Service" as a chief factor in missionary work.

On the second day of the sessions, Rev. and Mrs. W. Q. McKnight, our missionaries at home on furlough from Japan, arrived and in several addresses and informal talks, delighted and greatly enlightened the conference as to the work and workers in our Japan mission field. They were the outstanding features of the conference, and the delegates and visitors heard and greeted them with pleasure and profit.

The women of the conference met on the afternoon of the second day and had a house full and a very enthusiastic session at the Methodist Church.

The financial plan as accepted at the Southern Christian Convention at Durham, N. C., with the church calendar year, was explained to the conference by the chairman of the Education Committee of the Budget, and the same was approved and adopted by the conference.

THE SUN'S Editor was called away the last day of the conference and failed to learn who are the officers for the coming year, or where the next meeting place will be.

The Linville people were royal and lavish in their entertainment and did all that a generous people could do to make all delegates and visitors comfortable and happy while attending the conference.

Rev. R. P. Crumpler, the beloved pastor at Linville, looked after all the needs of delegates and the conference. It was with deep and genuine regret that it was learned that he would not return to his work in the churches of the conference the coming year. Rev. H. E. Truitt, of Waverly, Va., was a welcome visitor the second day of the session.

PRAYER FOR OUR COLLEGES.

Only a few days now and our Christian Colleges will be opening for another year's work. This means an epoch and an event in the life of many a youth, and in the history of the church. Into our colleges will soon be flowing those currents which in a few years will broaden and deepen into mighty streams of church life and influence.

Are we praying for our colleges now as the occasion and the need demand?

First. Are we praying that there will be diverted into our colleges now just those young people of prospect, promise and power, who should go to our Christian colleges and have their lives touched, enriched and inspired by the wholesome atmosphere and influence to be found there as nowhere else?

Second. Are we praying that our Christian colleges shall be indeed and in truth Christian, as their name and profession indicate? That their administrative officers, their teachers, their instructors, may all be divinely sustained and guided in the great task before them of properly governing and instructing the young life entrusted, for the most crucial period of history, to them? That the influence of our Christian Colleges may be good, wholesome, helpful, character-building, of the right and true type, for all who come under their tutelage, and for the church and kingdom under whose auspices they have been builded and by whom they are supported? That an ever increasing number of friends and patrons for our colleges may be found who will not only lend their influence, but will give of their means to the support of these vital veins and arteries of the church?

One wonders if we Christians are devoutly praying in these crucial days for our colleges as the opportunity affords and the need demands?

A NEW EXPERIENCE.

No sort of environment alone can save either the individual or society. One could wish no better or more wholesome environment than that of Adam and Eve in the Garden of Eden. And yet there is where our first parents fell.

Since then others, in the most inviting environment, have been falling, giving in to awful sin, shame and crime. Moreover, from most unwholesome environments have come some of the world's greatest and best. Jesus knew this, and so he did not begin a reform movement. He taught and preached to individuals to give them a new experience. That is what He meant, and still means, by the "new birth." He called on persons to repent, change their minds so that He might change their hearts and give them a new experience. He was no politician or social reformer. He let politics alone and instituted no social reforms, as dirty as politics were and as sinful and wicked as the social order was. He had a task mightier than this, with implications broader than these. His was no economic message; His was a spiritual message.

President Faunce of Brown University declares, "His great work was a revealing, unveiling of the spiritual world. He revealed the character of God and portrayed a character to be attained by men. Repentance, faith, love, forgiveness, prayer, growth into the divine image—these things lay at the heart of His message. An inward and spiritual change in human hearts and lives—this was the immediate aim of every word Jesus spoke and every deed He did. He refused to be side-tracked into petty reforms; He declined to dissolve religion into what we now call sociology."

Jesus knew where the seat of all human ills and social sins and wrongs was, namely, in the perverted human heart, and so He aimed to redeem, regenerate, save from sin and ruin, the individual, that through the saved individual all social, political and economic wrongs might be righted, and all human injustices might be blotted out.

"TOLERANCE."

One of the greatest needs of today is *Tolerance* among people who think differently, live differently and act differently. But though tolerance is the crying need of our day and generation, this need is not peculiar to our times. From the day dawn of humanity's existence, the need of *tolerance* among men has been the same.

The story of man's struggle for the right to think for himself has been written in a most interesting manner by Hendrick Willem VanLoon in a book bearing the title "Tolerance." The author weaves philosophy and history together in a manner that is absolutely unique. Church historians may not accept all Van Loon's deductions, but sometimes church historians differ among themselves. One will not read the book for a catalog of dates, but for a presentation of facts that differs from the accustomed presentations in historical books.

From beginning to end the book reads like a romance. It marshalls facts and suggestions on every page that not only tell the story of man's struggle for the right to think, but also challenge the reader to think. It is a book that will interest anyone who is not afraid to think and who wants to know the price mankind has paid both for thinking and for refusing to think.

This book, "Tolerance," by Hendrick VanLoon, is published by Boni and Liveright, and sells at $3.00 a copy at any book store. It is more than a book. It is a small library bound into a single volume. R. C. H.

SOME PERSONAL TRAITS OF PATRICK HENRY.

Patrick Henry's eloquence has so overshadowed every thing else about his personality that his character is not so well known as it should be. That his character does not suffer in comparison with his far-famed eloquence should be a matter of pride to all Americans. Indeed, his eloquence was due, in a large measure, to his lofty character, and this fact has been mentioned by many of his contemporaries. George Morgan, in his "The True Patrick Henry," quotes David S. G. Cabell's tribute, as follows: "History does not record any example of a greater natural orator. He was not an orator as a result of a long and elaborate course of preparation. The loftiness of his nature, his strong emotions, his possession in himself of everything noble and true, more than supplied the rhetorician's art."

George Mason, writing of Henry, in 1774, spoke to the same effect: "He is by far the most powerful speaker I have ever heard. Every word he says not only engages but commands the attention; and your passions are no longer your own when he addresses them. But his eloquence is the smallest part of his merit. He is in my opinion the first man on this continent, as well in abilities as in public virtues," etc.

John Adams paid him this tribute: "From personal acquaintance, perhaps I might say a friendship, with Mr. Henry of more than thirty years, and from all that I have heard or read of him, I have always considered him a gentleman of deep reflection, keen sagacity, clear foresight, daring enterprise, inflexible intrepidity, and untainted integrity, with an ardent zeal for the liberties, the honor, and the felicity of his country and his species."

His kind and benevolent disposition is shown in a letter to his daughter: "Unite liberality with a just frugality; always reserve something for the hand of charity; and never let your door be closed to the voice of suffering humanity. Your servants especially will have the strongest claim upon your charity; let them be well fed, well clothed, nursed in sickness, and let them never be unjustly treated." "It is a tradition among the Henry negroes," says his biographer, "that their grandparents were treated just as Patrick Henry here admonishes his daughter to treat them."

Morgan says: "Henry himself sometimes played school-master. This we learn from William Wirt Henry, who had from his Aunt Sarah an interesting detail respecting Patrick Henry's family customs. It was his habit, said she, to seat himself in his dining room every morning, directly after rising, and read his Bible, and as his children would pass him for the first time, he would raise his eyes from his book and greet them with a 'good morrow.' And this he would

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Land can be made too rich to produce good crops. Lawn grass will not thrive in very rich soil. The same is true of fruit trees. Poor land, properly fertilized will produce the best crops. In very rich soil cotton produces weed rather than lint. Some rich people make their front yards too rich for good lawns. The richest places back of the barn grow only weeds. The best farms are lands that have been improved out of poor land by manure, fertilizing crops and proper plowing.

The best farmers cultivate medium land. Rich land tends to make farmers indolent; poor land stimulates energy of mind and body in the tiller of the soil. The best place for a young farmer to begin is on a poor farm. Never begin on a highly improved farm. The good farmer is the one who makes a good farm out of a poor farm.

The same is true in education. It is unfortunate for the young to be brought up at the top. Great cities do not produce great scholars and great men. The wealth of knowledge smothers aspiration, checks energy, and leaves the mind satisfied. There is nothing so much against progress in communities as satisfaction. The satisfied person is the static person. "Necessity is the mother of invention," and it is the soul of enterprise. Environment has much to do with activity. The satisfied mind is the dormant mind. Literates are made out of illiterates, as the rich are made out of the poor. All saints are made out of sinners; and all great men are made out of small men.

Most people long to be prosperous; yet there is such a thing as being too prosperous. More people can stand poverty than can stand riches. The wise man said, "Give me neither poverty nor riches." Solomon knew that riches had spoiled him; and his wisdom had done the same thing. He was the wisest man and the biggest fool. With all his wisdom and wealth, he went to the bad in his personal, social and official life. There is such a thing as too much prosperity. Vanity creeps in and high regard for others slips out. Pride is often the fruit of prosperity. When pride comes in honor goes out. Prosperity is a dangerous thing. It blinds the eye, it poisons the heart, it smothers faith, and corrupts the life. That is the reason Jesus said, "a rich man shall hardly enter into the Kingdom of heaven." Poor men become Christian, then become rich, and become great Christian workers and benefactors; but the rich are rarely led to enter the Kingdom. It is dangerous to be too rich.

Goodness is as dangerous as learning and wealth. There is nothing so sweet and so useful as humble piety. It is Christ-like and human in its contacts, claims, and influences. Those who are too good to enter into the common life of the world; to sympathize with the spiritually weak; to feel their own weakness in the religious life of the world; are usually puffed up with spiritual pride and lose the influence for good they might exert over men. It is unfortunate to be too good, as it is to be too wise, or too rich.

W. W. Staley.

ELON LETTER.

Money is a determining factor in shaping and moulding the character of the individual. The one man in the group of the disciples of our Lord who made shipwreck of his opportunity, came to his grief through the love of money. It is noteworthy in this connection that Jesus has more to say about money, material substance, and the deceitfulness of riches than any other one subject. Undoubtedly He yearned to win Judas to loyal allegiance and to inspire him with a spirit of unselfish service and devotion to others, but even the personal inspiration and the magnetic teaching ability of the Master Himself were unable to redeem the man who was obsessed with the love of money.

There are three attitudes which we may take with reference to material substance and they are equally determinative in their influence on character. We find all three of these attitudes expressed in that wonderful parable of the Good Samaritan.

The story is familiar to every Biblical student, but the lessons it yields are endlessly profitable in understanding the Christian way and life. The poor fellow who was lying on the roadside wounded and bleeding, met three typical classes, as follows: the robbers, priest and Levite, and the good Samaritan.

The robbers had an attitude toward wealth that made them the enemies of mankind. Their attitude was this: what is yours is mine—I will take it. This attitude was in the heart of Cain when he slew his brother, Abel. It always leads to jealousy, hatred, oppression, and murder. In international relationships it leads to war. This attitude toward wealth will ruin any man who entertains it.

The priest and Levite, representatives though they were of organized religion, were far from spiritual in their attitude toward material substance. We may briefly summarize their view in these words: what is mine is mine—I will keep it. These men noticed the poor man who had fallen among thieves and was lying on the roadside, but they offered him no assistance So it is with a man whose life is cankered by a selfish attitude toward things he possesses. In private life this selfish attitude toward material substance leads to class cleavage and a deadening of the social graces of life, and in international affairs it keeps nations of great powers and influence from joining with the weaker nations in making the ideals of co-operation and brotherhood effective in the intercourse of nation with nation. This attitude will undermine character and work the ruin eventually of any man or nation that entertains it.

The third view is that of the good Samaritan. His philosophy of wealth and material possessions is appropriately summarized in this sentence: what is mine is yours—we will share it. There is a growing disposition on the part of men whose hearts have been touched by the spiritual influence, ideals, and teachings of Jesus, to exemplify the beautiful spirit of the good Samaritan in their relationship with others. The heart of the wordl is hard enough today to be sure, but it is not near so hard and indifferent as it was before the Master taught the proper use of advantage in whatever way we may possess it in the service and for the uplift of our brothermen. Nations, too, as never before are being thrilled in their relationships with one another by the beautiful spirit of sacrifice displayed by this nameless representative of a hated and despised race. The good Samaritans—God increase their number! They are the salt of the earth. They are the light of the world.

W. A. Harper.

HOW WE CAN BEST HELP THE CHURCH.

In order to get at the best method by which we can help the church of today, it is necessary to understand something about the church, its organization, its purpose, etc. We might well ask the question, "Why the church anyhow?" The church of today cannot be taken for granted as was the church of a generation or two ago. "Why the church?" is a question that many are asking formally, and which far more are answering either positively or negatively as the case may be, by simply ignoring it. An inquiry as to the Christian way of life, in industry, in race relations, and in international affairs, cannot escape asking what about the church as the organized agency for advancing this Christian way of life that we all wish to see prevail? Therefore, it is very plain that the church is the center of an attention among large numbers of people at this time. And an inquiry as to the church very appropriately begins by asking, "Why the church?"

First, let us take up a number of comments and statements by various people who answer this question favorably to the church.

James Freeman Clark says: "If anyone has fault to find with the church and thinks it of no use, let him consider how deeply rooted its needs are in the nature of man. It cannot be destroyed. If it comes to an end in one form, it springs up anew in another. Cut down the old trunk, new shoots spring up from the root. It cannot be destroyed, for some form of a church is needed by man for his moral growth, life, peace, and comfort."

Dean Graham of Oberlin University says: "If the church were destroyed tonight, tomorrow would see the beginning of a new church." He also says: "The church has fostered higher education throughout 1900 years, and is now supplying and giving inspiration to social service all over the world."

And T. R. Glover says: "Whatever we make of it, the Christian Church stands out as one of the most significant factors in human society for nineteen centuries."

We might say further, that the church is the center of civilization, the pillar and ground of truth, the fosterer of education, the mother of foreign missions, the hope of the world, and the very basis of our civilization.

But now comes a series of criticisms—comments that are not favorable to the church.

H. G. Wells says: "The history of Christianity, with its encrustation and suffocating dogmas and usages, its dire persecution of the faithful by the unfaithful, its decication and its unlovely decay, its invasion by robes and rites, and all the tricks and vices of the Pharasees whom Christ detested and denounced, is full of warning against the dangers of the church."

Others say: "What's the use of attending church anyway? It's only traditional and customary to attend." "The church is too conservative, too coercive, it belongs to another world and is uninteresting. And there is too much inconsistency on the part of church members."

Well, there is a great deal to all these unfavorable comments. And they are far more valuable to us than the favorable ones, because they give us, as young people, a wonderful opportunity to do something, and it is right here that we can best help the church out of the situation that it finds itself in today.

In the first place, we're young and full of enthusiasm and ambition. We can lend part of this to the older people and the pastor, by attending church services regularly and helping out with the program—sometimes actually taking a part in it. In this way we can make the church attractive and interesting to the outsider. We are

also naturally more radical in our thinking than the older people, and by being thus, we can kill off the conservatism and coerciveness that has smothered the higher aim of true religion within the church throughout the ages: for is it not true that tomorrow we will be the church, and as our aims and ideals are today, so will those of the church be tomorrow.

Then, secondly, we can help the church wonderfully through committees such as the Pastor's Aid Committee, the Friendship Committee, the Missionary Committee, the Sunday School and Prayer Meeting Committees, and many others too numerous to mention. Yes, Folks! we can help the church best through service! Nothing comes from nothing, and we can only expect from the church according to what we put into it. The church is the hope of the world; and we are the hope of the church. The purpose of the organization of the church was to create true fellowship, and in Matthew 28: 18-20, Jesus declares His purpose to be a constant companion in a growing fellowship that will eventually envelope the whole world.

GALEN ELLIOTT,
President N. C. C. E. Union.

GOD'S CALL TO PRAYER.

Every child of God who has read the Bible through thoughtfully and prayerfully, knows that God has always done whatever He promised to do. "There has not failed one word of all his good promise." With Him there is "no variableness, neither shadow of turning." "God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it?" "I am the Lord, I change not." Since He is "the same yesterday, today and forever"; why is it we are so slow to take hold and prove the prayer promises, with which His Word abounds? Is it because we are afraid of the conditions?

It means believing. "He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." "All things whatsoever ye shall ask in prayer, *believing*, ye shall receive." "All things whatsoever ye pray and ask for, *believe* that ye receive them, and ye shall have them."

It means *obedience*. "If any man be a worshipper of God, and *do his will*, him he heareth." "Whatsoever we ask, we receive of him, because we keep his commandments and do the things that are pleasing in his sight."

It means *abiding in Christ*. "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

It means *entire consecration*, the solemn dedication of our all unto the Lord, using it afterward as a trust committed to us by Him. The richest people are those who commit all their way unto the Lord and trust Him to do what He has said, and bring to pass that which He has promised.

It has been said that we can use prayer as we use our telephones. It is far surer, for our unfailing God never disconnects when one of His obedient children is on the line. A need arises, a trouble comes, we go to the secret place and by faith send in our call, knowing that there is One who is ever listening for our call. Has He not said, "Call upon me in the day of trouble; I will deliver thee." "The prayer of the upright is his delight." "He shall call upon me, and I will answer him." "It shall come to pass, when he crieth unto me, that I will hear." "When he shall hear, he will answer thee." What more can we ask than He has promised?

After we have called and He has answered, the Lord requires of us that which we far too often forget. "Thou shalt glorify me." We remember to ask for help and then forget to acknowledge His excellence and make known His goodness to the children of men. We neglect the worship and adoration due Him for His mercy toward us. "Call upon me in the day of trouble," is God's invitation to His burdened ones. "I will deliver thee," is His unfailing promise. "Thou shalt glorify me," is His command.

There is no memory so sacred, as seeing the hand of God working in our behalf, in answer to our cry to Him. That hand opening the windows of heaven and pouring out the blessings which we are not worthy to receive; that strong right hand reaching down to hold us up and lead us through some hard place, is an experience we cannot easily forget. It fills us with solemn awe. It bows us down with sorrow for our sins. It fills us with joy, peace and security, with love, praise and adoration, as we behold His graciousness unto us at the voice of our cry.

Through His Word God invites us to pray. He promises to hear and answer. He does answer certainly, largely, satisfyingly. Then let us "in nothing be anxious; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God," knowing of a certainty that "whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

Mt. Vernon, Ohio. MINNIE LOHR.

BIBLE DISTRIBUTION NOT AFFECTED.

Circulation of the Bible in Mexicoo has in no way been affected by the present religious disturbances and the enforcement of the Articles of the Constitution relating to foreign clergy, reports the Rev. Arthur H. Mellen, agency secretary of the Mexico Agency of the American Bible Society, who came to New York for the purpose of consulting with the officers of the Bible Society regarding Bible work in Mexico.

Mr. Mellen, a minister of the Protestant Episcopal Church, in common with all foreign clergymen of the Protestant churches residing in Mexico has carefully observed all restrictions placed on foreigners by the Mexican law, one of which requires registration with the occupation of the registrant designated.

During Mr. Mellen's absence, the agency is in charge of his assistant, Mr. H. T. Marroquin, a young Mexican. Because of his nationality, Mr. Marroquin has been able to make extended trips through the country preaching and promoting the work of the American Bible Society.

Mr. Mellen has been a resident of Mexico since 1909, and states that his associations with the Mexican government officials have invariably been pleasant and he has received, at all times, most courteous and reasonable treatment. Under his regime the work of the agency has greatly progressed.

The Mexican Agency of the Bible Society was established in 1878, and during the half-century has circulated 1,553,311 volumes of Scripture.

Brother George T. Gunter, superintendent of Pleasant Ridge Sunday School, Route 1, Ramseur, N. C., joins the increasing list of Sunday School superintendents with the message, "Our Sunday School has decided to give an offering once a month to missions. This offering will be the regular Sunday School collection for the second Sunday in each month. The proposition made by you and Mr. C. D. Johnston seems so fair and square that we wanted to try it. I am enclosing check for our first offering." Several schools of late have come to this conclusion, and we are hoping and believing that this good work will go on until every school in the Southern Christian Convention will be registered in this increasing list.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, D D., *Secretary.*

PRESIDENT BURNELL SPEAKS.

Rev. Rue Burnell, President of the Western Convention, joins with Presidents Smith and Short of the Southern and Central Conventions, in urging their churches to become actual tithing churches. He shows the joy of entering the open door. "I have put before you an open door."—Rev. 3: 8.

Folks have sat just back of an open door in the evening and looked out at a section of the glorious sky, and have enjoyed, mildly, the scene. By stepping through the door, however, the whole grand expanse of the western heavens, with its glowing banks of gold and red would have been brought into view and they would have been thrilled with joy.

The experience of many is like that inside the door, while their possibility is like that outside the door. I am sure that there is before us an open door through which we could pass and wonderfully enlarge and enrich our Christian experience. I am fully persuaded that tithing of our material income is such an open door, and for the sake of that larger and richer experience I crave the time when we shall step through that door.

This step will take most of us far into the freedom from the depressing consciousness that we are withholding something from God. This itself would lift us to glorious new highlands and thrills us with sacred joys. God's plans for our lives are not arbitrary. They come out of a heart of infinite love, revealing the way into the most abundant life possible. Surely the tithe is one of God's plans.

Outside this open door we shall find a consciousness of partnership with God we have not known before. There are many who are depriving themselves of the richness possible because they are not placing their giving on a plane which enables them to enter into partnership with God in their handling of material things. For many, passing through this open door will mean that they are not giving their consent, merely, for the Kingdom's advancement, but are whole heartedly cooperating in advancing it.

This step will remove the reproach in the eyes of the world, and the embarassment of many of the church because of the church's depleted treasury. The tithe will supply all the church's need for material things. Within our Western Convention we have reported nearly 6,000 members, which for our estimating we shall call 5,000. If there is an average of five of these members to the family, and the family income averages but $1,250 per year, the tithe would be $125,000 per year. Even if the average family income were but $1,000, the tithe would be $100,000 annually. In the Christian denomination there was given last year approximately $1,566,000. Using the same estimates as the lowest ones indicated above, our annual tithe would be $2,320.000 per year. What might we do if we would bring the tithes into the store house? We could easily double all that we are now doing. I cannot understand how we shall go up to meet our Father with joy and unashamed, unless there be a stepping through this open door.

Such a step will multiply our service. My money is an expression, in a very real way, of myself. It represents my brain and brawn. It can go where I cannot. Through it I have a wonderfully inspiring opportunity for multiplying my service. I believe that our stepping through the open door of tithing, as a church, would easily enable us to do double the work that we are now doing.

Will we dare to hasten the coming of the Kingdom of our Lord, which, with his very life, his parting breath, He asked us to do; by stepping through the open door of the tithe of our material things for the treasury of the Church of God.

A BY-PRODUCT OF TITHING.

Mr. C. M. Cannon, Secretary of Elon College and Superintendent of the College Sunday School, has the following to say about tithing:

"Systematic tithing is one of the most stabilizing influences at work in the church constituency today. Only by sacrifice and systematic giving can we keep our love and enthusiasm for the church and its work. Those who give most heavily in sacrifice love most. The conscientious tither is always a good Christian. His interest in lay-work in the church will match his giving. The result of tithing, therefore, is not pecuniary alone, but puts the layman to work in the Sunday School and church enterprises, in the giving of his time and thought along with his tithe."

CONFERENCE DELEGATES.

One of the weaker places in our church activities is in the election of delegates to conference. It is a most responsible thing to represent a church at conference. One is not merely himself. He is a representative of a church. He speaks for it. He votes for it. The work of the Kingdom is advanced or hindered by his attitude and acts. My! it is a responsible thing to be a delegate to conference. Every church should take great care in the selection of delegates. The busiest, most interested, the representative persons should be chosen. No one chosen should decline except on very sufficient reasons. Personal interests should not excuse one. It is the same way with convention delegates. The conferences should use great care to get the most representative delegates.

FAITHFULNESS AS CHRISTIANS.

A Sermon on Stewardship.

BY REV. S. L. BAUGHER.

TEXT: *"Moreover, it is required of Stewards that a man be found faithful."*—I Cor. 4: 2.

A proprietor is an owner; a partner is a sharer in ownership; a steward neither owns nor shares ownership, but does business with the capital of another. A Christian is neither a proprietor nor a partner. All we are belongs to God. "Ye are not your own for ye are bought with a price; therefore glorify God in your body ond in your spirit which are God's." (I Cor. 6: 19-20.) All we have also belongs to God. "What hast thou that thou didst not receive." (I Cor. 4: 7.) "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." (Ps. 24: 1.) "The silver is mine, and the gold is mine, saith the Lord of Hosts." (Hag. 2: 8.)

God owns us and all that we have by the right of creation, and He has never surrendered that right. In all the ancient land records in the world we find this entry: "In the beginning God created the heavens and the earth." The basal principle of Christian Stewardship is the fact that God is the proprietor, owning us and all that we have; while we are stewards doing business with His capital. God through Paul, in the text, says it is required of stewards that a man be found faithful. He must do business with the capital of the Master according to the Master's direction, and must make such returns to the Master as He may demand. The standard is to have no will and way except as permitted by the Master Teacher. This stewardship involves immensely more than money. We are stewards of the mysteries of God. This means all the secret things that God has revealed unto His people in Christ and the Bible. As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God.

All the resources of God's grace are the capital with which every Christian may do business for his Master. But in this sermon I shall deal with stewardship in money, and all that it represents. The capacity to get money is a gift of God, which should be cultivated and used for Him. "Thou shalt remember the Lord thy God, for it is he that giveth the power to get wealth." (Deut. 8: 18.) The wage earner's strength of body, skill of hand and alertness of mind, are gifs of God. The intelligence of the farmer, the merchant, the artist, the banker, the writer, or the speaker, is the gift of God. A godly business man prayed daily: "Lord, give me a hand to get and a heart to give." As a steward the getting hand was as needful as the giving heart; and he was under obligation to please God in getting as well as in giving. If he stole or cheated or by any dishonest methods got money, he had no right to make God a receiver of stolen goods by giving them to Him.

There are four legitimate ways of getting money: First, earning it; Second, by buying and selling; Third, making it work for you through wise investments; Fourth, by inducing others to give for the benefit of any good cause you may represent. These four methods of getting money, define the wage earner, the merchant, the capitalist, and the agent, all of whom, if Christians, are stewards using their capacity as capital for Christ and His cause. Spending money is also a part of stewardship. Someone has said: "Acquisition makes money; distribution makes the man." Distribution without acquisition dissipates money. Acquisition without distribution dissipates the man. Dr. Cuyler says: "What a young man earns in the day goes into his pocket; what he spends in the evening goes into his character." Tell me how a man spends his money, and I will tell you his character. A faithful steward of money entrusted to him by Christ will carefully consult the Master as to how he should spend it, and thus spending money becomes an act of worship, as holy and joyful as prayer and praise.

Saving money is an important part of stewardship. We need to learn this lesson, for Americans are great money spenders. Economy with a view to doing good with the money we can save is a grace to be coveted. Stinginess which saves money just for the sake of owning it, or spending it on one's self, is a vice to be despised. It is another word for covetousness, which is idolotry and drowns souls in destruction and perdition. For the love of money is the root of all kinds of evil, which some searching after have been led astray from the faith and have pierced themselves through with many sorrows. The stingy, covetous man magnifies the importance of laying up for a rainy day, and the result is often a withered drought in his own soul. Saving money for the sake of enriching one's chidlren, is often a sin against the children, who are robbed of the

experiences which made sturdy character in their parents. Many are ruined by the dissipation which goes with idle, luxurious living. Saving for the sake of position, fame and power which wealth gives may possibly be prompted by a desire to do good through such position, fame and power, but it usually fosters ugly selfishness rather than beautiful charity. You are commanded to lay by in store as God has prospered you, with a view of giving to the work of Christ as need may be or arise. And as we are commanded to lay up treasures in heaven, which is really one act, for laying by for Christ is laying up in heaven. The money we lay by for Christ and use wisely in His services continues to work on through time and eternity. If you would become rich for eternity, use your money in such a way as to transmute the temporal into the eternal. Invest it in winning souls to Christ. Hoard your money in this bank of heaven, and when you fail, those whom you have won to Christ and who have gone on before, will receive you into everlasting habitation.

Paying money is also a part of stewardship. "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches." This means that God himself does not enrich with His graces the man who is unfaithful in the use of money. No Christian can afford to have the reputation for owing without paying. Jesus teaches in the Sermon on the Mount that grace constrains us not only to keep the law, but to go beyond the law and do more than it requires. "If compelled to go one mile, go two."

Every Christian should be a light revealing to the ungodly people of the world that he is following the Christ by doing as Christ has commanded him to do in his word.

Giving is doubtless the most important part of stewardship. Jesus said give alms of such things as ye have, and behold all things are clean unto you. It is more blessed to give than to receive. The word blessed means happy. In giving there comes a joy which is not dependent upon chance. It is a law as regular in its workings as the law of gravitation, that giving makes the giver happy; and getting money with a view to doing good by giving it, fills the toiler with joy. "Let him labor, working with his hands that which is good, that he may have whereof to give to him that hath need. (Eph. 4: 28.) The daily toiler goes to his work with a song in his heart, if he has the high and holy motive of working that he may help others in need, of body, mind, or soul. The Christian ought to be delighted to have the privilege to give. "What are you doing this morning," said a neighbor to a sturdy blacksmith. "Preaching the gospel to the regions beyond," answered the Christian man as he swung his hammer and remembered the subscription he had made to missions the day before. Toiling at the anvil had been glorified in the joyful service for the King of kings. True giving will always find a blessing. We are told that the Hebrew word for riches means burden, and someone has said, "There is too often, a burden of care in getting them, a burden of anxiety in keeping them, a burden of temptation in using them, a burden of guilt in abusing them, a burden of sorrow in losing them, a burden of account at last to be given up for possessing without improving them." But in giving there is great joy, which, like the wings of the bird, lifts the soul upward toward God in the spirit of self-sacrificing love. The Dead Sea takes in the Jordan and holds it; hence the death and repulsion. The Sea of Galilee takes in the Jordan and gives it off; hence its life and beauty.

Tithes and offerings—one tenth is the law; as God hath prospered, is the gospel. The gospel

(Continued on page 14.)

POWER FOR OUR CHILDREN.

I had the privilege this past winter to sit under the ministry of not only an able preacher, but a deeply spiritual one. Probably the sermon that impressed me most was on the subject of "One More Chance." The minister showed us a number of instances where Moses had another chance, when in a moment of anger and righteous indignation, he threw down and broke the tables of stone. Paul had another chance when he so ruthlessly persecuted the church of Christ, and was arrested by a heavenly vision. Peter had another chance after his denial of his Master. And I thought as I was able to be there and receive the inspiring message that God had given me another chance when He raised me up from a bed of pain and suffering, after a serious accident, that it was not merely for my own benefit, but that I might use my chance even as the repenant Peter, and try more faithfully to "feed my lambs and feed my sheep."

Each morning as I lay on my weary bed, I tried to find the most comforting verse in my chapter for my personal application, the one that came the closest to me was this, "If ye, then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things *to them that ask Him.*" It came over me like a wave of light that all of our imperfections come from our not properly wanting, and asking for, our Father's "good things." Jesus, with His omniscient power, saw and reminded us of the evil that is in us. He also saw that the best thing in us is the desire to give good gifts to our children, and how satisfied and complacent we feel when we can give them good food, good clothes, a good home, a good education, etc. These material things we consider so necessary, yet how trivial they seem when compared to the good things our Father offers.

Dorothy Dix says, "The cause of so much crime among our young people is the falling down of our parenthood. That parenthood can be made a success when it's taken as our main business in life, but it cannot be successfully taken as a side-line. For instance, the woman who raises her children with her left hand, and does society or business with her right hand, will make a failure of the side-line." This view of Dorothy Dix as to causes of youthful criminality is corroborative with the judges and juries who try these young criminals, who attribute it to parental neglect and lack of religious instruction.

But let us hope that this sad state of affairs doesn't refer to Christian parenthood, for surely they are as deeply concerned for the salvation of their children as of their own. As parents, we can teach them even in childhood that their dear little bodies are God's temples for His Spirit to dwell in, therefore they must keep them pure and sweet and clean. We can teach them that the Sabbath is the holiest thing that God has entrusted to us, therefore He has special rewards for those who keep it holy, "even to ride upon the high places of the earth."

We can teach them to tithe, and then if prosperity comes to them later, we need not fear its corroding evils, for if they are started by giving alms to the poor and afflicted, and advancing God's Kingdom in other ways, they are not apt to turn to wicked ways.

We will now see how Peter first used his chance and how he told us the meaning of the "good things" for our children. Peter remembered that Jesus told him first "to feed my lambs," so he begins his great ministry with that in view. The expected Pentecost had come to the praying disciples, and the Spirit gave them utterance in other tongues so that all might have a chance, but the mocking world accused them of being drunken. Peter arises to their defense and says, "These are not drunken, as ye suppose, for it is only the third hour of the day. This is that which hath been spoken through the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy."

We belong to the same dispensation of Grace that Peter did, so we have the right to claim Joel's prediction for our sons and daughters. The Scofield Bible shows us that the New-Testament prophet is not necessarily a fore-teller, but a forth-teller, who goes forth to tell the good news of Jesus and salvation. How blessed are we when our children go forth with the glad tidings to those in sin and ignorance and degredation, and how blessed are we when our children have a spiritual vision of the needs of the world and answer as did Paul, "Lord, what wilt Thou have me to do?"

And why shouldn't it be so? Then we older ones can dream dreams that our sons and daughters may be Peters and Pauls, and Marys and Lydias and Priscillas; for our God is no respector of persons and we are just as dear to Him as those early disciples, if we do as they did, and give Him our whole hearts and willing service. Peter expected this, for he closes with this significant verse, "For the promise (of the Spirit) is to you and your children." So our children have the same inalienable right to inherit our religion, as to inherit our homes and our lands. Therefore it rests with us to make it a worthwhile inheritance, for if "we love God and keep His commandments, the covenant will last to a thousand generations."

The greatest need in our churches today, and the greatest need in our individual lives, is the power of the Holy Spirit. Jesus taught us that the Spirit is our Comforter, that He shall teach us all things and give power to His disciples. Now how is this great, unused power acquired? There is another reading of my comforting verse which gives the answer: "If ye then being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." This explains that the "good things" are from or through the Holy Spirit, and that they are without money and without price, *simply for the asking.*

Dear Christian parents, don't you know that every day that we live, God is giving us another chance?—to pray more earnestly and faithfully, not only for our own, but for all the youth of the land, that God will pour out His Spirit upon them and give to them the power to make for us a purified and law-abiding country?

So let us close with this little prayer—

"Come, Holy Spirit, Heavenly Dove,
With all Thy quickening power,
Kindle a flame of sacred love
In these cold hearts of ours.

"Dear Lord! and shall we ever live
At this poor dying rate,
Our love so faint, so cold to Thee,
And Thine to us so great?"

EUGENIA HILL ARNOLD.

Elkins, W. Va.

"Lay thou thy treasure in the dust, and the gold of Ophir among the stones of the brooks; and the Almighty will be thy treasure, and precious silver unto thee."

RELIGIOUS EDUCATION

By Rev. H. S. Hardcastle.

MISS PATTIE COGHILL, Field Secretary.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson X—September 5, 1926.

"THE TENT OF MEETING."

Golden Text: *"Jehovah spake unto Moses face to face, as a man speaketh unto his friend."*—Exodus 33: 11.

Lesson: Exodus 33.

Devotional Reading: Psa. 5: 1-7.

Religion was no side issue with Moses; it was an abiding and central fact of his life. He knew that if he was to lead the people aright, he would have to have a wisdom not of his own and a power greater than his own. Accordingly he made provision for spiritual insight and power by pitching a tent to which he and others resorted regularly, a tent that was sacred because it symbolized Jehovah's presence in the midst of the people. When Moses went into the tent, the people waited until they saw the pillar of cloud which symbolized Jehovah's presence, and then they worshipped, every man at his own door.

There is a tendency, a marked and powerful tendency on the part of many people, to break away from regular worship and appointed means of religious exercises. Our busy lives, our mistaken sense of values, our selfishness, are keeping us back from church attendance, Bible reading, prayer, and meditation. Let it be said here, that the man who neglects regular worship, both personal and social, does so at his peril. Man cannot live by bread alone. There are certain qualities of mind and heart that cannot grow without those influences and those natal forces which come from worship.

"And Jehovah spake unto Moses face to face, as a man speaketh unto his friend." Here is the foregleam of that spirit of intimacy which characterizes real prayer and which found its fullest expression in the prayer spirit and life of Jesus. Prayer, real prayer, is not a formal, mechanical repetition of phrases, the mere saying of words. Prayer is an *intimate conversation* between the Father and His child. Conversation—yes conversation, for prayer is not a monologue; it is a dialogue. The child not only talks with the Father; the Father talks with the child. It is at this point that our prayer life so often fails. We talk so much to God that He does not have an opportunity to talk to us. And here is the tragedy of it all too, for He has so many things to tell us, so many secrets to impart, so many truths to unfold. Happy is the man who can be still and know that He is God.

"And Moses said unto Jehovah, show me thy ways." Here is a universal cry of the human heart that does not go unanswered. The meek will He guide in judgment and the meek will He teach His ways. He that willeth to do His will shall know of the doctrine. Only yesterday the writer was reading a book about religion in which a great deal of emphasis was laid upon the fact that religion affords illumination or guidance in life's practical problems. What a comforting thought to all to know that God is our wisdom, that not only in the weightier matter of choosing a life-work, but even in the practical affairs of our every-day life, if any man lack wisdom he may ask of God who giveth liberally to all men.

"My presence shall go with thee, and I will give thee rest." Man wants more than guidance; he wants companionship. And here is the pledge that to those who walk in the way of the Lord there is the companionship of God himself. My presence shall go with thee—it is the connection of this faith, informed by experience that accounts for the heroic exploits of Christian men and women through all the ages. What we need in our modern life is an overmastering sense of companionship with God. Perhaps we would have more of it if our lives were purer and more consecrated to God.

CHRISTIAN ENDEAVOR.

For September 5, 1926.

By F. C. Lester.

"CHRISTIAN IDEALS."

Topic: *"Christian Ideals and How to Reach Them."*—Phil. 3: 12-14; 4: 8-9.

(Consecration Meeting.)

Hints to the Leader.

Read the whole book of Philippians and jot down the ideals presented. Read Acts 16, which tells of the beginning of the church at Philippi. Think how Paul must have felt when he wrote back to this church ten years later while awaiting death at Rome. Re-read the notes you have made and the verses for the lesson. Try to imagine what your community and the world would be like if Jesus and Paul had never lived. Now prepare your program to show the value of Christian ideals.

The Message of the Scripture.

In Acts 16 we are told how the Christian ideals were introduced into the great city of Philippi. Two strange preachers attended a prayer meeting down by the river. Lydia, a rich merchant-woman, believed their message and became a Christian. Some days later these preachers, Paul and Silas, were put in prison for healing a silly girl of her silliness. At midnight they sang praises and God heard them. Most people will sing when the sun shines and all goes well, but only the Christian continues when clouds hang low and all goes dead wrong. Though bound in the cruel stock, Paul knew that underneath were the everlasting Arms, and those arms were stretched out to deliver.

About ten years later Paul wrote from prison in Rome to the church at Philippi the letter from which we study. His heart was glad. "I thank my God upon every remembrance of you," was the first sentence after the salutation. The church was striving for the Christian ideal, and the founder of the church commended them and urged them on.

The Christian ideal can never be attained. It is a thing of growth. For those who grow, yesterday's ideals are like yesterday's clothes, too small. The thing that seemed good yesterday, is poor today and may be wrong tomorrow. Our grandfathers owned slaves and made brandy, and they were good men. But we know that slavery is wrong and have outlawed strong drink. The glory of Christianity is its progressive revelation of truth, its new and challenging ideals, its eternal privilege of growth. We may learn all there is in a book, but we can never exhaust the Christian ideal.

Every Endeavorer should memorize the "whatsoever" verses (Phil. 4: 8-9). The last message of the old pastor is crowded into these words. He could not have said more.

"Whatsoever things are true," are the things to seek out and learn. There is much that is false. Religion has been cluttered up with untruth, and partial truth. Science and philosophy often go far from truth. Movies and magazines smother truth with fiction and leave one with a false notion of life. Text-books and colleges sometimes teach the beliefs of men rather than search for the unvarnished truth. Young people all too often fill their minds with make-believe, childish dreams and silly chatter rather than delve down deep for truth. But those who seek for truth find it, and they are enriched thereby. "Whatsoever things are true . . . think on these things."

"Whatsoever things are honest," these are the things worthy of thought. The true story of honesty in business, home and church, seldom reaches the front page of the daily newspaper or fills columns in magazines, but it is still worth our thought.

Then there are the things that are just, pure, lovely, and of good report, which challenge our best thought. They are more than the sands of the sea for multitude. And like the poor, they are with us always. We may think of them when we will, and "as a man thinketh in his heart, so is he."

"I would be true,
For there are those who trust me;
I would be pure,
For there are those who care."

"And the God of peace shall be with you," when you live according to this ideal.

A Message for Today.

The ideals of Jesus are the highest and best the world has known.

These ideals are practicable today.

The only way to reach real happiness is in striving for the goal as set by Jesus.

The mass of young people are not thinking half so much about these ideals as about the latest fads in clothes, sports, etc.

Some young people and a few adults are seriously concerned about practicing the ideals of Jesus.

And, finally, thousands of Christian Endeavorers can greatly enrich their own experiences and make others much better by an honest effort to live by the ideals as set forth by Paul in this lesson.

Questions to Think About.

1. What was Jesus' ideal of home?
2. What was Jesus' ideal of the Church?
3. How does the Christian ideal touch business?
4. What is the Christian ideal for a High School or College student?

THE VARIOUS AGENCIES OF RELIGIOUS EDUCATION.

By Pattie Lee Coghill, *Field Secretary.*

The Christian home is the greatest of institutions. Its influence is the most far-reaching. We have been told repeatedly by psychologists that we learn more in the first few years of life than at any other similar length of time; that physical and mental growth are both great during these early years. There are two reasons why Catholics can truthfully say that the child when given their religious training for seven years will always be a Catholic: First, the thoroughness of the training; and second, the impreessionable age of a child of seven and under.

During the first few years of life, the home is practically the only influence. It is true that the person reared in a Christian home, where time and thought are put on training in consideration of others, honesty, politeness, and the

(Continued on page 14.)

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

DORIS DISCOVERS A BEAUTIFUL BUSH.

BY BLANCHE SILVER.

One day, as Doris walked through the woods, she discovered a dear little bush by the side of the road.

"When I saw you at a distance," she laughed merrily, "I thought you were on fire. What in the world is your name, pretty bush."

"Then I guess I'm living up to my name," laughed the lovely bush, gently waving her branches in the breeze, "for folks call me Burning Bush. So you thought I was on fire, did you?"

"I certainly did, " replied Doris. "Burning Bush! Well, that name suits you, for you do look like a flame. My, what pretty berries, and they look just like a flaming cross the way they are placed in the pods, don't they?"

"That's what folks say," said Mrs. Burning Bush. "You see, after my green leaves and purplish colored flowers fell off, I grieved and grieved. Then one morning in October, I opened my eyes to find the funny looking pods that still hung on my branches had burst open and curled back, and there were the scarlet berries. My, but I was happy, for I do hate to see a tree lose all its leaves. It looks so bare against the gray Winter sky."

"But will your berries stay on long?" asked Doris. Won't the birds take them off?"

"Well, yes, the birds do help themselves," laughed Mrs. Burning Bush. "And you should see the faces they make when they taste them. The berries are as bitter as can be, and I've heard some folks say they are poisonous, but I've never seen any of the birds die from eating them.

"Now, those berries will hang onto the pods far into the winter, and when anyone looks at my bush all they can see is the tiny Maltese Crosses formed by the four scarlet berries resting in the swing pods."

"Well, you have good reason to be proud of them," Doris agreed, "for you certainly are a beautiful bush and deserve the name folks have given you. I wish Daddy would come out and take you and plant you in our yard."

"If wishing would help you any," laughed Mrs. Burning Bush, "I would wish he would, too. I would make a lovely spot on your lawn in winter. Then my purple flowers are beautiful in summer, too. The Blue Bird told me the other day, that in Oklahoma and Arkansas and Texas, the Burning Bushes grow to be good-sized trees; but I'm perfectly happy the way I am."

"You have every reason to be, and I'm going to ask Daddy to dig you up and plant you in our yard," and bidding the beautiful bush goodby, Doris ran home as fast as she could go.

That night the little bush was placed in Daddy's yard, and should you happen to pass Doris' house in your travels some day, just peek over the fence and you'll see it, waving its scarlet crosses over the old wall.

"Firmness, both in suffering and exertion, is a character I would wish to possess. I have always despised the whining yelp of complaint and the cowardly, feeble resolve." — *Robert Burns.*

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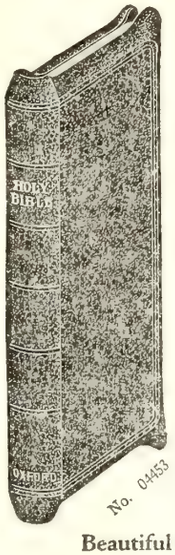

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One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

THE GREATEST QUALITY.

LESSON: Matt. 20: 25-28.

He gave "his life a ransome for many."

A human illustration and a living one is as follows:

When Richmond was taken during the Civil War, the chief military men planned a triumphal procession into the captured city, with President Lincoln leading the march. But Lincoln said, "How will I look at the head of those troops? That is no place for me." "Why, you are the President; that is the very place for you." was the answer. "But will it not hurt the feelings of the Southern people to have such a procession?" They answered, "We must not think of that, we must think of the victory." Mr. Lincoln said, "I do think of that, and if I go to Richmond, I will go in a quiet way. I will go with no banners." The procession was indefinitely postponed, and a few days later the President went down to Richmond alone, and said to the people: "I am not here to see what you can do for me, but I am here to see what I can do for you."

Jesus left His twelve legions behind when He entered the enemy's country. All unarmed, He dared to walk alone, for He had not come to see what others could do for Him, but what He could do for us. Having seen the conditions, and what would be the necessary remedy, He gave His life "a ransom for many."

Prayer.—Father of our loves and ambitions, Keep us from worldly ambitions and self-seeking, looking to Jesus, the Author and Finisher of our faith and our Example of true service and true greatness. In Christ's name. *Amen.*

TUESDAY.

LESSON: Psa. 63: 3-7.

"Thy lovingkindness is better than life."

The singers of Israel put life in the balances with the lovingkindness of God, and unhesitatingly exclaimed, "Thy lovingkindness is better than life."

Life, as it is, is sometimes a sordid picture. The world is passing by, the old and the young, the feeble and the strong, the sick and the well, the tired and the rested, the laborer and the pleasure-seeker; with all its joy there is the aspect of misery everywhere. This is life. God's lovingkindness is the over-shadowing presence. If there were no thorns to pierce the belt, no burdens to press the shoulders, no sorrow to sweeten the hearts, lovingkindness would be forgotten. But as summit tower above valley, so the lovingkindness of the Lord towers above life—overshadows our souls, and when this brief life flickers out, we believe the new life will be spread before us in stupendous glory, and God's lovingkindness will be better than life.

Prayer.—Our Father, Satisfy our souls in Thee. May we realize that Thy love for us is immeasureable and that we may show our gratitude by obedience to Thee. In Christ's name. *Amen.*

WEDNESDAY.

OLD TIME RELIGION.

"Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls."—Jer. 6: 16.

The other Sunday a neighbor was passing a church after the church hour. A woman with five children was there waiting. He offered her a ride and took them home. It is the custom of this good woman every Sunday, after preparing her meals and doing the chores of home to prepare her children for Sunday School and church and go two miles, sometimes walking, that she may worship God and bring up her children as nearly right as she can. She says she never feels right if she has to miss her church devotions. That is the old time style. We need it.

Prayer.—Our Father, Help us to set a watch over our souls that we may never depart from the old and the true ways. Make Thy people a fortress among the people for Thee, and may all know the joy of Thy way. In Christ's name we pray. *Amen.*

THURSDAY.

SEEKING AND WINNING SOULS.

LESSON: Colossians 4: 1-6.

Walk in wisdom toward them that are without, redeeming the time."

There are those among us who are without Christ. Our best service with reference to them should be in our daily life. This embraces both actions and speech. We are to walk in wisdom toward "those that are without." This involves, first, doing what is right. For their sakes we are always fully to meet the demands of the gospel standard, being engaged in noble endeavor. It is required that we do that which is becoming as Christians.

What do you do with your influence over those who are watching you, to learn what manner of man you are? Concerning our language, we are to let our speech be ever with grace, seasoned with salt.

To unbelievers we should be as epistles of the faith. Our deeds and our words must synchronize with what we are at heart—temples of the Holy Spirit, called to be followers of Christ, vessels of divine fulness.

At his father's funeral, Dr. William Moody is quoted as having said: "It wasn't father's preaching that affected me most. It was just *father!*" The son knew his parent, and that he was a true and faithful follower of the Master.

—*Rev. Chas C. McIntire.*

Closing Prayer.—Asking that every member of the household may not only give his or her heart to Christ, but may win others to a like consecration.

FRIDAY.

THE FAITH THAT WINS VICTORY.

LESSON: I John 5: 1-4.

"This is the victory that overcometh the world, even our faith."

"The early believers in the Lord Jesus won the victory in their hearts before they won it on the field. In Christ Jesus they anticipated triumph, and their anticipations made the triumph possible." Thus wrote Dr. J. H. Jowett, with penetrating insight. Faint-hearted soldiers win no victories. Easily are they defeated. But, on the other hand, armies firmly believing in their cause, their country, their leaders and themselves, go courageously to meet the foe.

The same is true of the individual Christian in his daily living. "He can who thinks he can." Not that he regards himself as sufficient, but he anticipates by asserting that his "sufficiency is of God." The ring of victory is in his slogan, "I can do all things through Christ which strengtheneth me."

John asks a very searching question in which he associates triumph with faith in Christ. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I John 5: 5.). Those who thus believe, both anticipate and win the victory. —*Rev. Wm. J. Hart.*

Prayer (by parent). That our hearts be filled with love and gratitude to Him who has so greatly blessed us, and that our lives may be consecrated to His service.

SATURDAY.

THE PATRIARCH WHOM GOD TOOK.

LESSON: Heb. 11: 5-8.

"By faith Enoch was translated that he should not see death . . . for before his translation he had this testimony, that he pleased God."

A testimony has value because of what it says, but its preciousness lies in who says it. Study to show thyself approved unto God, for no higher aspiration is possible. Enoch had a testimonial that re pleased God.

It was his faith that pleased God, for without faith, it is impossible to please Him. So thoroughly did Enoch believe that he actually talked with God as he walked, that no friend was more real to him than this One who is invisible. No hours, however profitable, gave such tremendous returns as those spent in communion with God.

God testified to Enoch through the sage's conscience that he was pleasing to Him. Every command of God he had tried to obey. Lovingkindnesses were showered upon him. Yes, and occasional chastisements, too. Gratefully he received them all, for were they not the testimony that he pleased God?

Best of all, God had granted him extraordinary privileges. As Moses had talked with God, face to face, as John had leaned on the Master's breast at supper, as Paul had been caught up into the "third heaven," as Elijah had been taken home in the whirlwind, so Enoch had walked with God until he was not, for "God took him." *Rev. D. D. Taggart.*

Prayer (by one of the parents).—Asking that our faith in God may be strengthened and that we, like Enoch, may seek Him as our Guide, Adviser and Friend.

SUNDAY.

THE BLESSEDNESS OF DRUDGERY.

"This one thing I do."—Phil. 3: 13.

"Drudgery is the doing of one thing, one thing, long after it ceases to be amusing and it is 'This one thing I do' that gathers me together from my chores, that concentrates me from my possibilities to powers, and turns powers into achievements. . . . . A whole long string of habits, attention, method, patience, self-control, and the others—can be rolled up and labeled in the one word, "concentration."

"I give you the end of a golden string,
Only wind it into a ball—
It will lead you in at heaven's gate,
Built in Jerusalem's walls."

W. C. Gannet.

Prayer.—Our Father, We pray to Thee for will and strength and courage to go forth from day to day, realizing that God is our helper, and we are fellow-helpers with Him. In this make burdens light and drudgery a way to rise to that which is higher. *Amen.*

Christian Orphanage

REPORT FOR AUGUST 26, 1926.

Sunday School Monthly Offerings.

Brought forward		$ 15,634.76
North Carolina and Virginia Conference:		
Rocky Ford	$ 2.25	
Berea Sunday School	5.25	
New Lebanon	2.00	
New Lebanon Baracca Class	1.00	
Lawrence M. Class, Elon College	1.60	
Happy Home Sunday School	2.56	
Bethlehem	4.09	
Pleasant Ridge	1.00	
		19.75
Eastern Virginia Conference:		
Bethlehem	$ 2.62	
Isle of Wight	3.30	
		5.92
Western North Carolina Conference:		
Shiloh		1.00
Eastern North Carolina Conference:		
Pleasant Union	$ 7.00	
Liberty (Vance)	6.14	
Catawba Springs	5.00	
Shallow Well	3.18	
Wake Chapel	5.47	
Wentworth	11.00	
Bethel Wake	2.50	
Christian Light	2.70	
		42.99
Valley Virginia Conference:		
Antioch	$ 8.91	
Winchester	5.46	
		14.37
Alabama Conference:		
Wadley	$ 1.48	
Pisgah	2.00	
		3.48
Georgia and Alabama Conference:		
Hill Side		12.00
Special Offerings:		
Mrs. H. A. Culver	$ 30.00	
Junior Philatheas, Suffolk	2.50	
E. M. Davenport	37.50	
Young Ladies Cl., Liberty, Vance	5.00	
		75.00
New Building Fund:		
Cyrus Shoffner	$ 5.00	
T. H. Crocker	5.00	
Live Wire Class, Mt. Auburn	7.50	
D. J. Fitch	15.00	
Mrs. Alfred Hayes	4.00	
Mt. Auburn S. S. Class	7.50	
L. E. Carlton, Richmond, Va.	400.00	
A Friend, Raleigh, N. C.	70.00	
		514.00
Total for the week		$ 688.51
Grand total		$ 16,323.27

PATRICK HENRY.

(Continued from page 5.)

never neglect. Henry's fondness for the Bible grew with his years. 'This book,' said he to his neighbor, 'is worth all the books that ever were printed, and it has been my misfortune that I have neve fround time to read it with the proper attention and feeling till lately. I trust in the mercy of Heaven that it is not too late.' "

Colonel Samuel Meredith, in his sketch of Patrick Henry, says: "One thing is remarkable in Mr. Henry, and this information comes from his sister, Mrs. Meredith, a very pious woman, that he was never known in his life to utter the name of God except on a necessary or proper occasion. He was through life a warm friend of the Christian religion. He was an Episcopalian, but very friendly to all other sects, particularly the Presbyterian. His father was an episcopalian, his mother a Presbyterian. He was so well pleased with Soame Jenyns' 'Internal View of Religion' that, meeting with a copy of it when he was Governor, or shortly after, he had several hundred copies printed and distributed at his own expense. Doddridge's 'Rise and Progress of Religion' was his favorite author on the subject of religion."

The lofty moral tone of Henry's life is shown in a letter dated January, 1799, when referring to trouble with France, he wrote: "Her conduct has made it the interest of the great family of mankind to wish the downfall of her present government, because its existence is incompatible with that of all others within its reach. And whilst I see the dangers that threaten ours from her intrigues and her arms, I am not so much alarmed as at the apprehension of her destroying the great pillars of all government and of social life; I mean, virtue, morality, and religion. This is the armor, my friend, and this alone, that renders us invincible. These are the tactics we should study. If we lose these, we are conquered, fallen indeed. In vain may France show and vaunt her diplomatic skill and brave troops; so long as our manners and principles remain sound, there is no danger. . . . I am too old and infirm ever again to undertake public concerns. I live much retired, amidst a multiplicity of blessings from that Gracious Ruler of all things to whom I owe unceasing acknowledgements for His unmerited goodness to me; and if I was permitted to add to this catalogue one other blessing, it would be that my countrymen should learn wisdom and virtue, and in this their day know the things that pertain to their peace."

Morgan says: "Henry died well—and in the full faith. 'Oh, how wretched should I be at this moment,' he said, 'if I had not made my peace with God.' "

"All other remedies having failed, Dr. Cabell proceeded to administer a dose of liquid mercury. Taking the vial in his hand, and looking at it a moment, the dying man said:

" 'I suppose, doctor, this is your last resort?'

"The doctor replied: 'I am sorry to say, Governor, that it is.'

"Then he said: 'Excuse me, doctor, for a few minutes'; and drawing over his eyes a silken cap which he usually wore, and still holding the vial in his hand, he prayed, in clear words, a simple, childlike prayer for his family, for his country, and for his own soul, then in the presence of death. Afterwards, in perfect calmness, he swallowed the medicine.

"Meanwhile, Dr. Cabell, who greatly loved him, went out upon the lawn, and in his grief threw himself down upon the earth under one of the trees, weeping bitterly. Soon, when he had sufficiently mastered himself, the doctor came watching the congealing of the blood under his finger-nails, and speaking words of love and peace to his family, who were weeping around his chair. Among other things, he told them he was thankful for that goodness of God which, having blessed him all his life, was then permitting him to die without any pain. Finally, fixing his eyes with much tenderness on his dear friend, Dr. Cabell, with whom he had formerly held many arguments respecting the Christian religion, he asked the doctor to observe how great a reality and benefit that religion was to a man about to die. And after Patrick Henry had spoken to his beloved physician those few words in praise of something which, having never failed him in all his life before, did not then fail him in his very last need of it, he continued to breathe very softly for some minutes; after which they who were looking upon him saw that his life had departed."

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Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlockink, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

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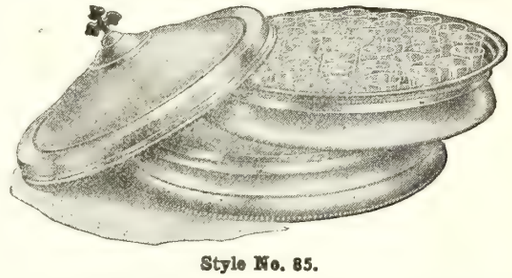
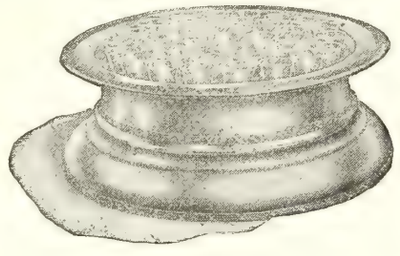


Style No. 85.

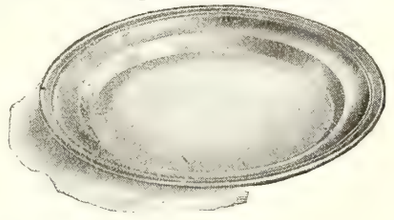
Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plate; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00



Bread Plate No. 3—Narrow rim	9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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FAITHFULNESS AS CHRISTIANS.

(Continued from page 9.)

always goes beyond the law. For Israel to withhold the tithe was to rob God. The law said: all the tithes is the Lord's. (Lev. 27: 30.) The tithe was, therefore, a debt to God, which the Israelite must pay before he could give anything. After he had paid his tithe, he might give as many free will offerings as he pleased. There could be no giving until the tithe was paid. Abraham paid tithes to Melchisedek, the priest of the most high God. (Gen. 14: 20.) When Jacob promised to pay tithes, he simply expressed his spirit of obedience to a law which he knew existed. The law of God demanded one seventh of the time, and one tenth of the income. The Christian may go beyond the law in giving all his time, but he does not therefore abrogate the law. One seventh of our time is the minimum requirement, while all the time is the maximum privilege. So the Christian may go beyond the law and give all he has, but in so doing he does not abrogate the law. One tenth of his income is the minimum requirement, while ten tenths is the maximum privilege. He is a steward both of the law's requirements and the gospel's privileges.

Jesus, in Matt. 23: 23, refers to the law of tithing, and the weightier matters of the law, judgment, mercy and faith, which we now call the gospel. When He said, "These ought ye to have done, and not to have left the other undone," Jesus approves the principle of tithing and incorporates it into the moral law as expressed by the word ought. And He insists that we go beyond this requirement and also attend to the weightier matters of judgment, mercy, and faith.

The Christian, to be sure, will not insist that he ough to do less than the Jew. One-tenth of his income ought, therefore, to be laid by in store for the Lord's work, while he gladly gives free will offerings as prompted by considerations of judgment, mercy and faith. But this I say, he that soweth sparingly shall also reap sparingly, and he which soweth bounitfully shall also reap bountifully. We have little to give because we give so little. Linked with Christ, money brings large returns. The widow's two-fifths of a cent given in love and faith has increased to millions of dollars. The alabaster box, broken and poured upon the head of Christ, has filled the ages with its perfumes; and as a result, millions of alabaster boxes have been poured upon His head.

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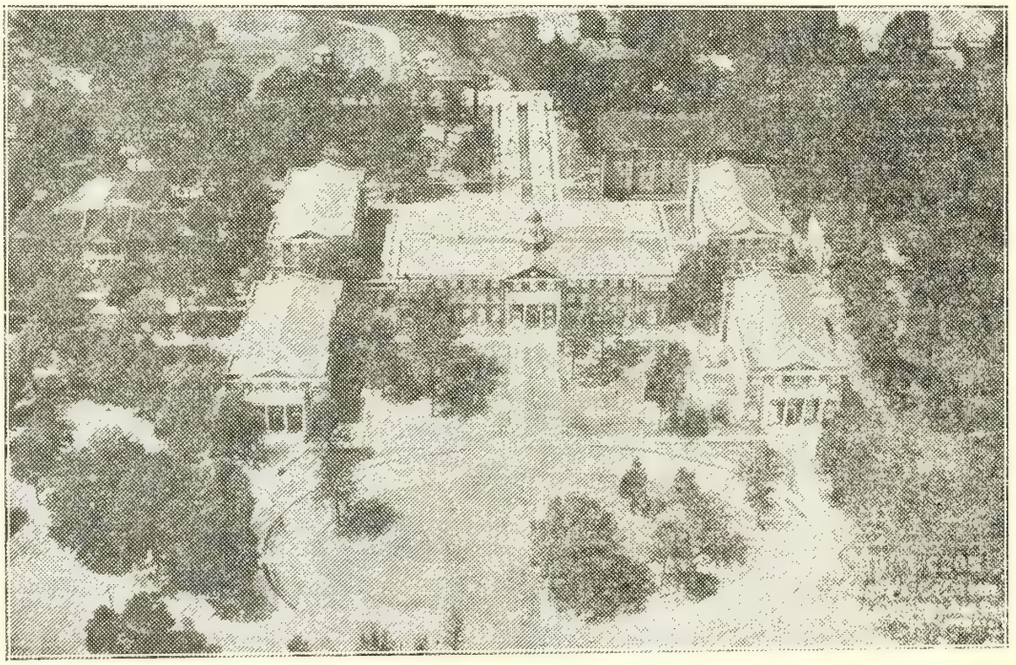

A Photograph of a Section of the Elon College Campus showing the Central Group of Buildings. (Photograph taken from the air.)

ELON COLLEGE announces the opening of its fall term Sept. 1st.

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The new buildings and equipment give Elon one of the most efficient college plants in the South. Elon College has standard A Grade Rating. Its work is accepted by all other institutions and all State departments of education.

ELON COLLEGE is owned and supported by the Christian Church.

It strives to return to the denomination in trained leaders, both ministers and laymen, value received. It promises all who may enter its doors a congenial and Christian atmosphere. The first purpose of the college is to produce Christian lives.

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C. M. CANNON, *Registrar,* Elon College, N. C.

"Christian Character First and Always at Elon College."

THE VARIOUS AGENCIES.

(Continued from page 12.)

simple virtues, and where the parents are living examples of all they teach; can never wholly depart from such teaching. It may seem that they fall short of what we expect of them, but they can never get wholly away from it. If the virtues do not show normally they will come to the surface in a crisis when decisions have to be made.

The stories of days when fathers were priests in their own families, and family prayers opened and closed each day, are cherished by most of us even if they are not memories to us. Would that we had more family altars; especially since there are so many inspirational and devotional books which might be used with the Bible.

It is from the Christian home that the church must recruit its members; it is the foundation upon which all other agencies must build.

* * *

The Church as an institution has stood the test of time and severe persecutions. The church tower, pointing heavenward, is an appropriate symbol of what Christianity means to the world. It is an inspiration to look from a tall building across a city and see above all else the church spires. One is reminded of the picture of Christ weeping over the city—and the challenge to serve comes.

If the church as an institution is so important, and we wish it to serve more largely, it is our duty to inform others of its power. The

Sunday School with its various departments and organizations exists for this purpose. People interested in the church have a right to expect that they will be informed about it, that they will be given definite training in preparation for service, and finally that they will be given something to do in this church. They would expect this much of any organization. All of this instruction, inspiration and opportunity for service, should produce Christians; not people who merely *know,* but who live Christian lives in their daily living with their fellowmen.

Dr. Walter S. Athearn has said that the reason for Graded lessons is that "the child is God's graded child; that his development is that of growth when life is constantly unfolding." If this is true, different aged children have different capabilities, and different needs which must be met in a special way.

The beginner's conception of God as the heavenly Father much like his own loving earthly father, would be different from the adult's conception of Him as the personal God, and of Christ as the Saviour. The physical, mental, social and religious needs of the child must be studied carefully, and these needs met in the light of these facts. It is no easy job but it is a challenging one!

The Christian Endeavor Society may, and should, be a great agency for religious education. The Christian Endeavor Society which exists to perpetuate its own organization, or leaves out the Christian emphasis or the "endeavor" part, and works against, rather than in harmony with, the Sunday School, will fail—and should. A Christian Endeavor program as handed down from any overhead organization without revision, is not adequate, because when a Christian Endeavor Society is needed in the local church it is needed to meet the definite needs, not imaginary ones, of the young people of the local church. A program should be built to meet these needs and to produce the peculiar results needed in that local church.

A Christian Endeavor Society should never be satisfied until all of its members are actively enrolled in the Sunday School, and are doing something to help build up the school. This plea is for a definite tying up of the Christian Endeavor Society to the Sunday School and the church, carrying out its motto of "For Christ and the Church."

The Daily Vacation Bible School is one of the most effective agencies of religious education, because it meets a real need. Too many of our Sunday Schools can not give the proper religious instruction to its boys and girls because of the lack of time. The Daily Vacation Bible School provides time for consecutive and intensive religious instruction when children's thoughts are not divided between Sunday School and public school. College students, teachers, and high-school students are often glad to spend part of their vacation in helping in such a school. Pastors, parents, and children enjoy the work and feel that it is worth while.

The Christian Colleges all through this and other countries, are sending out each year a large number of persons prepared for Christian service, both in local churches and as a profession. Elon and Bethlehem Colleges are doing just this thing for the Southern Christian Convention. They offer definite courses in Religious Education, giving not only content courses but methods of instruction.

BOOTLEGGING IN SERMONS.

A few years ago we remember receiving a communication from a preacher in the West who proposed to furnish us weekly sermons at a very reasonable price. In fact, they were cheap—about a dollar and a half apiece. As we were at that time receiving about three dollars and a half for the ones we thrust on the people, it seemed a good proposition, as it furnished the goods and gave two dollars profit. We never ordered any of them, but he sent one along as a sample. When we read it, we felt sure the ones we were giving our sheep were better than his, and we kept on giving them the home cooking rather than canned goods.

We had not heard from this sermon bootlegger for several years until a few weeks ago we saw where he was serving a long term in prison for defrauding people through the mails. He went from sermon bootlegging to a bigger game of selling bogus stock in some oil company. It is best for preachers to avoid bootleggers, whether they bootleg in liquor, oil stock, or canned sermons.—*Richmond Christian Advocate.*

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OBITUARIES.

CARTER.

James Henry Carter, Suffolk, Va., son of the late John A. and Margaret Williams Carter of Gates County, N. C., died August 12, 1926, aged 66 years. The funeral services were conducted at Holy Neck Christian Church by the writer assisted by Rev. I. W. Johnson, D. D., and the burial was in the Holy Neck cemetery.

The deceased leaves a widow, who was Annie Rebecca Harrell, and four sons and three daughters: John J. and Turman F. Carter, Holland, Va., Riddick M. Carter, Philadelphia, Pa., Mrs. Archie T. Jernergan, Franklin, Va. and Mrs. Lemuel L. Jernergan, Drum Hill, N. C.; and Jeter M. and Miss Verne Carter of Suffolk, Va. Two brothers, Mike L. Carter, Holland, Va., and Andrew Carter, Whaleyville, Va.; two sisters, Miss eva Susie Carter and Mrs. P. H. Lee, fourteen grandchildren, and a large number of nephews and nieces, also survive.

Mr. Carter was a native of Gates County, N. C., and came to Nansemond County, Va., twenty years ago. He was a member of the Suffolk Christian Church.

Our sincerest sympathy is extended to his sorrowing loved ones.

N. G. NEWMAN.

HOPPER.

Alexander Hamilton Hopper departed this life August 17th, aged 56 years, 8 months and 14 days. He passed away about three hours after an operation in St. Leo's Hospital. He was a member of Happy Home Christian Church.

Before his operation, he expressed his willingness and readiness to go. He leaves to mourn their loss, his wife, two sons and two daughters, three brothers and one sister.

The attendance at the funeral was very large. May God bless the bereaved ones. The funeral and burial service was by the writer. P. T. KLAPP.

IMMORTALITY.

Who does not feel that it would change everything if he believed with his whole soul in his immortality? It would supply him with a totally new standard of values—many things which the world prizes and pursues he would utterly despise, and many things which the world neglects would be the objects of his most ardent pursuit.—James Stalker.

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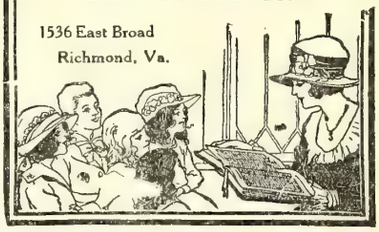

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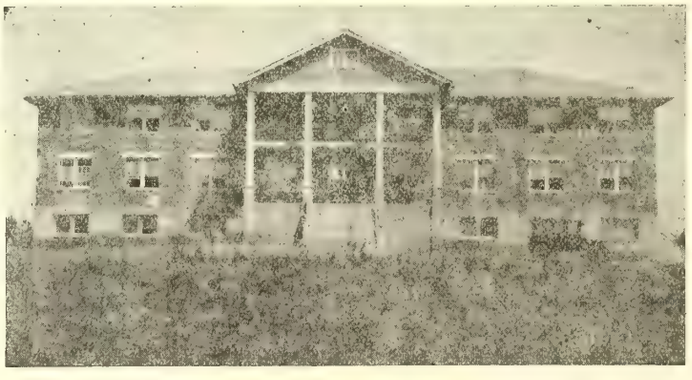

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, SEPTEMBER 2, 1926. NUMBER 35.

THE SUN'S OBSERVATORY

Mrs N T Farm

By Rev. S. M. Lynam.

Minnows and Malaria.—

Two thousand minnows are being sent from this country to the Argentine Republic in an effort to combat malaria there. The minnow is said to thrive on malaria-carrying mosquitoes.

Where Power is Placed.—

The following is taken from "Mr. Ford's Page of the *Dearborn Independent*: Neither optimist nor pessimist will ever be trusted with the reins. People are interested in extremists, but do not place responsible power in their hands. Extremists measure the distance sidewise, they do not extend the road in front. They are like channel lights that mark the shoals on either side, something to steer by, but not to steer toward. Exteremists are useful as limits—and there are two extremes to everything. But we are not journeying to limits, we are journeying between them. Progress comes that way. It will loose many minds from needless burdens if they can learn to look upon extremists, not as leaders, but as way-lights showing the width of the road on either side."

Loans, or Gifts?—

Just why European countries felt that the money borrowed from American taxpayers would not have to be repaid has puzzled quite a few, yet the answer will be found in the fact that the Treasury advanced billions of dollars carelessly, loosely, informally.

Secretary Mellon, on the eve of his departure, challenging Britain's contentions, said: "It is clear that when the advances were made to our allies they knew and we knew they were loans, not gifts." Is it clear? There were no contracts, no notes, no agreements to repay. The United States did not require any formal documentation, and of course the borrowing government did not see fit to suggest any. And in the United States no one was shocked when it was announced that nothing but a few memoranda, signed by the respective ambassadors or high commissioners, existed in the Treasury to account for the disbursements.

If the foreign borrowers have a loose idea about the debts, one must not be too severe, for the Treasury was very loose in its method of doing business. Even though it involved finance, the fact that it was a deal with foreign governments brought it within the purview of diplomacy. Thus American diplomacy really paved the way for the misapprehension which exists abroad.

Mexican Miracles.—

The warfare between the Church and the State of Mexico has been marked by miraculous intervention in behalf of the clerics. We are informed that in San Luis a group of the faithful which had assembled before the church door heard footsteps and the sound of a bell within the deserted sanctuary. Some of the women in the group had the audacity to peep through the keyhole, and immediately declared that they could see the image of the Holy Virgin walking up and down the nave of the church moaning and lamenting her captivity. The crowd became excited and tried to break down the doors in order to liberate their patron. The *Nation,* which tells the incident, says that at this point a police inspector arrived and courteously addressed himself to the distressed image. If the Virgin, he said, would be good enough to come out into the streets of the city, he would himself accompany her on her nocturnal walk. The image did not take advantage of the offer. In any event, after this time, the miracles ceased and the empty church remained silent. The same journal from which we extract this information tells of another miracle which happened in San Pedro. A family in that city had an image of the Heart of Jesus which they kept under a glass cage in their home. After President Calles began to treat the church so rudely, it was observed that the image began weeping. The community, says the *Nation,* "flocked to see the miracle, which they interpreted as a symbol of divine sorrow at the persecution of the church." Unfortunately for the hypothesis, the mayor, who had leanings toward agnosticism, looked into the situation more closely and found that bits of wax and a strong lamp behind the image co-operated to produce the tears. In spite of protests, the owners of the miraculous figure were arrested and put in prison.

Protestants in the United States should ponder upon the facts above mentioned when they are attempting to reach a conclusion as to the religio-political situation in Mexico.—*Ex.*

Points of Citizenship.—

"The Duties of Citizenship" formed the subject of a recent charge to the Grand Jury of Tift Co., Ga., by Judge R. Eve. At a time when there is such insistent clamor for "rights" and "personal liberty" it is well to consider a thoughtful tabulation of the responsibilities that inevitably go hand in hand with the assumption of rights and liberties.

In mechanics, for every action there is an equal and opposite reaction. Similarly in the social order, for every privilege, "right" or "personal liberty" assumed by the individual there is the corresponding obligation to permit to all fellow-citizens an equal privilege, right or personal liberty.

So much is self-evident and will be conceded by all right-minded men. But in the application of this axiom to our complex social order, with all its impersonal regulative agencies, men become confused, lose sight of the simple axiom concerning the rights of other men, and so demand more than their share. Yet the permanence of any organization, from a fishing club to a nation of 112,000,000 is dependent upon the willingness of those members to obey the rules adopted for its regulation.

In analyzing the responsibilities of citizenship in a "government by the consent of the governed," Judge Eve tabulates 17 points:

"I. To acquaint myself with the fundamental principles of the Constitution and laws of the United States and the State of which I am a citizen.

"II. To inform myself on public issues and the character of candidates; then to speak and act as a patriot.

"III. To vote in all elections according to the dictates of an enlightened conscience.

"IV. To become an active member of some political party pledged to the highest and best in public service; to hold my duty as a citizen high above all party ties.

"V. To hold the faith 'That right makes might' and in that faith dare to do my duty as I understand it.

"VI. To play no favorites; to stand for the vigorous and impartial enforcement of all laws.

"VII. To obey all laws myself and expect others to do it; to uphold officers in the enforcement thereof.

"VIII. To openly and vigorously work for the repeal of all useless or unjust statutes and Constitutional provisions.

"IX. To stand as a ready solider, an honest tax-payer, a willing and impartial juror, a faithful though inconspicuous public servant.

"X. To know my Government; to impart that knowledge; to realize what that Government does for us all, and to understand what we should do for it.

"XI. To encourage good men to enter and remain in the public service. To serve myself when called.

"XII. To stimulate patriotism, good feeling and loyal co-operation among all classes of our citizens.

"XIII. To strive against all efforts to arouse race, religious, class or sectional prejudice.

"XIV. To let my knowledge and interest follow my country's affairs around the world.

"XV. To know that I am bound to my State, my nation and to humanity, and they to me.

"XVI. To openly oppose and publicly denounce the traducers of my country's institutions and the slanderers of her public servants.

"XVII. To carry to the foreign-born and the affiliated the message of true Americanism."—*Manufacturers' Record.*

NOTES-PERSONALS

Our colleges are opening this week, and we bespeak for them each a prosperous year.

The Executive Committee of the Southern Christian Convention was in session at Suffolk, Va., Saturday, August 28th.

Conferences that failed to select a place of meeting should do so soon, and give the people time to prepare for their entertainment.

Helium has been solidified into a transparent mass for the first time by Professor Keesom, of Leyden University. His predecessor, Professor Onnes, succeeded in liquifying helium, but was unable to solidify it.

Brother W. J. Edwards announces that he will be glad to hear from any church that wishes a pastor for the coming year. Those who are interested can reach him by addressing a letter to him at Ether, Montgomery County, N. C.

Historic Fort Henry, whose gallant defense inspired in Robert Scott Key the writing of "The Star Spangled Banner," is to be restored by the Government. Plans have been made for equipping the fort as it was at the time of the British attack during the War of 1812.

"Dr. W. T. Walters, writing as president of the Virginia Valley Central Conference, says: "This is to inform your commission that the Virginia Valley Central Conference, without a dissenting voice, assumed both the apportionment and the benevolence budget, and voted the apportionment on the churches."

The Mission Board of the Southern Christian Convention, Hon. J. E. West, Suffolk, Va., chairman, and J. O. Atkinson, Elon College, N. C., secretary, is to meet in regular session at the Christian Church, Suffolk, Va., 9 A. M., September 15th. If there are communications to be laid before the Board, the same should be addressed to the Secretary, Elon College, N. C.

At a recent meeting of the Publication Board plans were made looking forward to a better system of financing the publishing interests of the Convention. It is hoped that the plans inaugurated will be not only of great benefit to the Church paper, but of economic value to the Convention. The co-operation of the whole brotherhood, ministers and laymen, is solicited in this effort.

The enlarged and greatly improved Liberty Spring Church, with its now ample Sunday School rooms, was rededicated last Sunday. Rev. Stanley C. Harrell, Durham, N. C., preached the sermon at the eleven o'clock hour. A great audience of happy worshippers was present. The Mission Secretary preached at night. Dr. Johnson, the pastor, and his co-workers, are certainly to be congratulated on their great, good work of progress and enlargement of this splendid rural church.

"Man differs from lower forms of animals largely in that he is able to reason and control his impulses to some extent. There is no doubt that one who allows himself to satisfy every desire, follow every impulse, weakens his power of resistance and he soon finds himself going swiftly down the road of degredation. It seems at times as if it would be wonderful to create a Utopia, or place where every wish is fulfilled, every desire satisfied. And yet it is doubtful if those things denied us, those things that seem so desirable because they are denied, would not lose their glamor if obtained. The pauper wishes for money to be able to satisfy his appetite, some millionaires would give their money for a healthy appetite. One often decries the fact that he is destined to struggle to overcome difficulties, such as lack of finance, diseases, etc., in order to exist, but still is forced to admit that if existence were too easily obtained, life would indeed become monotonous."

The two terms "Confidence" and "Faith" are closely allied. They are the foundation of civilization, the two stones upon which humanity builds. Without them man could hardly exist. Where they are found lacking, progress is not in evidence. In the individual, in the community, in the nation, they are the important factors. The individual must have confidence in himself before he can accomplish anything. The child does not learn to walk, the motorist learn to drive, the aviator to fly his ship, or men become efficient in the thousands of things of daily life until through experience they know themselves to be able to accomplish them. Without confidence and faith in others the credit system that is so essential to economic development would, be impossible. One man sells goods to another, a person thousands of miles away whom he has never seen, and accepts a check or draft in payment because he trusts the consignee. The evolution of business and the discoveries of science have tended to closely connect humanity and to make each person dependent on thousands of others for existence. Since it is obvious that everyone must depend to a certain extent on some one else for food and clothes, trust must be put in their fellowmen in order to obtain them with greater facility. If a man had confidence in no one, if he had no belief, if he would not accept the assertions of others, what a miserable life he would lead. All are acquainted with the chronic doubter, the man who has no confidence in even his own ability, and it is doubtful if one of this kind could be found who had contributed the least thing to civilization. Albert Pike, the philosopher and authority on Scottish Rite Masonry, said, "Faith is a necessity to man. Woe to him who believes in nothing!"

THE EASTERN VIRGINIA CONFERENCE.

On Wednesday, November 1, 1792, there met in Baltimore, Maryland, that memorable conference of the Methodist Church in which James O'Kelly uttered those soul-stirring words, "Brethren, hearken unto me. Put away all other books and forms, and let this (holding up a copy of the New Testament) be the only criterion, and that will satisfy me."

And now 124 years, almost to the day, after James O'Kelly, the Father of our Church, made this speech, there will meet in Maryland, at the Webster Community Christian Church, the 106th Session of the Eastern Virginia Christian Conference.

Have we neglected to see that our own local church be represented at this Conference which meets November 2nd to 4th? If so, why not arouse ourselves and attend to this at once.

Let us, the spiritual children of such a noble character as James O'Kelly, make this first meeting of our conference in Maryland, another memorable event, as James O'Kelly did here, just 39 miles away, one hundred and thirty-four years ago.

The Webster Church is standing today alone in this State, and it is having a stormy time indeed. By your presence you can show what the Christian Church is doing. If you can realize the conditions under which this church was brought into being, and under which it now labors, you will no longer hesitate at once to elect your delegates and send word to the Church, "We are coming, count on us."

Will this be your answer?

The Committee on Entertainment is very anxious to hear from all pastors and church clerks before October 15th.

I would advise all who can do so to make the trip north by automobile. The distance from Christian Temple, Norfolk, to the Webster Church via Williamsburg and Richmond, is about 311 miles, or about 343 miles via Suffolk, Franklin and Petersburg. The distance from Richmond is 200 miles, and by the time Conference meets the roads will be in excellent condition all the way.

The cost of the trip north should not exceed Three Dollars a person, provided you have four or five to the car. One can leave Norfolk in the early morning, and by easy driving arrive at Webster in the early evening. I have made the trip myself, and without hard driving made the entire trip in ten hours.

Come now, let us remember *we voted strong to come to Webster. Let's make good!*

M. W. Sutcliffe,
Member of Program Committee.

THE MEXICAN SITUATION.

Judge Alfred J. Talley, as the lay spokesman of the Catholic Hierarchy in his capacity of President of the Association for the Protection of Religious Rights in Mexico is reported in the public press as demanding again that the United States should break with the Mexican Government.

In the interest of a clear understanding of the Mexican Government I wish to call to the attention of the people of the United States that the statement of this official spokesman that the position of the Mexican Government toward the Church is "because the Church stands for individual and property rights" and that the Mexican Government's purpose "was to drive out religion" are at total variance with the historical facts. His reference to "Bolshevik aims" is also in direct variance with the same facts.

The spokesman for the Church Hierarchy in Mexico, Archbishop Mora y del Rio, is evidently better acquainted than Judge Talley with the history of Mexico for on the day before Judge Talley's statements were published the Archbishop addressed a letter to the President of Mexico which he said was written "to complain of the Reform Laws of the Constitution of 1857, effective since 1873 and subsequently incorporated in the Constitution of 1917."

It is a far cry of 69 years from the Constitution of 1857 and at the time such a word as "Bolshevick" was unknown. This Constitution was modeled largely on that of the United States and I must believe that Judge Talley has never read it or he would have known that it specifically protects "individual and property rights." Neitheer did intend "to drive out religion" to quote Judge Talley's words. If it had the first sentence in it would not have been "In the Name of God and by the authority of the Mexican people."

Certain provisions in the Constitution and the Reform Laws growing out of such provisions did take away certain special privileges from the Church Hierarchy such as their being only amenable to ecclesiastical courts erected by themselves. It also provided for absolute liberty for all religious cults thus abrogating the clause in the

previous Constitution declaring the Roman Catholic religion to be alone recognized.

The Church Hierarchy in the days following the adoption of the Constitution made no attempt to evade the real issue. It was an attack upon the special privileges they had enjoyed for centuries. Rome spoke out clearly, so clearly that its sentiments could not be misunderstood. Pope Pius IX fulminated against the Constitution. "We raise Our Pontifical Voice with apostolic freedom before you to condemn, reprove, and declare null, void, and without any value the said decrees, and all other which have been enacted by the civil authorities in such contempt of the ecclesiastical authorities of this Holy See, and with such injury to the religion, to the sacred pastors and illustrious men."

A short time afterward, when the Church Hierarchy placed Zuloaga temporarily in the Presidential office, pledged to nullify and abolish the laws and decrees aimed at the special privileges of the Church, Pope Pius IX wrote him a letter praising him for his zeal and stating frankly his joy in noting "how earnestly you and your government desire to establish relations with this Holy See, and to work assiduously that our Holy Religion may flourish in its height of power in Mexico."

Judge Talley certainly has a right to champion the rights of the Catholic Church or any other church to special privileges. He may honestly believe that it is for the good of the people of Mexico and other countries that such special privileges should exist. Those who fought against the provisions in the Mexican Constitution dealing with the special privileges of the ecclesiastical establishment in the past believed so and said so. But neither Judge Talley nor any other spokesman for the Church Hierarchy has a right to becloud the issue. Let them emulate the frankness of Pope Pius IX. If their position is a just and proper one, they have nothing to lose from such frankness.

ARTURO M. ELIAS,
Consul General of Mexico.

CONFERENCES MEET.

Alabama Conference will meet with the Church at Bethany on Tuesday, October 12, 1926, at 10 o'clock A. M. G. D. Hunt, President; E. M. Carter, Secretary.

Georgia and Alabama Conference will meet at Richland Christian Church, Richland, Ga., on Tuesday evening at 7:30 o'clock, October 18, 1926. H. M. Gray, President; H. W. Elder, Secretary.

Eastern Virginia Conference will meet with Webster Christian Church, Havre de Grace, Md., Tuesday, November 2, 1926. W. D. Harward, President; I. W. Johnson, Secretary.

North Carolina and Virginia Conference will meet with New Lebanon Christian Church, Rockingham County, N. C., Tuesday, November 16, 1926. C. H. Rowland, President; Stanley C. Harrell, Secretary.

Western North Carolina Conference will meet with Pleasant Grove Church, Tuesday, Nov. 23, 1926. G. O. Lankford, President; W. C. Martin, Secretary.

Eastern North Carolina Conference adjourned to meet at such place as the Executive Committee may select on November 23, 1926, at 9:30 A. M. H. C. Caviness, President; W. C. Wicker, Secretary.

North Carolina Conference adjourned to meet on Wednesday, December 8, 1926. W. C. Wicker, President; L. L. Vaughan, Secretary.

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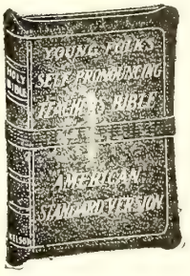

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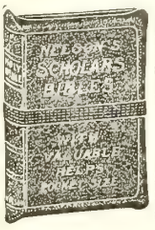

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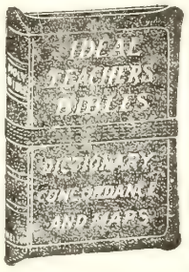

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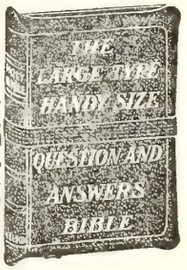

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

HOW TO MAKE BUSINESS CHRISTIAN.

The age-long struggle has been that of the material seeking to dominate the spiritual. This conflict was never more marked and more desperate than today. There has been almost suddenly an enormous impetus given to material progress and achievement. A recent thinker has expressed it, "The world of commerce and industry has expanded with bewildering rapidity, the secrets of nature have been penetrated and utilized, and what were formerly looked upon as geographical and racial barriers have been hurled down so that all material forces of life have been fused into a new unity." The great question arising is: Shall this unified force in the material world dominate the spiritual in men and society?

It has been declared that the recent world war resulted from an ever increasing material development which was practically untouched and uncontrolled by spiritual influences.

There had been expansion of Christianity, it is true, but there had been a line of cleavage and distinction between the spiritual and the material. The great revival started by John Wesley and carried on by ardent supporters of the Gospel, bore spiritual fruit that was and is abundant, but in many instances this fruit was spiritual only, and was a thing apart from the industrial and material. There were those who held that religion had little to do with business and less to do with statecraft and diplomacy. When the conflict came between a developing Christianity and a rapidly expanding industrialism, the explosion was tremendous, and its sound was heard throughout the whole earth.

The question is by no means settled. The religious world today faces this fact: Shall a rapidly expanding industrialism materialize the spirit of man, or shall an expanding and increasing spirituality dominate and control men and women in industry? In the next few generations that age-long question seems likely to find solution. This is as sure as that day follows night, namely; that we must Christianize our industry, or industry will materialize our Christianity. We are coming to learn that spirituality is not a thing apart. It is nothing more or less than a vital, living, working program. Who is the spiritually minded man other than the one that has in himself spiritual power through and by which all his business transactions and ideals are directed and controlled? The spiritually minded one is the one who can turn a mind, dominated by the spirit, to all business attitudes and undertakings. Paul tried in great wisdom and force to teach this in his day, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace." Carrying a carnal mind into business, into affairs, into industry, means ultimately death to him who carries such a mind. But to carry a spiritual mind into the six days of the week means to find life and peace in that work and to conquer the hardships and difficulties, the trials and the obstacles of that work, and get out of it life and peace. Spiritual-mindedness does not mean aloofness from business, a withdrawing from affairs, the willingness and ability merely to talk often of spiritual things and to offer up long prayers. It means the power of the mind and heart to turn all one's strength and energy into whatever pursuits one is engaged in and dominate all the activities in the world of work and industry with spiritual zest and fervor.

The only hope of doing this is to make Jesus our leader and silent partner, not only at church on Sunday or in our periods of worship and devotion, but in all the activities and attitudes of the week. He it is who overcomes the rule of gold in business by putting the golden rule into business. This cannot be done by a simple resolution of mind or vow of intellect. It is done by making Jesus our friend, our constant councelor, our example and our guide in all the undertakings of the day and of the week. He alone has given a program by which business may be Christianized and the industrial world spiritualized. This was no dream of His. He lived it Himself and showed us how we might make our business Christian and our lives spiritual in all of their moods, activities and attitudes.

SHALL WE ADOPT THE LARGER PROGRAM?

It is always difficult to take a forward step in church life, especially when taking that step seems to entail added obligations and responsibilities. Those who support the church and its enterprises from year to year always feel that they are doing about all they can. And it also happens that in many churches all matters of financial nature are held off until about the last of the year. We fall into grooves in church life and giving, and it matters little as to what we make or lose during the year, many of us go on in about the same way from year to year. It is hardly fair to treat the church in this way. The church represents the Kingdom of our Lord on earth, and Jesus always represented this Kingdom as one of growth, constant development, and enlargement. All His parables touching the Kingdom illustrate this truth and teach this necessity. If we are in the Kingdom of God, we are in a going and a growing concern. Moreover, this Kingdom is to spread from the rivers to the end of the earth, and is to be without frontiers. Now it may be that our financial income individually may not increase from year to year, but if the church represents at all the matter of growth in the Kingdom of our Lord on earth, then the church is growing and from year to year should have a larger part in helping to build that Kingdom. If all have not increased financially in the local church, probably some have, and maybe during the year many who were out have been taken in, and there should have a part in helping to carry forward the work of the Kingdom in the church.

If the church itself increases in membership and in resources, her enterprises and institutions likewise increase in numbers and in cost. So the church as a whole should, from time to time, put on new and larger programs, unless the church is to become stagnant and paralyzed.

Our Christian Church is now faced with the necessity of a larger program. Every institution and enterprise of the church demands larger resources. Our Durham Convention sought to work out a plan and a program looking into enlarged income for all the enterprises and institutions of our Southern Convention. Many may decide that a better program could have been worked out, but, at any rate, the Convention did its best, and made a plan sufficiently elastic to give every local church its preference, and the opportunity of using its own initiative in undertaking a larger and more constructive work. This plan has been passed on to the conferences through their Executive Committees, and, when explained, will no doubt prove satisfactory to all who are concerned. We are confronted, at any rate, with the necessity of more revenue for our CHRISTIAN SUN, for our Christian Colleges, for our Christian Orphanage, for our Missionary work at home and abroad, for our superannuated ones. Surely this need will be seen and felt throughout our entire brotherhood, and the response will be an increase in the Lord's treasury for doing the Lord's work. It is gratifying to note that the first and only conference to meet since the convention, has adopted and approved unanimously the plan prepared and adopted by the Durham Convention.

EDUCATION AND LIFE.

John R. Mott has said that education represents the long look, the prepared life. Speaking particularly with reference to the colleges of the church, this same great Christian thinker has said that the church must not permit the colleges from which she has drawn her ministry to drift into inferiority; that the Christian aim and character of these colleges must be preserved at whatever cost; and that consequently the denominational colleges must be generously supported.

There is no question in the mind of any person who understands the modern world as to the high estimate which the leaders of our time place upon the educated man and woman. The modern world accepts the educated man and woman without argument and expects good results to flow from their preparation for life.

It is quite noticeable, too, that hard-headed business men are very much inclined to give a higher rating to those educated in small denominational college than to those educated in the larger institutions. They have the opinion so often expressed by Roger Babson, that religion cannot be divorced from life, and particularly it cannot be divorced from education. In other words, they regard education as one of the phases of religion, and they are convinced that the highest and most effective type of education is based on moral and religious considerations.

There can be no question that tomorrow, if it is thoroughly Christian, will guarantee to civilization an altruism, a psychology, a philanthropy, and a leadership that will be harmonious with the teaching and the program of Jesus. Largely, therefore, on the denominational college rests today's responsibility for tomorrow.

This is but another way of saying that life and the ideals and circumstances of life are inextricably involved in the program of education. It is also to say that the church has a primary and inescapable obligation in the field of education, an obligation which she dares not side-step and which she dares not neglect. In order to safeguard life and to guarantee its continuance under favorable auspices of growth and progress, the church must keep pace with education. It must do more. It must keep in the van of the educational army. It must be the leader in the whole program of education as it affects the life and character of individuals and of nations.

W. A. H.

THE PROOF OF FRIENDSHIP.

PART I.

The book of Job is philosophy in the form of a religious drama. Its problem is the problem of evil—a problem as old as man and a problem that will live as long as man. In the beginning of the drama, Job stands with face upturned and pronounces a curse against the day he was born, but in the end, with palms outstretched, and head bowed, he declares that God is good. The book of Job does not give a solution of the problem of suffering, but indicates the right attitude to take, namely: to realize that no amount of suffering should rob one of his faith in and love for God.

But the book of Job, while primarily dealing with the problem of pain, throws a thousand sidelights upon the meaning and purpose of life. And it is one of these sidelights that I would have you look at for a little while: "And the Lord turned the captivity of Job, when he prayed for his friends."

This literally means that Job received indemnity for his losses he incurred in the trial of his faith to which he had been put. A free rendering of the passage would be "when Job prayed for his friends, the tide of his experiences of life turned." Life took on a new meaning to him when his friends were the object of his prayers.

What value has this experience for us? What bearing may it have upon our lives, and especially upon our religious appreciations?

In the first place, the text shows that the highest and truest religious appreciations are for others rather than for self; that a man's religion is abnormal if its chief concern is self—his own happiness, his own soul's salvation. Our Master said that, "Greater love hath no man than this, that a man will lay down his life for his friend."

No man is able to possess such love as that if his religion has not prompted him first to offer up a prayer for his friend. We may not need that men shall prove their love for us by laying down their lives in our behalf. But we all need that our friends show their love for us by praying for our welfare. There are many services that friend can render friend, but none that counts for more in the sight of God, or gives a better evidence of Christian faith, and shows the real sympathies of the soul in its affections, than for friend to pray for friend. Vital prayers of friend for friend is the best evidence of Christian faith. Truly, "He prayeth best who loves best." Love poureth out his life on the cross with a prayer on his lips for those who did the wrong.

Prayer for others goes deeper than charity service. Many men do the latter absolutely apart from recognized Christian faith. But true prayer is always the language of love; it is a confirmation of faith. Who can begin to estimate the power that the prayers of mothers, fathers, and friends, have had in reforming and strengthening lives! Tennyson was right when he said, "More things are wrought by prayer than this old world dreams of." Yes, and more men and women, boys and girls, have been won from the lives of sin to the Christ life through prayer, than the world will ever know.

"The Lord turned the captivity of Job when he prayed for his friends." And we have reason to believe that his prayer turned the captivity of his friends for whom he prayed. The power of prayer is objective as well as subjective. It blesses him who prays, and him for whom the prayer is offered.

But a man may be religious and pray only for his own interests, never presenting the interest of his friends to the divine love of God. A man may be a Christian and pray only for his own soul's welfare, and never speak to God about the welfare of his neighbor's soul, but such a man represents a very low type of Christianity.

The impulse of Christianity is social, its medium of generation and transmission is the individual. An electric battery, no matter how highly charged, is useless in itself. Its power cannot be realized until the proper connections have been made. Faith is useless in itself. For a man to be satisfied because he has made his peace with God is selfish. The power of Christianity cannot be realized until the Christian is properly related to his fellowmen, a relation which is effected and maintained by an interest deep enough in other people to cause one to pray for them. Prayer is the best sign of willingness to serve. If you know that a friend is truly praying for you, you feel reasonably certain that he will grant you any favor that is within the length of his cable tow. When a minister knows that there are people in his congregation who pray that God will bless him in his life and in his preaching, it cannot help giving him new courage and new power. And on the other hand, the Lord will quickly turn the captivity of the cynical critic who prays for his pastor. It is a shallow religious consciousness that does not prompt a man to pray for somebody else besides himself.

Job had heretofore thought of his own righteousness to the exclusion of the needs of his friends. It was a selfish type of religion, to say the least. A man can be just as selfish in his religion as in anything else. He can spend his time thinking about his personal relation to God, and forgetting that his friends are related to the same God, whether they realize it or not. He can forget that heaven was not made for him alone. Such a man will be released from his captivity of bigotry, narrowness and selfishness when he prays for his friends. And true prayer is the Christian's program of action. It is but the signalling of the service that is to be rendered. When a man truly prays for a friend in need, he will do all in his power to supply that need. The man who never prays for his friends is a miser of religion. Religion, like money, is a good thing when it is in circulation. It is useless for a man to keep it to himself.

R. C. H.

THE CHILD AND THE KINGDOM.

By Rev. D. M. Helfenstein.

The church has been slow in grasping the meaning of the words of Jesus, when he said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

These words of Jesus were uttered when he saw his disciples rebuking the mothers who wanted Jesus to bless their children. He knew that the mother's heart desired the best for her child, when she craved his blessing for it.

No one could speak with authority about the relation of the child to the Kingdom of God as Jesus did, for he came to express to the world the Father's thought and love for children, as well as His thought and love for adults.

Jesus is intimately related to the child life, and he wants it to be told about his love. He knows that one of the earliest responses of the child nature is its response to love and to God, for "God is love."

The parents who teach their children about the love of Jesus will greatly increase the effectiveness of their teaching, if they live the life of love in the home with their children.

The teaching for the child is not, How to get into the Kingdom of God, but how to keep in the Kingdom of God, for every child is born into the Kingdom, "For of such is the Kingdom of God."

It is true there will come a time to the child who has been thus taught, when it will feel an urge, openly to confess its love for Jesus, and to identify itself with his church.

We, today, may profit by the attitude of the Jewish race toward children. Judaism has always been interested in child life. The true Jew appreciates and loves children. It is said that the Jews never neglect any child. Racial preservation does not account for this fully. It is a part of their religion, and connected with their faith in God.

The Catholic Church has manifested this attitude toward child training much more than Protestants.

It is true that the Catholics train their children with a view of always being able to count on them as loyal subjects of the church, but if child training will do this, what prophecy there is for the Kingdom of God in proper child training!

We, the Protestants, believe that the peace of our homes, the welfare of society, and the honor of our nation will depend upon the strength of the church of tomorrow. The church of tomorrow will be determined by the way we train the children of today. This being true, no parent can afford to neglect the religious training of the child.

Religious training in a Protestant church includes securing personal commitment of the child life to Christ and his church. This is in harmony with the thought of Jesus, for he carefully impressed upon the minds of his disciples the fact that God, his Father, was more interested in child life than any father could be. Nothing will please the Father more than the commiting of the child life to his Son who came to express his interest in childhood.

When Jesus took the children in his arms and blessed them, he realized the potentiality for good or evil in each of their lives; for evil, if the religious instincts were neglected; for good, if they were taught God's way of life.

Jesus appreciated the innocence of children, but he realized that innocence could soon be turned to guilt if parents failed to train the child as they should, or failed to put it into conscious touch with the spirit of God. Hence, he gave the warning, "Take heed now how you despise one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father who is in heaven."

And because Jesus realized the two possibilities for every child: the possibility of sin and shame, and the possibility of right living and honor, he challenges the parents of this day, and the parents of every day, "Suffer the children to come unto me, and forbid them not: for of such is the Kingdom of God." Only in his love and in his fellowship is any child safe.

He believed that children belonged to God, and that such being true, parents should see to it that none should become lost property.

It was our Master's conviction that every child begins life close to God, close to his love. All who truly love God, share this conviction with the Master.

The biggest business of the church is to keep

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The original occupation of man was the tilling of the soil. "The Lord God took the man, and put him into the garden of Eden, to dress it and to keep it."—Gen. 2: 15. Man will till the soil to the end of time. It is the most universal occupation. Two obligations rest upon the tiller of the soil: to "dress it and to keep it." Many farms do not show any signs of dressing. Many of them are not kept. The care of the soil is a divine command. Nothing is more attractive than a well kept farm; and that means field, garden, orchard, yards and buildings. The business of farming requires more real sense, more wise judgment, and more faith and energy than any other occupation. Change of weather at night requires change of plans in the morning. Industrial plants, places of business, transportation lines, schools, and offices, may all continue their usual rounds of work in all weathers. The farmer plans to cultivate a growing crop on the morrow. It rains all night. The land is too wet to plow. He must change his plans for his hired help. The whistle blows, the men assemble in the mill, the work goes on. Change in weather does not require the superintendent to change his plans. A real farmer is the wisest man among men. An unsuccessful farmer is the most disgruntled man; and a successful farmer is the happiest of men.

Three things prevent farming from being what God intended it to be and what men could make it. The love of money, the lure of the city, and unwillingness to do out-door manual work. Farming was never intended to be the money business of the world. That belongs to trade, industry, and commerce. The poorest farming is the money-crop as the main thing on a farm. The most difficult thing to handle is money. When a farmer raises a money-crop, sells it and gets the money for a year's work in his hands, he cannot keep it for the use of the next year. Raise everything needed on the farm and then some for money. The only thing that saves salaried men and wage earners is the fact that they get their pay by the week or the month. The only thing that enables people who work for wages to pay house rent, purchase food and clothing, and give to the Lord, is the fact that they get their money a little at a time. A survey of money-farming districts will reveal poor farms and poor farmers. The lure of the city draws the young away from the farm. Consolidated schools educate the young away from the farm. History shows that nations went down through the corruption of great cities. The tendency in America is toward the city. Unwillingness to do manual labor in the sunshine turns many against farming. It is as much a sin *not to work* six days as it is to *violate* the Sabbath. "Six days shalt thou labor"; "remember the Sabbath day to keep it holy." The question of education and wealth does not release man from these two commands.

The business of farming is to build a farm and not to make money, thorough farm-building will bring in money for all necessities and benevolences. It is a beautiful business when followed according to the laws of nature and the purpose of God. There is a wide open door for educated young people who are willing to work and live happy, contented lives on a farm in a country home. W. W. Staley.

ELON LETTER.

A certain rich farmer had an extraordinary yield on his farm. He thought the matter over and decided that he would tear down the barns which had been used in former years as storehouses for his bounty and build larger. Into these larger barns he declared he would store *all* his increase and that he would say to his soul: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But God looked down upon this man and pronounced judgment upon him, saying, "Thou fool."

This man was wise, exceedingly wise, and highly successful, according to the standards of the world. He was ready to retire from business and to live the life of a gentleman of leisure for the remainder of his days. Evidently there must be some differences between the estimate God places upon man and the worldly estimate.

Wherein was this man a fool?

It seems to me that he was a fool primarily in that he conceived of the wealth he produced as his own product. Our lives are so interwoven and intertwined with the lives of others that it is impossible for any man to make claim honestly that he has produced anything single-handed and alone. Least of all should a farmer make such a claim. If any man is dependent upon forces and resources outside himself for the production of his product, surely the farmer is this man. He is dependent upon the weather, the soil the seed, the labor of beasts, and tools of various kinds, to say nothing of God, for succeess in his agricultural enterprises. This man portrayed his folly in thinking that he had produced the wealth which had come to him and any man who assumes that he is the producer of anything alone is guilty of the same fatal folly.

The second evidence of fool-heartedness on the part of this farmer was the failure to recognize that his fellowmen had justifiable claims upon his wealth. Presumably he was a Jew, and this obligated him for a tithe for religious purposes. Presumably also he had poor neighbors and perhaps relatives whose claims he could not righteously deny. His decision to gather into his barns *all* his increase seems to me not only selfish, but silly. Any man is a fool who does not recognize the social responsibility of any prosperity which may have attended his efforts.

But this man was a supreme fool in thinking that material substance could minister to his spiritual life. Note carefully his words: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." The man had come to the point in his experience where he identified his body with his soul. He was the original mechanical evolutionist. He was the original behavioristic psychologist. He was the original outspoken materialist. But in his case materialism in its crassest form had brought forth its perfect fruit. His spiritual life was dead of the dry rot.

It is pitiful that our material success destroys our sense of the eternal values of life. It is a good thing to prosper, but often times, when a man of the Kingdom gains a fortune, the Kingdom itself loses a soul. W. A. Harper.

I think the first virtue is to restrain the tongue. He approaches nearest to the gods who knows how to be silent, even though he is right.—*Cato.*

THE KIND OF EDUCATION GOD APPROVES.

By Dr. W. S. Alexander.

Without attempting any technical definition of the term education, let us think of it as the development of the natural powers, by any available means.

We believe thoroughly that God approves education, because He created us not fully developed, but so constituted us that we are capable of development. We believe that God's intent is that we shall make the highest and best use of the capabilities with which we have been endowed.

By the statement of our subject we are warranted in inferring that there are various kinds of development that may be popularly included under the term education, but that there is a kind which is peculiar in its content which alone meets with the approval of God. The Christian's conception of life is such that the discovery of this peculiar kind of education is indeed of incomparable value. To undertake to point it out is a matter of no slight responsibility.

We believe the kind of education possessed by the lives which God has used most in the promotion of His kingdom interests is the kind which He most approves. The characteristics possessed by these greatest representatives of God and human interests are those which come nearest being what God desires all to possess.

God has furnished us a perfect example of what meets with his approval, the Unspeakable Gift which love bestowed upon us. That peculiar brand if education which is the subject of our discussion is the Luke 2: 52 kind.

It is a growing, not a static kind. The various opportunities of life which came in a constant, continuous flow to that life were so used as to make the largest constructive contribution to the largest interests of mankind and God. Jesus increased in the things which meant most to himself, to mankind and to God.

It is a normal, natural education. It is that which feeds and satisfies the capabilities implanted in the life by the Creator himself. It is not a development contrary to the plan of the great Designer of human life.

It is the construction kind, the building kind. It adds to and develops that which is intended to be permanent in our nature. It does not destroy what God has bestowed.

It is the usable kind; the kind which makes its possessor permanently in demand by the highest interests of mankind as was Jesus and as He ever shall be.

It is the kind that qualifies its possessor for the largest service to mankind. It constituted Jesus capable of being mankind's greatest minister. Those whose education approximates his most closely in kind, are ranked by it closest to him in service.

It is the symmetrical kind. All powers are developed and used, the mental, the physical, the spiritual and the social. He increased in wisdom and in statue and in favor with God and man. That education that builds in the largest and best way all that God has in embryonic form imparted to man in creation, is the kind which meets with His approval.

It is the kind that interests and engages its possessor in caring for the highest interests of self, man and God.

It is development. It is directed development. It is heavenly directed development—that which takes into account time and eternity, earth and heaven, man and God, self and others, personal experience and service rendered, temporary and permanent interests.

The kind of education God approves, produces three things: highest personal realization; the largest, the most practical, the most helpful service

to mankind; the greatest glory to God. It is the kind of education which Paul possessed and which in II Timothy 2: 15, he recommended.

An education that is saturated through and through with truth. One which makes its possessor a knower of truth and a dispenser of truth.

One which compels its possessor to be a constructive worker, making impossible the spending of time in idleness or destructive work. One which requires earnest, constant, continuous effort to secure. Study; continue to study. Never cease studying.

That education which meets with God's approval will be an education of the heart, head, and hand. It will compel its possessor to spend his energies in trying to increase righteous momentum and not spend energy in friction.

It will cause its possessor to do his best, and then cry out, Lord undertake for me. It will give to its possessor a purpose that cannot suffer defeat. It will enthrone God in the heart. It will value character above all things else. It will propel the individual forward to secure for self, maximum development in order that maximum service to mankind may be rendered and maximum glory to God may thus be produced.

It will cause the individual to be most, to do most, to glorify most and will result in his reaping most.

BROTHER WHITTEN'S VACATION.

Much time was required to settle the matter as to where we would spend our vacation. I felt inclined to visit the beach and take a dip in the surf. My better half was not so disposed, but felt that I needed the mountain air. Well we went to the mountains, and I am not a bit sorry, for it was a trip worth while and one long to be remembered.

When we reached that beautiful little city of Mount Airy, and were told that it was only ten or twelve miles to our Rocky Ford Church, we thought surely there could be no need of missionary work near such a thriving and progressive town as this. Even after we had traveled several miles out with such lovely farms and nice homes and good roads, we could hardly believe we were so near conditions as we had heard of often regarding our work in Carroll County.

It was not long before we reached the narrow mountain road that began to lead us in its winding course upward among the hills. As we followed its crooked path along the side of the mountain, we could see the small farm houses in the valleys below. To one not accustomed to mountain climbing, it seemed a dangerous journey. A steady rain was falling, which added to the terrors of the way as we looked into the deep ravines below.

It was like meeting a friend when we came in sight of the beautiful new Rocky Ford Church. We were prepared for camping, but Mrs. Whitten is none too fond of such a rough life, and I could see from the cut of her eye that she did not intend to take chances on both the weather and the rattlesnakes for which the mountains are famous. It was then that we parked the old Ford by the church, and I left the family there while I got in touch with our missionary worker, Mrs. Bray. It was only a little more than half a mile over a rough road that I found her and her husband. They were busy getting a turnip patch sowed before the heavy rains set in. When I had explained the situation to Mrs. Bray, her heart was moved with compassion, and she consented to allow us to sleep in the Sunday School rooms of the church. She gave me the key and I returned, and soon we were comfortable in our new quarters. We have been connected with church work for some time, but this was our first experience of sleeping in a church. Since it was a new church there was no cemetery near, and this helped matters not a little. I don't know whether we would have slept much if there had been a grave yard near by, with white toombs. The owls, the bats, the whippoorwills and screech owls kept up plenty of excitement, without any additional thought of ghosts. We could look down into the "Paul's Valley" and see an occasional light from a farm house.

Mrs. Bray and her husband came over after dinner and we spent a very enjoyable evening together. She told us of the work and many interesting things about the mountain people. Next morning we visited some of the folks in the neighborhood. We visited the home where Mrs. Bray lives, and in the afternoon we also called on some of the mountain people and found that conditions were no better than we had heard many times from our workers there.

We wish that all of our church folks could visit the Rocky Ford Church and see the pretty new and well-equipped building, as well as to find the important need it supplies for the community in which it is located.

One very important thing that should be done right away if possible, is to paint the church with at least one coat of paint. This will preserve the material and prevent the outside from rotting, because unless this is done in good time, the continual dampness from the excessive rains will cause decay. Another thing that I would like to suggest is that I find we have a splendid basement to our church, above ground. At a nominal cost, from three to five rooms could be built that would supply our teachers a home. Here is a task that a few Sunday Schools or Bible classes could well afford—one that would be a monument to their generosity. If we could all see how disagreeable it is to live so far from the work and to climb these slick mountain roads in all kinds of weather, taking the exposure, we would readily do it. It is not like jumping into a Ford and in a few minutes riding to our work. To get their mail they have to go the same distance. I believe, as I have already said, that if we could all know and understand, we would be willing to help supply this home. I hope Dr. Atkinson will give this matter the consideration it deserves. The whole thing would not cost so much, and can be done. Our workers remain there at a great sacrifice.

The State of Virginia is at present building a highway through the mountains. This will pass right by the Rocky Ford Church when completed, but this will require several years' work. We passed up the mountain on our way to Elk Spur; through Fancy Gap. The road is partially graded for some distance down the mountain. Traffic is only allowed to pass, where they are at work, at noon and after the day's work is over. I thought my tin lizzie had gone back on me, had to go in low most of the way, but I later learned that most all of them did likewise. After this experience our old flivver rattled right along.

I have traveled in twenty-seven different States, but if I have ever seen a more beautiful sight, as we looked from the mountain top at Elk Spur down over the many hills, mountains and valleys for miles and miles, I do not now remember where it was. This is indeed a grand picture that words cannot describe. One is, in the words of the poet, "Lost in wonder, love and praise."

We have a lovely church and parsonage here at Elk Spur. We found Brother Sorrell and his wife such congenial folks that we thoroughly enjoyed our short stay with them. The people spoke of them in words of highest praise. I regret that Brother Sorrell is to leave this field, and trust that the right man may be chosen to succeed him there.

R. A. WHITTEN.

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not want.
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MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

THE NECESSITY OF CHRISTIAN MISSIONS.

By Rev. W. T. Scott, *Oktaha, Oklahoma.*

The time has come when the world must think in terms of some force that will blot out social, economic, national, and international injustices. It is imperative that we think in terms of a spiritual force that will recognize the Fatherhood of God and the brotherhood of man in all of life's relationships, and time and fruits of the Ideals of Christianity in comparison with other faiths, have proven Christianity the only competent world religion.

The whole need of the world is found in the whole Gospel of Christ in its concern with transforming the individual by an increased harmonious contact of man with God. Therefore, the business of missions, the evangelizing of the unevangelized, has ceased to be only a philanthropy, a beautiful deed, or an act of mercy. It has become a vital necessity, the act of Christian Statesmanship, and we cannot, like the ostrich, hide our head in the sands of delusionment while the world waxes into chaos. The solution of the problems of war, alcohol, the opium traffic, social, economic, and international injustices, are of deep concern to Christians only. Raising the status of womanhood to its rightful height, the beautiful place of childhood and the sacredness of home life, all owe their origin to the principles of the Christian faith started in that Nazareth home.

In this day of scientific advancement, when men are thinking of world-circumnavigation in terms of hours and days instead of months, no nation can live unto itself. The world has become a neighborhood, and what affects one part of it affects the other. Chaos in the East will mean, to a large extent, chaos in the West. The contact of the Occident with the Orient and more especially with the immediate Far East has tended to break down the culture of these peoples. With the breaking down of this culture, these peoples are at sea in the matter of religion. They are saying to those who lead the onslaught of Western civilization, "Ye have taken away my gods, and I, what have I left?" Mohammedanism, with its neglect of love and its emphasis upon night; Buddhism, with its supreme emphasis upon celibacy, asceticism, and world illusionment; Hinduism, bound in the octopus-like embrace of the caste system; Confucianism, with its dubious principles and agnostic maxims—all of these faiths have failed and are failing to satisfy the longing souls for the loftiest reaches of truth. There are so many millions of souls whose look and hope is for something better than these have been able to give. To whom shall they go, or rather will Christians not see the need and give those souls hungering and thirsting after righteousness the Living Water and Satisfying Bread?

The necessity of Christian Missions does not come to us without problems. The last few years have seen an almost complete revolution in missionary motives and ideals. In the face of so great a need, we, as other Protestant countries, are face to face with three great problems at home: A changing theological conception concerning the saving of the heathen and the changed conception as to the infallibility of the Bible and the exclusion of all sacred writings of other faiths. The dissatisfaction of the people at home with our so-called Christian nation. And a general slump in missionary finances. Nearly every Mission Board has suffered a financial crisis, due perhaps largely to the change in the purchasing value of the dollar and the excessive financial drives prior to 1920. These problems must be met by an increased spiritual life in our church-life and by a program of education that will point out the need, blessings, and accomplishments of missions. On every field of Missionary Endeavor the church is face to face with the problems of rising nationalistic tendencies, evidenced by the unpopularity of the foreigner, in the feeling that Japan is for the Japanese, China for the Chinese, India for the Hindu, and so on.

In the light of these problems can we still support missions? If we accept the changed theological conception that we must convert the heathen, not because he is damned in his darkness but, because Christianity will relieve suffering. If our motive be changed from the ideal of saving the heathen that he may gain a heaven or shun a hell, to the recognition of our glorious privilege of bringing him out of his dark wrong against himself. If we accept the changed conception as to the infallibility of the Bible, completely excluding all other sacred writings, to that of recognition of parts of the philosophy of Confuscius, Buddha, Mohammed, and others, as fragments of the complete revelation given by Jesus Christ and His Gospel, can we still support Missions? Why?

Dr. K. S. Latourette, Professor of Missions at Yale, sums up the following as sufficient urge to Protestant Christianity to carry the Gospel to earth's remotest corners: It is the great and divine Commission. The superior spiritual and moral values of Christianity and its Founder, needed by the whole world, are not found in other faiths. The power of Christianity to recast aright the broken down culture of the world is superior to all other faiths. Christianity is the vehicle upon which Western culture may go to bless humanity rather than to hinder. The Missionary and the spirit of Missions can best interpret one people to another.

The immortal Woodrow Wilson paid a fine tribute to Christianity and Missions when he said, "Christianity is the only force in the world that I have ever seen that has actually transformed life—the proof of that transformation is to be found all over the world." For one to know that there are spiritual and moral values in Christianity superior to other faiths and which the world needs, he needs only to look at the nations where the Gospel of Christ has gone. Therein consists the genius of the Gospel—the power to transform—the power to make men and nations new. That Christianity offers a personal Saviour to guide, One that saves the individual from something and not merely to something is one marvelous aspect sufficient to challenge thinking men and women to evangelize the unchristian.

But the challenge does not stop here. It is imperative that Christian Missions offset the wrong ideals and cultures such as are found in militarism and political supremacy which characterized world affairs in 1914 and the world cataclysm that followed. The spirit created by the missionary enterprise is needed further to bring in the wholesome part of Western civilization. Just as Christian Missions made European expansion a blessing rather than a curse—just so that burden is upon the church to make the scientific advance of our age a blessing instead of a curse. Because the spirit of nationalism so characteristic of the Chinese, Japanese and Near East non-Christian groups threatens the existence of civilization, we are face to face with another dire necessity for the Christian Gospel. It is needed to recast this national selfishness and arrogance into world brotherhood.

The time has passed when any nation can live to itself. The industrial revolution of the 19th Century brought with it an increase of man's mastery over his physical environment, thus making the world a neighborhood. That neighborhood has become a quarrelsome one. The burden and necessity of 20th Century Christianity is to make for a brotherhood. For realizing that goal, missions is the best medium, and the missionary is the best personality through whom we can work.

WHAT ARE CHRISTIANS?

I.—Christians are Individuals, not Races or Nations.

"If any man has not the spirit of Christ, he is none of His."

II.—They are born of the Holy Spirit, not of their Ancestors.

"Who were born not of blood nor of the will of the flesh nor of the will of man, but born of God." "Call no man Father on earth; One is your Father, God." "Beloved, now are we the sons of God."

III.—They are not limited to any Special Races.

"Verily I say unto you, God is able of these stones to raise up children unto Abraham."

"Of a truth I perceive that God is no respecter of persons, but that in every nation he that feareth Him and worketh righteousness is acceptable unto Him. God has showed me to call no man common or unclean."

IV.—They are a Worldwide Family of Children of God.

"Go disciple all the nations. Go ye into all the world and proclaim the good tidings to the whole creation." "Having put on the new man who is being made anew after the image of Him that created him; where there is not possible Greek or Jew, circumcized or uncircumcized, barbarian, Scythian, slave or free man, but all and in all is Christ." I go to my Father and to your Father, to my God and to your God."

V.—They "Love One nother."

"Hereby shall all men know that ye are my disciples, if ye have love one to another."

VI.—They "Love Everybody."

"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thy enemy, but I say unto you, Love your enemies, do good to them that hate you, and pray for them that spitefully use you and persecute you; that ye may be children of your Father that is in heaven. For He is kind unto the unthankful and the wicked. For if you love those that love you, what thank have you? For sinners also love those that love them. Be ye therefore merciful even as your Father in heaven is mericful."

"For God so loved the *World* . . . that *whosoever* . . . "

VII.—The Christian Prayer—

"Our Father Who art in Heaven."

The Christian Song—

"Glory to God in the Highest,
Peace on Earth, good will among men."

The Christian Rule—

"Be not overcome of evil, but overcome evil by good."

The Test—

"If any man have not the Spirit of Christ, he is none of His."

Yet Christ burned with zeal, and he drove the money changers from the temple. More hopeless than blazing, erring hate is lifeless, loveless Cynicism, or unfaithful Selfishness, or cowardly surrender to sin.—*Selected.*

HOW STRONG ARE THE ROOTS?

By Helen R. Stearns.

One day while clambering about over steep and rather dangerous hills in search of laurel and rhododendron, one member of our party slipped toward the edge of a precipice where we knew the river lay far below. No one was near enough to save her, but just at the edge her foot caught in a small but tough laurel bush whose roots were firmly enough embedded to withstand the sudden impact. It was a thrilling rescue, but the real hero was the tiny laurel bush which stood the test because its roots were strong.

Much difficulty with religious thinking—or perhaps the lack of any thinking at all—can be located in weak, under-developed roots. When boys or girls go to college and in the multitude of interests and enthusiasms seem to loose their religion—the roots are not strong. When men and women face sorrow, disaster, a crisis in their thought life, and say, "There is no God of love who cares for human beings"—the roots are not strong. When a proud and boastful nation sets out to trample on a weaker one—somewhere the roots are not strong. When for the sake of personal gain, men and women exploit little children, when dishonesty, deceit, intolerance, rule—always, everywhere, the roots are weak and unequal to the strain.

Statistics show that crime is now being committed by younger persons than ten years ago. Many things have been blamed for this—movies, commercialized amusements, homes, even materialistic philosophy—and all more or less rightly. But beyond these, at the root of all difficulty, is a great void—a lack of something, rather than a clearly defined influence for evil. The roots have not been made strong enough. There has been no steady, incessant reaching out of the soul after ever higher values. Bound by a life where in daily practice religious values are made infinitesimal, a child is caught in the wish-wash of temptation and has no strong roots with which to hold. Crime is the result. It is not the movies that are at fault so much as movies plus the immature mind that never sees any other character-forming material. Persons may be immature religiously as well as mentally. Present David, the hero, vividly enough and a boy will imitate him as quickly as he will the escapades of Douglas Fairbanks. Esther makes her choice on the side of loyalty to her people, and a girl can admire her as much as the best actress. Jesus Christ is the greatest figure in all history to compel imitation, and in the act of imitation, the boys and girls will practice some of those great religious values that stabilize character—friendship, loyalty, helpfulness and love. A life is more real than a mere picture.

There is only one cure for all this diseased social thinking—fill the void, strengthen the roots. More religious education in childhood is necessary to insure better religious practice in later life. It is childhood training that very largely determines the strength and steadfastness of one's religion. In the human being, roots of disposition and character are grown in the first twelve years. In the span of normal life, these years are much less than one-fifth, yet in this period one acquires most of his brain growth, much of his physical growth, nearly all of the habits of daily living that contribute to health and physical vigor, and many of the habits of thinking that will later develop into mental and moral stamina. The beginnings determine the direction of life, hence childhood is tremendously important.

If more religious education is necessary, we may well ask, What is religious education? We who follow Jesus Christ believe it is Christian education—a training in the attitudes and conduct that characterized the life of our Leader. Christian education cannot be just knowledge about things, but must be also a series of experiences in Christian virtues. It is not enough for the child to hear about helpfulness or loyalty, or even to listen to stories of real people who have been helpful and loyal, or to learn mottoes and watchwords from the Bible. He must practice helpfulness repeatedly—at home, at school, in the church, on the street; he must experience loyalty under many varied circumstances. These successive experiences in helpfulness and loyalty gradually form conduct habits which are more likely to stand firm in an emergency. When the gang wants to steal apples just to bother the crabbed old fruit dealer, some boy perhaps will face the moral issue—Shall I or shall I not be dishonest? If there have been enough repeated experiences of honesty and helpfulness in his life, these will swing the balance in favor of resisting the gang in their desire for mischief, and that boy will refuse to be anything less than the best as he knows it. So religious education becomes a training of the will to make right choices until, with supreme intelligence, we yield humble submission by saying, "Not my will, but Thine, be done."

Religious education is the recognizing of powerful forces for reshaping character that are inherent in the individual—imitation, imagination, interest, idealized emotion—and the use of these forces for good rather than allowing them to sweep that individual into evil. The small child is learning something all the time, if not religion, something else—for the child's life is never a vacuum. Human nature will imitate—something. It is our concern to place the best models before children. Emotions may pull up or drag down. We must understand how to develop those emotions and enthusiasms that refine and bless a life, not that pollute and curse it.

Religious education, then, is "to help the individual in his own continuous reconstruction and readjustment of experience increasingly to understand, appreciate, and participate in the Christian way of living fruitfully in this world." In this quoted aim, from Emme and Stevick's "Principles of Religious Education," the word "continuous" should be marked as especially significant. It involves *all* of the normal activities of human life. It means interpreting life—all of life—religiously according to Christian standards.

It is not a question of the church alone, with no concern for the home or the school and playground, nor is it a matter for Sunday alone, with no regard for the other six days of the week. Somehow, if we want the roots strong, we must see that the "reconstruction of experience" is "continuous." It is neither wise nor expedient for the church to assume entire control of the child's time in order to guarantee for itself this continuity of experience. Better is it for the agencies concerned with child welfare and development to get together and correlate their programs so that all may work together most efficiently for the best interests of the child.

The earliest years belong undeniably to the home, but religious education should be found there, for no child is too young to begin. Then the church will begin the training for future citizenship in God's kingdom. First we relate the child's world to God, then, by showing how people can and should live in that kingdom, we attempt to prepare the individual for a free choice to belong to the church—the only organized institution representing God's kingdom on earth. But training is not even now complete. If the church is wise, it tries to link play, work, even physical and health habits, with religious motives. It recognizes life as a unit with all its functions dominated by religious ideals.

Many denominations, recognizing the unity of life, are organizing all agencies that administer to the child's education under one board. It is the same boy (they argue) whether he sits in a Sunday School class, or hikes with his Scout troop. It is the same girl in her Christian Endeavor Society Sunday night, or sewing for Armenian children in a Friday afternoon meeting of her organized class. Perhaps they are brother and sister, so will meet seven days a week in the same home. Everywhere there should be a constant recurrence of controlled religious experiences, but there is no need for duplication of activities. It is to conserve the time and energy of the boy and girl and make every minute count for positive character building that the denominations plead for unified organization for education.

We can feel proud that the Christian Church has been a pioneer in this significant movement. We have believed in making the roots strong and deep, but to remain where we are is to die. Growth necessitates expansion. More interest, more time, more money, must be expended by everyone—everywhere—for we are engaged in a great work—the implanting and developing of roots of character, which our thoughtful nurture, or lack of it, will make proportionately strong or weak.

THE WORLD CHRISTIAN ENDEAVOR CONVENTION.

By Miss Ruth Johnson.

I wonder why I have never heard or read of the mystic beauty of the harbor at Plymouth, England. Perhaps it was unusual, the time of day and the circumstance, but everyone on board The S. S. Carmania will always hold the indescribable picture redolent with vivid colorings. Our ship glided on a smooth and glassy sea, past Eddiestone Lighthouse, a very treacherous shoal, 14 miles from Plymouth, and docked in Plymouth Harbor about 7 o'clock on the evening of July 14th.

All of the passengers were interested in the small tender that came to meet us to take some of our passengers ashore and bring us others, when suddenly the C. E. delegation was called to gather on the aft deck.

The Lord Mayor of Plymouth, in all his decorations, had come aboard to bid us welcome to Plymouth, the famous town from which our ancestors set sail on the *Mayflower*. It was a hearty greeting and the suprise was a thrill. Following him were bishops, pastors, C. E. Workers, each bringing his own word of greeting.

And our ship set sail again—such atmosphere—setting sun, fading moon, and dozens of rainbows transcending the sky. These various lights shaded and blended until 10 P. M., when darkness wrapped them in the blanket of night.

During the night and following morning, we crossed the English Channel and about noon we landed at a French dock in the Havre harbor. Four French battleships encircled our ship as we left the harbor in recognition of the C. E. delegation on board. Our ship crossed the channel again, and during the night anchored at the mouth of the Thames River.

No more sleep after 5 A. M.—such a hurry and bustle of baggage and passengers in their excitement at the approach of our landing hour. For some hours we glided up the Thames, and the quaint old houses and enterprises along its banks prepared us for the London atmosphere.

Soon the realization came, and we were comfortably situated in our respective hotels.

July 16th, the first day of the Christian Endeavor World's Convention, was a day of inter-

(Continued on page 14.)

RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

ELON CHAUTAUQUA HONOR ROLL.

The following received International Credit in two courses, or attended 80 per cent of the three classes for the ten days:

Misses Mary Lee E. Bennett, Elizabeth Brothers, Helen White Daughertry, Nannie Sue Dunn, Mable Garner, Eunice Gourley, Mary Holstead, Margaret Harward, Lillie Horne, Cora Johnson, Geneva Judkins, Margaret Lawrence, Cora Lester, Lucile Mulholland, Linner McClanahan, Willie Nedham, Clarine Perry, N. Alberta Smith, Helen Thompson, Odessa Tolley, Jewell Truitt, Erma Jean Whitaker, Lillian White.

Mesdames J. F. Morgan, Florence M. Nelson, W. T. Walters, W. T. Dunn.

Messrs. Herbert Dunn, Howard Smith.

Revs. B. J. Earp, T. F. Wright, J. H. Lightbourne, H. S. Hardcastle, Stanley C. Harrell.

Below is a list of those who received International Credit for work done at the Elon Chautauqua and School of Methods, in the following courses:

"The Pupil."
Taught by Rev. F. C. Lester.

Lu Emma Bennett, Jeffersonville, Ohio; Nannie Sue Dunn, Ingram; Mrs. W. T. Dunn, United Christian, Lynchburg, Va.; Virginia Ferebee, Rosemont; Eunice Gourley, Third Ave., Danville; Mary E. Holstead, Rosemont; Margaret Harward, Durham; Geneva Judkins, Suffolk; Mrs. Florence M. Nelson, Christian Temple; Lucile Mulholland, Durham.

"Training the Devotional Life"
Taught by Rev. Stanley C. Harrell.

Elizabeth Brothers, Norfolk First; Alberta Smith, Franklin; Lora Johnson, Wake Chapel; Stanley C. Harrell, Durham; Rev. T. F. Wright, Ingram and Pleasant Grove.

"Story Telling."
Taught by Mrs. H. S. Hardcastle.

Geneva Judkins, Suffolk; Maedell Lambeth, Elon College; Cora Lester, Franklin; Mrs. Florence M. Nelson, Christian Temple; Jewell Truitt, Burlington.

"The Life of Jesus."
Taught by Rev. J. G. Truitt.

Howard Smith, Newport News; Elizabeth Brothers, Norfolk First; Margaret Alston, Liberty (Vance); Herbert Dunn, Ingram; Alberta Smith, Franklin; Cora Lester, Franklin; Willie Needham, Ether; Mable Garner, Ether; Rev. J. F. Morgan, Rosemont and Berea; Lora Johnson, Wake Chapel; Linner McClenahan, Danville; Odessa Tolley, Lynchburg; Helen Thompson, Lynchburg; Erma Whitaker, Wake Chapel; Margaret Lawrence, Lynchburg; Rev. B. J. Earp, Newport News; Jewel Truitt, Burlington; Dr. J. U. Newman, Elon College; Lillian Johnson, Wake Chapel; Rev. J. G. Truitt, Norfolk First.

"The Program of Christianity."
Taught by Rev. H. S. Hardcastle.

Rev. Stanley C. Harrell, Durham; Lillie Horne, Burlington; Mrs. J. F. Morgan, Rosemont; Dan Long Newman, Elon College; Mrs. W. T. Walters, Burlington; Rev. T. F. Wright, Ingram and Pleasant Grove.

"Youth Organized for the Church."
Taught by Miss Lucy Eldredge.

Sarah Norfleet Daughtrey, Holland; Margaret Harward, Durham; Lucille Mulholland, Durham; Lu Emma Bennett, Jeffersonville, Ohio; Mary

(Continued on page 15.)

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

"GIFTS FOR THE TABERNACLE."

Lesson XI.—September 12, 1926.

Golden Text: *"Honor Jehovah with thy substance and with the first fruits of all thine increase."*—Prov. 3: 9.

Lesson: Exodus 35: 4-36: 7

Devotional Reading: Psa. 84: 1-2, 8-12.

Reference Material: Mal. 3: 7-12; I Cor. 16: 1-4; II Cor. 8: 1-15.

A great and good man once said that "one more great revival was needed in religion—a revival of giving." It would seem that he was right. The Christians of the world are not living up to their privilege to say nothing of their duty in regard to this vital expression of Christian living. For Christian living and Christian giving are integral parts one of the other. As the poet says, "He who gives not, lives not."

One of the unfortunate factors in the situation is that when ministers emphasize stewardship, or seek to stimulate their people in giving, they are often accused of "preaching for money." As a matter of fact, the minister is simply reminding men of their duty and warning them against their sin. The minister who does not emphasize stewardship, not only of substance but of other things, is not doing his duty. Failure to give may be and often is a sin. It is probable that more people commit sin through failure to give than through drunkeness or adultery, or any other commonly accepted sin. Covetousness, selfishness—these are sins, and failure to give is often and usually born out of these twins.

In this story of a far off day, we have some fundamental principles which need emphasis and application in our day. Brief mention will be made here, but Sunday School teachers can make practical and personal application of these principles to their class or group.

I.—The giving was personal. "And they came, both men and women." The men did not give for the women, nor did the women give for the men. Each man and each woman who did give, gave of his or her own. Here is a fundamental principle. A man ought not to give for his wife or for his children. Every member of the family ought to give for himself. Even if the money eventually comes from the father, it ought to have the stamp of the individual's personality upon it. It is not, be it remembered, simply a matter of money; it is a matter of personal character. There is a real value in having every church member or every Sunday School pupil make his own contribution.

II.—The giving was born of a willing spirit. "As many as were *willing-hearted.*" The children of Israel brought a free-will offering unto Jehovah. Again it may be repeated that it is not primarily how much we give, but how we give; not how much of our money, but how much of our selves we give. The gift without the giver is bare. God loves a cheerful giver. We are not to give grudgingly or of necessity, but gladly, liberally, joyfully. As a matter of fact, when a man thinks of what God through Christ has done for him, he will feel an impulse to give. There is constraint here to giving. The trouble is that men do not respond to that impulse.

(Continued on page 15.)

CHRISTIAN ENDEAVOR.

By Rev. F. C. Lester.

"WHAT IS THE CHURCH?"

September 12, 1926.

Topic: "What Is the Church and What Should It be Doing?"—Eph. 2: 17-22; Matt. 28: 16-20.

Hints to the Leader.

"The Church" is a big phrase and is worthy of your best thought. It is 1900 years old and is composed of about one-third of the earth's people. Its task is beyond words. Think of the greatness of the church, of what it means to the world, and of our relation to it, until you thrill with the joy of being a part of it. Look up the references to the word "Church" in a Bible concordance. Study carefully the Scripture for today. Then plan some interesting way to present the value of the church.

Someone might impersonate such people as Paul, Augustine, Luther, or others, telling what the church has ment to them. Or you might organize your society into a church and hold a business session with reports of work being done in your modern church.

The Message of the Scripture.

Ephesians 2: 17-23. Paul here tells how Jesus came to preach peace to those far off (the Gentiles) and to those who were near (the Jews). Most people, both Gentiles and Jews, are far from peace today. It is no fault of Christ, for He told the way to have peace. Those who are far from Him have no peace. Through Jesus we all have access to the Father by the Spirit. Jesus found the Father through faith and surrender. We find Him in that same way.

The church is like a temple. It is built on the apostles and prophets, Jesus being the Chief Cornerstone. There is no better foundation.

All members are perfectly fitted into the magnificent building, and the temple is not complete without me or you.

Matthew 28: 16-20. The disciples met in a mountain in Galilee. The church has a meeting place where the air is pure, free from the smoke, fumes and poison of the daily life. This is where Jesus appointed, and He met them there.

Jesus told them: (1) I have all power; (2) Go ye, and make learners of all nations; and (3) I will be with you always. Jesus is going still, but many of us do not.

A Message from History.

Jesus spoke of the church just twice. Paul used the term often. The real organization of the church was after Pentecost.

The second generation of Christians began to argue as to what constituted the church. In as much as their definitions differed, the were divisions in the church. The church can be one only in the spirit of Jesus. My definitions may be good for me, but they may not help others at all. Forget the definitions that divide and try to make the church a channel of blessing.

A Message for Today.

The church today has many critics. It needs more supporters. It is easy to find fault; it is hard to live faultless. Try for the difficult.

The church offers a place for and a program of worship. The church gives moral instruction. The church tells how to find moral and spiritual health.

"For Christ and the church," is the purpose of every true Endeavorer.

Questions to be Answered.

What should the church do in a community?
Who should be members of the church?
What should the church expect of youth?
What should youth expect of the church?
What can my Society do to help the church?

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

For two weeks now your editor will be so awfully busy—Oh, Gee. It's going to be two weeks till you see your Korner full of stories Then—away we'll go again.

Don't forget to write a letter to Daddy Man! Address it to your editor here in Ramseur, N. C., and the dear little letter will go straight off to that kind Daddy who loves our Korner. Did the Kiddies get their prizes? Please tell me, soon, for I sent them three beautiful gifts—for drawing the three beautiful pictures and writing those lovely stories.

The next time you see a letter in our Korner, it will be a *great big surprise*—so watch, Kiddies.

I forgot to tell you that last Sunday Mr. Rooster and Mrs. Hen went a walking to the town. And as they were walking along the street, here came a huge old truck—and—Well, Kiddies it really didn't make "Stew" out of them—but it got several feathers. Oh, tell all the chick-a-bidies to run, *run,* RUN, when the automobiles rush by—chickens don't like stew as well as my own dear Dad likes it.

Two weeks—then watch your Korner, Kiddies, dears—All love,

MADGE FLEMING MOFFITT,
Editor.

WHEN LITTLE BEAR RAN LIKE A DEER.

BY FRANCES M. FOX.

Little Bear went out to play by his gate. He saw a deer. She ran fast.

He said in a loud, loud song: "I wish I could run like a deer!"

She heard him. "Come, Little Bear," she called, "I will show you my baby."

Mother Deer walked with Little Bear. At last they stood still. "Do you see my baby?" asked Mother Deer.

Little Bear looked and looked; but he could not find the baby.

Mother Deer said to her baby, "Move your head, my little fawn."

Then Little Bear saw the baby. It was in a low place on the ground.

My baby hides in plain sight," Mother Deer said.

She gave the baby its dinner. Then she said, "Some day she will be a big deer and run fast too. Now we will go away."

They did. She laughed at Little Bear because he tried to run fast like a deer. Mother Bear laughed and Father Bear laughed.

A big black dog came down the road. It ran to the place where Mother Deer left her fawn. It barked loud: "Bow-wow!"

Little Bear ran fast to the baby. He ran faster than the dog. "I will not let the dog get you!" he said to the baby.

Mother Deer came hunning, too. She told the dog to go away. He did.

"You good Little Bear," Mother Deer said; "You ran like a 'dear' to save my baby."

"I got my wish," Little Bear said. He laughed and was glad.—*Youth's Companion.*

NATURE'S GOOD NIGHT.

"The fields and woodlands are dressed in brown,
And showers of leaves have fluttered down.
The flowers have hidden their faces bright;
All nature's children have said 'good-night'
But God, His loving watch will keep
Till spring awakens all from sleep."

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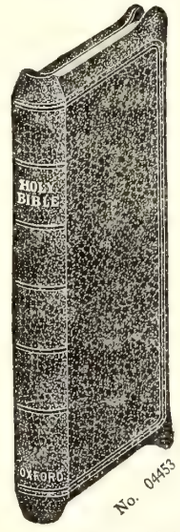

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of trouble: I will deliver the
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silver and the gold to Phăr'-āoh

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One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

COMING TO AND FINDING GOD.

LESSON: Matt. 11: 25-30.

"Come unto me all ye that labor and are heavy laden, and I will give you rest."

There are many ways of coming to and finding God. There are many sacrifices in them all. All sacrifices are fully compensated for in the quality of character found in them.

This is the way of the laborer and the burdened. Rest is the reward. The Christian life with God is the normal life for all. The way of Christian virtue renders the conquest easier. Come to Jesus for it.

Prayer.—Our Heavenly Father, Thou who art the helper and blesser of our souls, help us to live the proper life and find Thy happiness. Lead us to a full trust in Thee, and make us helpers to others in the same blessings. In Christ's name. *Amen.*

TUESDAY.

THE MINISTRY OF SOLITUDE

LESSON: Mark 1: 35-45.

"In the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed."

Some of the finest results of service grow out of the ministry of solitude. This is a heartening thing to remember. Countless thousands are far away from the rush of cities and many who live even in the city are solitary! Our Lord often sought the desert places to renew His strength in prayer.

As soon as Paul was converted, he went "into Arabia," seeking fellowship with God rather than with man. All of the great spiritual leaders have been men or women who knew the values of isolation and who rejoiced in the ministry of solitude.

Often our greatest achievements are accomplished when we are alone. Some of the most helpful messages ever written were the result of long preparation, plus meditation in solitude. "Solitude has ever been the mother country of the strong." The pastor's best sermons are not born on the street or amid social festivities, but in some solitary place. The Christian must find time for his rest hour, his time of solitude and meditation. Then he can pray and think and relate truth to the needs of his own life and of the times in which he lives.

Have you a time for meditation? Are you afraid of solitude, or do you seek it? Strong is the man who finds time to live with himself—and God! —*Ernest Bourner Allen.*

Prayer.—Holy Father, May we, too, learn the value of meditation and communion with Thee, in the desert places of life. Lead us to follow the example that Jesus gave us of rising early to be alone with Thee, and give us then the strength and power to face the duties that we have to face. For Christ's sake. *Amen.*

WEDNESDAY.

THREE GREAT QUESTIONS.

"Seek ye first the Kingdom of God.

"Fear God and keep his commandments."

"Thou shalt love the Lord thy God with all thy heart."

What shall I seek? What shall I fear? What shall I love. The character and quality of our lives are determined by our answer to these.

The first is the wisdom and answer to them all. In the Christian religion is the infallible standing of virtues and values.

Prayer.—Our Father, May we understand and be willing always to come to Thee and in Thee find a solution to all our problems. Inspire us by Thy Spirit to plan, pray, and work for the triumph of righteousness in our lives, our homes and our community. In Christ's name. *Amen.*

THURSDAY.

GLIMPSES OF GLORY.

LESSON: Psa. 24: 1-7.

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in."

In the mountains or on the sea, we catch the glory of the sunrise or the sunset, and it comes a little nearer symbolizing the glory of God's wonderful love and holiness than anything else.

There are counterparts of these in ourselves. Some experiences inspire one with a mighty truth. The gates of the soul seem to be lifted and glympses of the eternal seem to be vouchsafed unto us.

Usually it is at the church, under the spell of an eloquent sermon, or a lofty prayer, or heavenly music; the heavenly doors seem to be lifted up and the King of Glory comes in, and we know the Lord in His fulness. But these glympse never come until one has done his duty of lifting up the gates.

That is the duty of each of us.

Prayer.—Our Heavenly Father, May our faith be strengthened and our efforts increased towards carrying a vision of heavenly things to others. May we always be found trying to lift up the gates for someone. In Christ's name. *Amen.*

FRIDAY.

CONSCIENCE, THE "INNER MAN."

LESSON: Acts 24: 10-16.

"Herein do I exercise myself, to have always a conscience void of offense."

We each carry a judge and a jury within us—conscience. It sits in judgment over our acts and says: "Thou ought," or "Thou oughtest not." Behind the might of this voice stands the majesty of God, whose voice it is.

A good conscience is what made Paul strong before Felix, Luther strong before the Diet of Worms.

Luther said, "It is not safe to do anything against conscience. It is a voice invincible. But Paul said it takes vigorous exercise to bring yourself into line with it.

Prayer.—Our Father, we try to come in line with Christian principles to day. Help us. May we not shun or neglect it, but may we be more sensitive to it and exercise ourselves daily to hear Thy voice. In Christ's name. *Amen.*

SATURDAY.

STABLE AND UNSTABLE CHARACTER.

LESSON: Matt. 7: 24-27.

" . . . a foolish man, which built his house upon the sand."

"Character is not builded up like a house, which may be torn down if it be defective. It is being engraved day by day, deep into the soul, the immortal part of you. You cannot rub it out. It stands." —*Robert Burdette.*

Prayer.—Our Father in heaven, May we be able to see that conduct and character is higher than confession, and give us a hungering for a building not made by ourselves, but by Thy Spirit that shall stand the storms. This we ask for Jesus' sake. *Amen.*

SUNDAY.

THE SONG OF JOY AT THE WELL.

LESSON: Numbers 21: 16-18.

"Then Israel sang this song, Spring up, O well; sing ye unto it. The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves."

This passage gives us a beautiful picture of an ancient scene. A company of desert-travelers are very thirsty after their long journey. Suddenly one of their number discovers a well. The cool, gushing water is so refreshing and so reviving that, out of thanksgiving, they hymn a joyful song of gratitude.

But who were these princes who digged it? Evidently they were travelers who had passed that way before, had found water, and had banked up the bubbling, life-giving spring with stones! They dug out the mud and silt with staves, they banked back the loose sand with carefully picked bricks! They did not go upon their way in selfish forgetfulness, but left behind them a well-constructed spring for the thirsty caravans they knew would follow.

Most of us do not do much traveling in deserts or woods. But across the days of our lives we are traveling a way which others must some day come. Wells of inspiration, of wisdom, of help, of strength and wondrous blessing have been dug for us. At how many such wells have our lives been refreshed! How many have gone before us, whose labors we have entered into, and whose fidelity has made us safe and comfortable and happy! The wells of knowledge, wisdom, understanding and power have been bequeathed to us as a priceless heritage called Christian civilization. Let us leave these wells deepened and sweetened and amplified, that those who follow us may be refreshed and encouraged through our faithful, unselfish labors.

—*Rev. Vincent G. Burns.*

Prayer.—"Great Redeemer, we bless Thee for love and light, and for happiness that can be found only in obedience to Thy will. O Thou unfailing Source of human hope, make this day to be filled with Thy glory. *Amen.*"

"Almighty God, whose blessed Son Jesus Christ went about doing good and healing all manner of sickness and all manner of diseases among the people: continue, we beseech thee, this his gracious work among us, especially in the hospitals and infirmaries here and in foreign lands: cheer, heal and sanctify the sick: grant to the physicians, surgeons, and nurses, wisdom and skill, sympathy and patience: and assist with thy blessing all who are seeking to prevent suffering and to forward thy purposes of love: through Jesus Christ our Lord! Amen.

Christian Orphanage

Dear Friends:

We attended the Valley Virginia Central Conference last week and did not get to write our weekly letter to THE SUN. Our financial report this week shows that we have passed another rung in the ladder. We hope to pass another one next week. It is easy to climb if we have those who will push with a strong arm.

Our orphanage family is busy these days canning tomatoes and beans. The continued dry weather has practically ruined our bean crop, and we will not get as many canned as we expected to can. But we are doing our best.

Vacation season will soon be over, and all the children will be in school. Many of them got to go on a vacation, but we have a few who did not get to go. We wish all could have had a place to visit for at least a week. They enjoy it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 2, 1926.

Sunday School Offerings.

Brought forward		$ 16,323.27
North Carolina and Virginia Conference:		
Shallow Ford	$ 16.73	
Salem Chapel	1.00	
Liberty	.90	
Apples Chapel	5.31	
Mt. Bethel	.70	
Haw River	6.88	
		16.73
Eastern North Carolina Conference:		
Youngsville	$ 3.50	
Pleasant Union	8.00	
Henderson	5.41	
Morrisville	2.00	
		18.91
Western North Carolina Conference:		
Ether	$ 3.00	
Pleasant Ridge	2.60	
		5.60
Valley Virginia Conference:		
Concord		4.18
Eastern Virginia Conference:		
Hobson	$ 3.99	
Ocean View	1.25	
Oakland	6.00	
First Church, Portsmouth	6.34	
		17.58
Georgia and Alabama Conference:		
Richland		1.00
Alabama Conference:		
New Hope		2.00
Northern Sunday School:		
Pleasant Hill, Ohio.		5.16
Special Offerings:		
Mrs. Mary E. Williams	$ .50	
Mrs. A. R. Heartsfield	1.00	
Children's Card Class, Clayton	1.09	
Chas. D. Johnston, guardian	60.00	
Woman's Board, S. C. C.	15.00	
Woman's Board, S. C. C.	24.19	
		101.78
New Building Fund:		
Mrs. Jas. G. Anthony	$100.00	
B. C. Denvers	10.00	
J. R. Liskey	5.00	
G. T. Dixon	2.00	
		117.00
Total for the week		$ 289.95
Grand total		$ 16,613.23

THE CHILD AND THE KINGDOM.

(Continued from page 5.)

the children from wandering away from God, to be lost on the "lowway" of sin.

The church should show great interest in bringing the wanderer back to God, but its major emphasis should be with the children in seeking to keep them within the fold of God's love. Oh, the meaning of *all* of life for the service of God!

With Christ, let us share his appreciation of the religious heritage of the child, and give it its proper place in our church planning. Rich dividends await the church that gives proper consideration to the children.

Though the adult may learn God and know him through reason and through service, the child may know God by intuition. Ruskin was right when he declared, "What a child cannot understand of Christianity, no one need try to understand."

The child seven years of age may know more about the nearness and love of God by the intuition of a pure and innocent heart, untainted by sin, than an adult who has wasted his youth and middle life in sin may ever know.

Ask the child of seven or eight years of age, why he loves God, it will reply, "Because I know he loves me"; and that is the best reason for either a child or adult to give.

"We love him, because he first loved us."

Children do not have to be preached to, in order to get them to confess Christ as Saviour and Lord. All they need is to be given the opportunity, if they have been taught the wonders of his love.

Witnessing children expressing their love for Christ is the happiest experience in any pastor's ministry.

I may be pardoned if I use some illustrations that have come in connection with my own family, or in connection with my ministry.

While I was pastor of the church at Legrand, Iowa, our daughter Ethyle, then eight years old, asked her mother if she might go with me to the Saturday monthly meeting. She told her she had no objection, but to ask me. She came to me with the request, "Papa, may I go with you to the meeting today?" I was delighted to tell her I would be pleased to have her go with me. I did not know why she wanted to go, but during the meeting when others were bearing testimony to their love for Jesus, little Ethyle, sitting in a seat by herself, arose and with a clear voice, and in a positive manner said, "I love Jesus." I knew then the meaning of her request to go with me to that afternoon meeting.

When pastor of a church in Western Iowa, at one of our regular Sabbath morning meetings, I gave an invitation for any one who wished to confess Christ and unite with the church to come forward. A large congregation was present. Bravely, a little girl seven or eight years old came forward and gave me her hand, saying she loved Jesus and wanted to unite with the church. She was a daughter of oue of our deacons. Knowing the feeling some mothers have toward children acknowledging Christ and uniting with the church, I went to the mother and told her that her daughter wanted to unite with the church. She replied, "She does not know what she is doing." I asked her to come and speak with the child. She did so. And when she sat down by her, the child's face gave expression of a deep joy in the heart. The mother's first words were, "Do you know what you are doing?" That expression of joy changed to sadness, and the child wept bitterly. I waited a moment and then went and asked the mother what I should do. She replied, "You had better let her join the church for she says it is her desire." The child's face lighted up with joy again, and the deep feeling of God's presence over all the congregation gave evidence that the Father was pleased with this child's public confession of his Son.

I will give a more recent testimony to the desire of children publicly to own their Saviour. When

(Concluded on page 15.)

COMMUNION WARE.

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Tray No. 10—Interlockink, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

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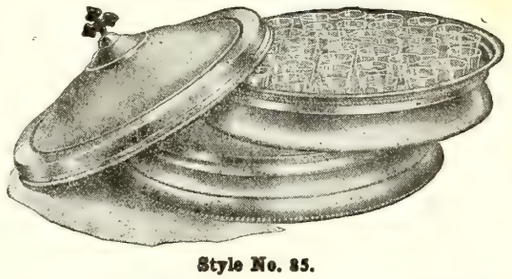
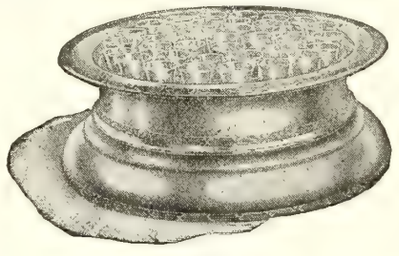


Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plate; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

Bread Plate No. 3—Narrow rim	9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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1536 E. Broad St. - - Richmond Va.

CHRISTIAN ENDEAVOR CONVENTION.

(Continued from page 9.)

cession at Christ Church, Westminster, led by men from many nations—India, Australia, Hungary, England and America.

The first day evening service was held at Queen's Hall. I must pause here to mention the beauty of this hall with its marble stairways, velvet draperies and chairs. Its beauty and coloring was much like our Congressional Library in Washington.

The music was a most charming feature at every service. Rev. Carey Bonner, of much fame in London, led the singing. Mr. Allen Brown was organist, and Mr. A. Moulsdale, soloist.

The evening program was one of welcome. The main speaker was the Archbishop of Canterbury, followed by Rev. Elvert Lewis, president of the National Free Church Council, and Right Honorable Wm. Joynson-Hicks, Howe Secretary of British C. E. Greetings were read from many noted persons and varied countries, among them was a beautiful message from His Majesty King George.

The response by the dearly beloved Rev. Francis E. Clark, founder of the Christian Endeavor movement 45 years ago, was a high tide mark in the convention. Following his message were messages from Pasteur Ernest Sauvin, of Switzerland, Pastor Blucher from Germany, Rev. Martyn Taylor, India, Mr. T. S. Phillips, Jamaica. Each had a very personal testimony for the great good Christian Endeavor had accomplished in his land.

The next service was held Saturday evening, in Royal Albert Hall. This also was an immense, elegant building. Besldes the main floor and orchestra, there were five tiers of galleries.

The evening was devoted to a praise and song service by Rev. Carey Bonner. I was never in a like service before. There were hunddreds of voices composing a general choir, all dressed in white, and besides the soloists there was a special choir. The music was alternately and antiphonally by choir, special choir, soloists and congregation, accompanied by Mr. Allen on a great organ and Mr. Scott at the piano.

Sunday morning at 8 A. M., there was an open air service conducted by Rev. William Carey of India. A great open air evangelistic service was held in the evening at Crystal Palace grounds. The Crystal palace was an enormous building made entirely of glass. Here all the meetings were held except those mentioned above.

On Monday the outstanding event was a three minute talk from a representative from each of thirty nations, each carrying his own flag, and as he left the platform placing his flag around a massive C. E. monogram. What a beautiful symbol at the close, with a Christian flag floating at the top over them all.

The theme for the day was, "Come." The theme for Tuesday, "Follow." And the theme for Wednesday, "Go."

The high mark of Tuesday's meeting was the address by the Rt. Hon. Lloyd George, "The Youth of the World for Peace and Good Will." He spoke in a personal attitude to the youth of the world, and there were 4,000 of them present, representing over thirty countries and numerous islands.

He said that before the last, and most horrible of wars, was waged, "Europe had been drinking of armaments until it got delirium tremens in 1914, and it is going on secretly drinking now."

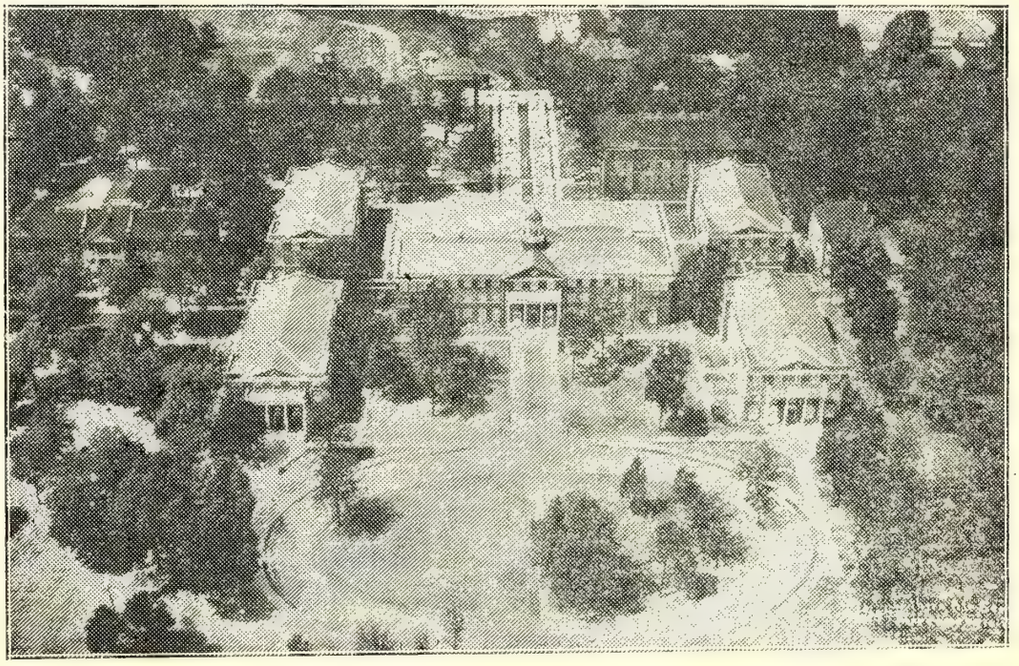
He urged that youth, with all of its hope, faith, and courage, cultivate love and friendship between nations and discourage armaments. He avows that unless arbitration and disarmament are adopted and the ideas that war is part of the grim essence of civilization are not torn away, the most horrible of wars is yet to be waged.

Dr. Ira Landrith gave a message on prohibition, in his speech, "The Youth of the World for Sobriety."

Dr. Clark and Dr. Dan A. Poling,

E-L-O-N C-O-L-L-E-G-E

CO-EDUCATIONAL



A Photograph of a Section of the Elon College Campus showing the Central Group of Buildings. (Photograph taken from the air.)

ELON COLLEGE announces the opening of its fall term Sept. 1st.

The accommodations are limited. Only 400 students can be accepted. Members of the Christian Church are given preference. The enrollment is nearing the maximum. Make reservation now and be assured of good accommodations.

ELON COLLEGE offers superior educational advantages.

The new buildings and equipment give Elon one of the most efficient college plants in the South. Elon College has standard A Grade Rating. Its work is accepted by all other institutions and all State departments of education.

ELON COLLEGE is owned and supported by the Christian Church.

It strives to return to the denomination in trained leaders, both ministers and laymen, value received. It promises all who may enter its doors a congenial and Christian atmosphere. The first purpose of the college is to produce Christian lives.

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C. M. CANNON, *Registrar,* Elon College, N. C.

"Christian Character First and Always at Elon College."

president of the United Society of Christian Endeavor of America, gave inspirational addresses Wednesday evening on the great commission, "Go," as a climax to the Seventh World's C. E. Convention. The over thirty nations present and numerous islands, responded in an effective manner.

Thus the great convention of young people was brought to a close. Each must have turned to the future with a greater goal ahead and a keener zeal to be more loyal to the life he has chosen and the Great Father of us all.

THE CHILD AND THE KINGDOM.

(Concluded from page 13.)

my son; R. C., was making out membership certificates for those who had signed the decision cards for church membership last Easter, his little daughter, Charlotte, came to him and said, "Father, I want to sign one of those cards," The father said, "Why do you want to sign one of the cards?" She replied, "Because I want to join the church." "And why do you want to join the church?" asked the father. "Because I love Jesus, and I want everybody to know I love Him," was the quick response of the child who is but seven years old.

Could an adult give better answers to the father's questions?

Many ministers have had experiences similar to these I have related.

Such expreiences would be the normal experiences if fathers and mothers were true to their children in life and teaching.

Father, mother, the deepest concern of Jesus is the spiritual welfare of your child. Is it your deepest concern?

Fifteen years ago, the religious survey showed that the majority of people who united with the church did so at the age of 13, but the survey that was made recently in Indiana under the direction of Dr. Athern showed that the majority united with the church at 11. Why this change? Because the church is catching the meaning of the words of Jesus, 'Suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God."

When the whole church catches the meaning of these words and shares with Christ in his interest in child life, we may expect to learn that the majority of the church membership united with the church at 9, or even younger.

So may it be!

CHAUTAUQUA HONOR ROLL.

(Continued from page 10.)

E. Holstead, Rosemont; Mrs. J. F. Morgan, Rosemont; Erma Whitaker, Wake Chapel; Howard Smith, Newport News; Rev. B. J. Earp, Newport News; Margaret Lawrence, Lynchburg; Lillie Horne, Burlington; Linner McClenehan, Danville; Lillian White, Danville; Eunice Gourley, Danville; H. S. Hardcastle, Suffolk; Mable Garner, Ether; Rev. J. H. Lightbourne, Holland; Mable Coghill, Fullers; Herbert Dunn, Ingram; Mrs. W. T. Walters, Burlington; Nannie Sue Dunn, Ingram; Willie Needham, Ether; Galen Elliott, Chapel Hill.

The following persons deserve special mention because they did the work for International Credit but are under sixteen years of age:

"The Pupil": Helen White Daughtry, Franklin; Clarene Perry, Durham.

"Story Telling": Reed Perkins; Clarene Perry, Durham; Emma Williamson, Sarah Johnson, Lucy Caddell.

"The Life of Jesus": Elizabeth Dunn.

"Youth Organized for the Church": Theo Hines, Franklin; Sarah Norfleet Daughtry, Elizabeth Dunn, Ingram.

SUNDAY SCHOOL LESSON—Concluded.

III.—The giving was sacrificial. These people were pilgrims in a wilderness. What they gave, they could not replace. Their giving meant something. Alas how much of our giving means little if anything. We give God what is left. He demands the *first-fruits*. There are Sunday School pupils who will spend fifty cents a week for movies who will bring five cents to Sunday School and make no pledge to the church. A great patriot once said: "Millions for defense, but not one cent for tribute." We might paraphrase his words and say, "Dollars for pleasure, but pennies and nickels for the Kingdom."

IV.—The giving took the form of service. Some of the people had little if anything to give. But they did not feel relieved of their responsibility. They gave their service. Even those who did give material things gave of their service. It ought to be so with us. God wants us. The personal service element enters in. Like the apostles of old, we ought to give ourselves first.

That they may carry on

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"—knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

From the Constitution of the state of North Carolina.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Christian Church.

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OBITUARIES.

PIERCE.

On Friday, August 13, 1926, at her home, 201 Poplar Avenue, Norfolk, Va., Mrs. Fannie Cornelia Pierce died after nine weeks of illness. She was sixty-seven years of age and had been married to Samuel W. Pierce for forty-seven years. For more than forty years they had made their home in Norfolk, having moved there from their farm near Chuckatuck, Va.

Mrs. Pierce was the mother of eight children, and is survived by six of them. Her only son died about forty years ago, at the age of seventeen months, and one daughter, wife of Rev. John G. Truitt, died August 29, 1925. Besides her husband, the children surviving are: Mrs. R. B. Wood, Mrs. M. L. Bryant, Miss Lula, Miss Fannie May, Mrs. E. T. Jones, and Mrs. S. K. Beaser. She is also survived by nine grandchildren, one brother, Chas. H. Pitt, Chuckatuck, Va., and one sister, Mrs. Annie Maude Butler, Windsor, Va.

She was a descendent of some of the first settlers of Virginia. Her father was Charles Wesley Pitt, of Nansemond County, and her mother was Mary Wrench Pitt. It was her good fortune to live long enough to see the continuation of her inherited Christian culture and character firmly implanted in all her children. For forty long years she and her husband had been of the very finest type of members of the First Christian Church, Norfolk, Va. During her life time she and her husband and children contributed several thousands of dollars out of their daily earnings to her church.

Dr. L. E. Smith, pastor of the Christian Temple, Norfolk; Rev. H. S. Hardcastle, pastor of the Suffolk Christian Church, and Rev. O. D. Poythress, pastor of the South Norfolk Christian Church, conducted, at the home, her funeral. Dr. Smith was in charge, Mr. Hardcastle read a scripture lesson, and Mr. Poythress sang "I Need Thee Every Hour," and "I Will Never Leave Thee, nor Forsake Thee." Many and beautiful were the floral tokens of love and sympathy. It was the wish of the deceased that her funeral be as she had lived, quiet and unostentatious, and expressive of a sincere and constant devotion to her home.

She was laid to rest in Riverside cemetery, along with her deceased daughter, Mrs. Truitt, and her son-in-law, the Rev. M. L. Bryant. May her oft repeated prayers for her beloved husband and her devoted children and grandchildren be answered in their lives.

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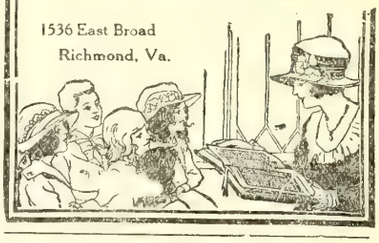

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THE SUN'S OBSERVATORY

Mrs N. T. Farmer

By Rev. S. M. Lynam.

Canada to Aid Dry Drive.—

Following the lead of Great Britain, Canadian government officials have informed President Coolidge that the same policy will be adopted there and that new laws designed to check the flow of liquor from the provinces will be enacted.

Ice Box and Cherry Pie.—

The closing days of August were fortunate days for Calvin Coolidge. Across the country came Wallace H. Keep of the Michigan Cherry-Growers, bringing with him a huge pie weighing forty-six pounds and having a diameter of thirty inches and a depth of four inches. It contained five thousand selected cherries. When the White House was constructed some 136 years ago, it had a crude ice box of shaggy lumber. The ice was cut in the midst of winter and stored up in a cold cellar near the presidential abode. For John Adams it took much, for Thomas Jefferson less. Abraham Lincoln got a newer and better ice box, and Grover Cleveland a still better. But it is Calvin Coolidge who has managed to have installed in the White House a huge electric refrigerator, and now he has the cooling power of one thousand pounds of melting ice, and yet Mrs. Coolidge need not worry over the cleanliness of the ice man's shoes or their lack of it.

Cyclones, Electric Storms, Earthquakes.—

The last days of August were awesome days in many places. The black cone of a cyclone descended on Ridgefield, N. J., and destroyed a lumber factory, a big church, a number of lesser buildings, and passed on to four neighboring towns before taking to the Atlantic. On Long Island the natives saw strange bars of blue and red light careering through the heavens, marking a great electrical disturbance. Then suddenly, at North Cliffe, the sound sent up a huge column of water, destroying cottages and dragging the wreckage into the sea with its back-wash. England felt the earth tremble for the third time recently. These terrestrial tremblings mark the fact that England is in the earthquake zone for the first time in history. Needless alarm was caused by the announcement that Vesuvius was showing signs of life. It always is, but history knows of but two really great eruptions of Vesuvius; the one in '79 A. D., which destroyed two cities and was reported by Pliny, and one in 1631 when ashes fell in Constantinople seven hundred miles away. A Japanese steamer watched a powerful disturbance in the Bering sea at the same island that appeared in that sea not long ago. It was indeed a week of disturbance and of portentious things in earth and sky.

Lucky Chicago.—

Chicago has gained a good deal of noteriety these last few years because of the multitude of her criminals, but Chicago has some good sons, and sons able to be good to her in their hours of prosperity. Two lavish gifts proved this recently, when John G. Shell, the aging chairman of the Board of Marshall Field Company gave a million dollars to be added to two other millions which he had given for the construction of the largest and best Acquarium in the United States. This aquarium will house the best ichthyological collection in the world. This will be a fourth great collection of swimming things in America. The other gift was one of three million dollars from Julius Rosenwald of Sears-Roebuck and Company for the restoration of the old Fine Arts Building of World's Fair days and putting into it of an industrial arts exhibit. This gift parallels the gift of Henry R. Towne, lock and hardware magnate, to the city of New York for a building for the peaceful arts. Many experts have already gone to study the best industrial arts collections in Europe, in order that an accurate record of the material progress of man may be got together for these two great buildings.

Dr. George Washington Crile.—

Dr. George Washington Crile of Cleveland, Ohio, is not unknown in his home town. He is highly esteemed there, and the citizens know that at his clinic they can secure an examination of scholarly exactitude. They know too, that his method of blocking nerves during an operation to prevent shock, is as great a discovery as the first application of anesthetic. They have heard little of the studies he has carried on recently in an effort to discover what life is. Experiments have been performed on 2670 animals including man, and that he has been studying cells for nine years. He has arrived at the conclusion that life is a matter of electricity set up between the acidic nucleus and the alkaline portion of each of the twenty-eight trillion cells in the human body. This current of electricity is not so easily established when fatigue is present and almost impossible when the animal is exhausted. He discovered that the cells have no electric current or discharge in death and that the cell is the same chemically throughout. He finds that the brain and the liver disintegrate more rapidly than any other portions of the body, and he believes that the brain is the positive pole of the electrical human organism and that the liver is the negative pole.

Rudolph Valentino Dies.—

On the day following the death of Dr. Eliot, president-emeritus of Harvard University, the wires bore to the nation the message of Rudolph Valentino's death. Mr. Valentino was an Italian, a movie actor, and at the age of thirty-one, was perhaps as well known or better known to the American movie-going audience of thirty-two million than Dr. Eliot. Death followed a sudden collapse at his hotel from whence he was speedily taken to the Polyclinic Hospital where he underwent an operation for appendicitis and later developed pleurisy. In spite of every effort, he gradually lost strength until the end. Inquiries as to the condition of this young man came in at the rate of two thousand an hour, and two operators were detailed to answer them. Thousands blocked the traffic as his body was borne from the hospital to be prepared, as was the body of Enrico Caruso, for perpetual preservation. Rudolph Valintino was born in Italy, the son of a veternarian and a former cavalry officer. He wandered from one thing to another until he suddenly jumped into fame as one of the actors in The Four Horsemen of the Apocalypse. At the time of his death, his life was insured for one million dollars in favor of his producer, Joseph M. Schenck.

Death Calls Dr. Eliot.—

Death found Charles William Eliot at his summer home at Northeast Harbor, Maine. Dr. Eliot was for forty years president of Harvard University, and for seventeen years president emeritus of that institution. He is probably better known, however, as the compiler of the famous "Five Foot Shelf" of essential books.

Dr. Eliot spent three years in Europe as a researcher in mathematics and chemistry. Returning to the United States, he refused the treasurership of a spinning corporation at a large salary, taught at Boston School of Technology, and wrote for the magazines attacking the American system of education. He contended that the great fault was uniformity. And so he brought himself to the attention of the Harvard Corporation when it was casting about in 1868 for a successor to Dr. Thomas Hill. Many thought him too young when he assumed the presidency of Harvard at the age of thirty-five and began to turn the place over "like a flapjack" as Oliver Wendell Holmes put it. He found Harvard a small college; he left it a great university. When he retired at the age of seventy-five, after having served for forty years, he was succeeded by Dr. A. Lawrence Lowell. Dr. Eliot was offered the ambassadorship at the Court of St. James. The nation was delighted with this nomination of President Taft, but the ex-college president excused himself, but two years later sailed round the world as the Carnegie Peace Envoy. This man whose name is as deeply graven upon the tablets at Harvard as that of John Harvard himself, was ninety-two when death called to him at his summer home, and he laid him down to sleep.

NOTES-PERSONALS

Rev. W. B. Fuller, of Dendron, Va., filled the Baptist pulpit in Wakefield on Sunday night, September 5th.

Dr. S. L. Beougher, President of Bethlehem College, reports that the opening this year, on August 30th, was very successful, and that he expects great things from Bethlehem.

The Christian Sunday School at Wakefield, Va. enjoyed a lovely picnic at Jamestown Island on September 2d. About 75 people joined in the procession. Much life is being manifested in the Sunday School now, and there are many signs of progress.

Rev. M. T. Sorrell has given up his work in Carroll County, Va., and has entered Elon College to further pursue his studies in preparation for his life's work. Brother Sorrel is open for church work should any churches within reach desire his services as pastor.

It is learned with regret that "Uncle Wellons" (Rev. J. W. Wellons), who celebrated so becomingly and illustriously his one-hundredth anniversary the first of January at Elon College, is quite feeble at his present living place, the Masonic Home, Greensboro, N. C.

Rev. J. M. Roberts assisted the pastor, Rev. G. A. Pearce, in a series of meetings at Oak Grove Church, Gates County, the third week in August. The church was greatly revived, the meeting being helpful and much enjoyed. There were six additions to the church.

Rev. G. C. Crutchfield, of Wakefield, is the first pastor to respond to our request for "postal card news notes," which was run in THE SUN several weeks ago, and he furnished his own postals, too. We thank Brother Crutchfield. He has two "notes" in this column. It is time others followed his example.

Rev. G. H. Veazey, one of our Alabama pastors who graduated from Bethlehem last commencement, came with his wife and his two children, to Elon last week. Brother Veazey has entered college and hopes to complete the course in two years. He is open for work with a church or churches desiring his services within reach of the college.

The meeting at Eure's was held the second week in August. Rev. I. W. Johnson, D. D., assisted the pastor, Rev. G. A. Pearce. It was a great and good meeting, the church being much revived. There were 27 professions, many reconsecrations, and 19 additions to the church. The pastor feels much encouraged over the work at Eures and his entire Gates County pastorate.

Rev. J. H. Dollar, an Elon graduate and very well known by many SUN readers, having finished his work at Vanderbilt Theological Seminary, Nashville, Tenn., has joined the faculty of Bethlehem College, Wadley, Alabama. We are sure this is a distinct contribution to the teaching force of Bethlehem, and we are wishing for Brother Dollar much success in this field of great opportunity.

In the editorial columns of this issue of THE SUN appears the address of Dr. W. W. Staley on "Teaching the History and Principles of the Christian Church in the Sunday School," delivered at the Sunday School and Christian Endeavor Convention of the Eastern Virginia Conference held in Waverly, Va. It contains living truths with little elaboration. It outlines the principles that the ministry and lay-workers of the Church should give heed to.

Quite a wonderful revival is reported to have been held at Cypress Chapel, Va., in which the pastor, Rev. J. W. Roberts, was assisted by Rev. O. D. Poythress, of South Norfolk, who did the preaching. The church was greatly revived and encouraged for future activity. There were many re-consecrations and fifty-wo were received into the church. They have a greatly enlarged house of worship, but this was taxed to its capacity and was unable to accommodate all who attended the last two or three days of the services.

Dr. I. W. Johnson has won for himself the appellation, "The Marrying Parson." This is not without foundation, but we wish to advise the readers of THE SUN that Dr. I. W. Johnson deserves to be known also as "The Remodeling and Building Parson." Within a few months Dr. Johnson has seen through to completion remodeling programs in two of his churches, Oakland and Liberty Spring. And we call attention to this, in both instances the Sunday School equipment has been given large consideration.

Rev. G. D. Hunt is enthusiastic and exceedingly hopeful over the program of church building at Roancke, Alabama. Under date September 3d, Brother Hunt writes: "We hope to be in our new church at Roancke before Christmas, the Lord willing. We want two thousand members of the Christian Church to lend us one dollar each, and we will pay it back to the conference within the next ten years. Our little band at Roanoke are doing all they can to put the program over and by the help of the Lord we will do the work!" The material for the building has been secured and the job has been contracted. Evidently they mean business at Roanoke, and with Brother Hunt as leader there is no doubt but that the good work will be done, and properly.

"Dr. P. H. Fleming received a long-distance message this morning from near Henderson, announcing the death of Mr. Fuller Coghill, an aged and prominent planter of that section, and asking that he come and conduct the funeral. Dr. Fleming had preached in that section some years ago, and the family was especially anxious to have him back. He organized the church, which was named Fullers' Chapel, for Mr. Coghill." The above from the Burlington *News*, September 3d, tells of the passing of a devout Christian man. When this writer first meet Bro. Coghill years ago, he was joyous and enthusiastic over just seeing completed a Christian Church in his community. They named the church "Fullers' " in honor of this true and loyal man of God. He is the grandfather of our Miss Pattie Coghill, Field Secretary of the Board of Christian Education.

The Executive Committee of the Alabama Conference, Rev. G. D. Hunt ,chairman, has endorsed the finance plan adopted by the Convention at Durham. If Executive Committees of all the conferences would adopt the plan, it would expedite the work of the Bndget Commission so that the people may clearly understand the plan by the time they assemble in their annual conferences. The only conference to meet thus far was the Valley of Virginia Conference, and this approved the plan of the convention though its members had not understood the matter until conference assembled. It would save much time and discussion at conference if the Executive Committees would adopt the plan so that churches could be discussing the matter and delegates to conference could understand the plan before going to conference. The Convention Committee does not wish to go beyond its authority even in its educational work until the Executive Committees of the conferences have endorsed the program.

SUN readers will be delighted at the splendid opening that Elon is enjoying this year. Last year the college had 198 Freshmen, 17 departmental students and 185 upper classmen. Already this yeaf (this is written on September 3d, and the college opened wto day ago) there are 142 Freshmen, 18 departmental students, and 212 upper classmen, and enough college students have already applied and have been accepted to bring the number to the full four hundred within a few days. There are 60 members of the Senior class, this being the largest Senior class the college has ever had. Friends of the college everywhere will rejoice at this fine opening. Each college year makes history in the Church; for in the colleges are being trained, and from the colleges each year there go out, those who are to be leaders in Church work. Character building at Elon means character building in the churches throughout the years to come, and those who have at heart the future of the Church have also the deepest interest and the concern for the work and the progress and success of our colleges.

In the great audience that gathered at Liberty Spring for the rededication service, Sunday, August 29th, there was no happier man than Brother A. J. Savage. For fifty-two years he has taught and worked in the Sunday School and has witnessed a growth from a mere handful in a single room to a great Sunday School with a present equipment of eight class rooms, separate and apart from the church auditorium. While Brother Savage has past his three score years and ten, he is as deeply interested in his school and church as ever, and his heart was filled to over-flowing as he witnessed and enjoyed the great day of rededication, realizing as he did that a little leaven had leavened the lump and that of seed sowing had come at last a great harvest. Liberty Spring is now one of our best equipped rural churches, having separate rooms for the various classes and an auditorium that is ample for the great congregations that gather there for worship. There are electric lights in the building, a heating plant that guarantees warmth and comfort in the cold days of winter, and an auditorium for the Sunday School on the days when there is no preaching and the main auditorium is not needed. Brother Savage has lived to witness this great climax of a work begun more than half a century ago and to witness the growth and its power in his community. In talking to men and women of such calibre who have been loyal, faithful and true to their church and to their God through the years, one is constantly reminded of the holy injunction, "Be thou faithful unto death, and I will give thee a crown of life."

MT. AUBURN CHURCH.

The annual union revival meeting of Mt. Auburn Christian Church, Union Methodist Episcopal Church, and Bethesda Baptist Church was held this summer at Union Methodist Church. Rev. Charles Reid, Presiding Elder of the Methodist Church, did the preaching, assisted by the pastors of the several churches and other visiting

ministers. Three services were held daily, morning, afternoon and night. At noon the children and young people assembled after dinner for a special service under the direction of some special leader among their number. These meetings prepared them for the evangelistic services.

The morning testimonial meetings and song services were inspirational, intensely spiritual, and evinced deep interest. The responses by the Christian people were beautiful, the spiritual life was intensified, and the fellowship and spiritual unity were ideal. The co-operation of all denominations was perfect and the entire community was greatly revived in spiritual experience.

There were not a great many unconverted people in the community, but those who had made no profession felt a powerful impulse under the strong sermons of Brother Reid to make a profession of Christian faith. As a result, ten or twelve professions were made. The next appointment at Mt. Auburn, seven persons were received into fellowship and membership of the church.

No congregation in the Christian Church has higher appreciation of their pastor than at Mt. Auburn. This fact is a great inspiration to the pastor to do his best for the church. If all churches would exercise genuine appreciation towards their pastor, greater good would be accomplished for the Kingdom.

On the second Sunday in October, Mt. Auburn Church will hold a Home Coming Service. There will be preaching in the forenoon and in the afternoon. Dr. J. O. Atkinson, a former pastor, will be with the present pastor and will preach at one of the services. Dinner will be served in picnic style and old friends and members of the church will renew their acquaintance and cultivate their social good fellowship. All members of the church are requested to attend services and business session of the church on Saturday at 3 P. M., and join in making our church a banner church in the report to the annual conference.

W. C. WICKER.

CONFERENCES MEET.

Alabama Conference will meet with the Church at Bethany on Tuesday, October 12, 1926, at 10 o'clock A. M. G. D. Hunt, President; E. M. Carter, Secretary.

Georgia and Alabama Conference will meet at Richland Christian Church, Richland, Ga., on Tuesday evening at 7:30 o'clock, October 18, 1926. H. M. Gray, President; H. W. Elder, Secretary.

Eastern Virginia Conference will meet with Webster Christian Church, Havre de Grace, Md., Tuesday, November 2, 1926. W. D. Harward, President; I. W. Johnson, Secretary.

North Carolina and Virginia Conference will meet with New Lebanon Christian Church, Rockingham County, N. C., Tuesday, November 16, 1926. C. H. Rowland, President; Stanley C. Harrell, Secretary.

Western North Carolina Conference will meet with Pleasant Grove Church, Tuesday, Nov. 23, 1926. G. O. Lankford, President; W. C. Martin, Secretary.

Eastern North Carolina Conference adjourned to meet at such place as the Executive Committee may select on November 23, 1926, at 9:30 A. M. H. C. Caviness, President; W. C. Wicker, Secretary.

North Carolina Conference adjourned to meet on Wednesday, December 8, 1926. W. C. Wicker, President; L. L. Vaughan, Secretary.

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We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

1. Bible Lesson Picture Roll, 21x32 inches, per quarter $1.25
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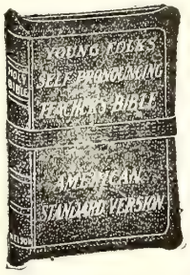

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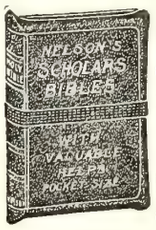

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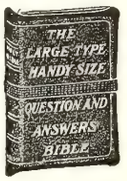

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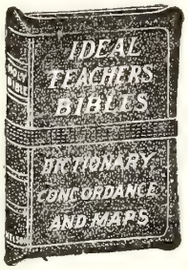

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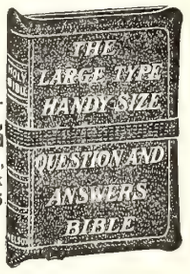

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CHURCH'S RESPONSIBILITY FOR CHRISTIAN EDUCATION.

The term "Christian Education" is coming to have, in the minds of many, a meaning quite different from that of former years. One used to think that the term designated a specified and well defined process or program in an institution of higher learning. Gradually, however, the term has been enlarged until Christian Education has come to mean all training, teaching and learning of Christian type and character. In so far as the Sunday School teaches the Christ's way of living and serving, it is engaged in Christian Education. In so far as the Christian Endeavor Society teaches the principles and practices of the Christ, it is engaged in Christian Education. In so far as the Church, through its preaching and its service teaches its membership and its congregations the Christ's way of living and activity, it is engaged in Christian Education. So on through the entire catagory, those institutions whose business it is to make the Christ's way plain and clear, vital and living, are engaged in Christian Education.

At the seat and center of all these institutions is the Church, for out of the Church these institutions have grown just as the fruit grows from the tree. In order that the Church may do its work of Christian Education, not just part the way but all the way, it has built for itself institutions of higher learning, colleges and universities, that pupils who learn something of the way of Christ in the Sunday School may know more of His way in the larger learning and wider teaching of college and university. Every Church college is, or should be, the expression of the Church life that builds and sustains it in its attitude toward and teaching of the youth who has had Christian training at home and in the Sunday School and in the Endeavor Societies and in the other auxiliaries of the Church. In the days of high school the principle part of Christian Education goes on at home, in the family circle, and in the Church School on the Sabbath. Completing this period, the Church undertakes, while youth is engaged in the further process of Education to surround him or her with a Christian atmosphere, through the instruction and leadership of Christian teachers, out-standing and pronounced Christian men and women as teachers, leaders and instructors.

In this light it will be seen that the responsibility for Christian Education is lodged in the Church, and the Church cannot shirk the responsibility. The Christian college is the outcome, the product, the fruit of the Church and is what the Church makes it. Every member in a local church should feel, and in a measure does have, some weight of responsibility for the college which represents his Church, or which is the child and product of his Church.

Here in the South our churches have builded and are responsible for Elon College and Bethlehem College. They are the gift of the Church, the products of the Church, which the Church is responsible for in its attempt to supply youth with that which youth most needs, college training under Christian influence. Our support of these institutions, our response to their plea for students and to their needs for support and for direction cannot be side-stepped. The Church college engaged in the business of Christian Education cannot grow and prosper, nay cannot exist, without response from and guidance of the Church who created and owns it.

In this light every church should cultivate the same feelings of responsibility for its Church college as it does for its Sunday School and for the home life of its membership. For in the days when students are in the Church college, it is their home life and also the place of their training and development in Christian attitude and conduct. Does the Church feel responsible for its children in the Sunday School and in the home? Then it should certainly feel a like responsibility for its youth while off at college, which is to supply both the living and the training, at the most formative and crucial period of life.

This indeed is setting a high standard for the Christian college, but none too high, since it undertakes to do such vital work at such a crucial period in the life of the youth.

After all it is the Church that is engaged in Christian Education and is responsible for Christian Education, because it undertakes to train in Christian ethics, Christian living and Christian practices all the way from the child begins to learn until the youth has completed his college course and enters upon the activities of life as instructor, and leader, and helper of others.

Do we give our means and offer up our prayers and take into our hearts a deep and abiding sympathy for our Sunday Schools, our Endeavor Societies, our other auxiliaries of the Church? Then in a still larger and a more vital manner should we give to, pray for, and cultivate the deepest interest in and sympathy for our Christian colleges which are undertaking, through four years of most critical experience, to carry on properly and effectually that training, development and learning in the principles and practices of Christ which has been carried on under Christian influences prior to college days.

DEVOTION AND SERVICE.

Several times during recent years, criticism has been directed against Conference programs. The criticism has been to the effect that but little or no place has been given for emphasis upon spiritual life. The critics complain that all the time of the Conference is taken up with perfecting organizations, with the laying of plans for enlarged activities, and with the raising of money to finance the many enterprises of the church; and that no time and consideration is devoted to the deepening of the spiritual life of the church. We may safely assume that there are good grounds upon which this criticism is based. Anyone who has had any experience in the making of programs for conferences and conventions realizes what a difficult task it is to prepare a perfectly balanced program. It requires no end of pains-taking care to provide a place on the program for every phase of church life that needs to be considered, and to allot to each its proportionate part of the time available.

There is to be found a possible explanation of the situation complained of, if one will take the trouble to look up the minutes of conferences and conventions which were held thirty or forty years ago. It will be found that then but scant consideration was given to the things that occupy so prominent a place in the programs of today. The leaders of church life and thought of a generation or two ago seemed to be concerned with but one thought; and that was to induce men and women to accept Christ as Saviour and unite with the church. They took it for granted that, once this had been done, there would follow a realization of the fullness of Christian duty and responsibility for others, and each individual member or congregation would of itself find a way to discharge their full duty. Then one day the leaders in church life awoke to the fact that they were responsible not only to lead individuals to Christ, but also to make plain the obligations of the individual to the church, the kingdom, the social order, and to the world; and to provide organizations and mediums through which individual Christians might discharge their full duty in helping the world as represented by their next door neighbor, and by the individual who lives in the most remote part of the earth. Programs of today are a reaction from the narrow programs of the past. And as is natural, we have swung from one extreme to the other. It is not surprising if sometimes we get lost in the multiplicity of details and organizations and plans, in our effort to adjust ourselves to this world wide program that has suddenly dawned upon us.

But if in the breadth of the task, and in the varied organizations we have developed, and in the press of the financial burden they have brought upon us; we lose sight of the matter of our personal relationship to Jesus Christ, and the necessity of nurturing a deep and rich spiritual life, our mistake will be far more tragic than was that of our fathers. We must have both if our Christian life is to be what Jesus would have it be. He himself has given us the example of what life ought to be. We find him going from the solitary place of prayer where he had frequently lingered all night, out to meet and supply the clamoring wants of needy humanity, to help them solve their problems and bear their burdens, and to give them the vision of the larger life of the spirit. You will find Him also reversing the process, and after a day of most exacting service to humanity He would retire for communion with the Father.

The spirit of ascetic devotion, that cuts itself off from the world with all its needs; that is so intent upon enjoying perfect fellowship with God that it shuts out all thought of clamoring, needy and sinful humanity, defeats its own program. It finds when it has retired to the solitary place, that God is not there. On the other hand, if we give all our thought to organization and plans, burdening ourselves with multiplicity of surveys and schemes for social and spiritual uplift of the masses, we may find that in the hour of

crucial testing, we may be like the disciples who were trying to drive out the evil spirit, we may have everything but the spiritual power. We began by talking about conference and convention programs, but these after all are but a cross-section of our religious life. The problem of the program-maker is the problem of the individual Christian. That problem is to keep in touch with the Christ on the one hand; and to keep in touch with those whom Christ would win on the other. For we are the connecting link between the two. Our task is to embody the deepest spiritual devotion along with the most unselfish brotherly service.

TEACHING THE HISTORY AND PRINCIPLES OF THE CHRISTIAN CHURCH IN THE SUNDAY SCHOOL.

I. Reasons:

1. *For the Church Members.* Ignorance of History means decadence of loyalty. The Passover kept the Hebrews loyal to their God, and the Communion keeps the Church loyal to Jesus Christ. The Fourth of July keeps the fire of patriotism alive in the American heart.

2. *For the New Generation.* Whatever may be said of Youth and Education, the inspiration comes through present and past generations. The infancy and youth of Jesus furnished historical information and suggestion to parents and teachers; but Joseph, Mary, and God, must not be left out of the equation. The History and Principles of the Christian Church will die unless taught to the new generation.

3. *For Those Outside Who May Come In.* They must have reasons for becoming members of the church. Association, friendships, business, marriages, may all enter into the question, but some knowledge of the church in its origin and beliefs, certainly help toward permanent decisions.

II. What Should Be Taught:

1. *The Triple Origin in the South, East and West.* This, of course, will include persons, as James O'Kelly, Abner Jones, and Barton W. Stone: Methodist, Baptist, and Presbyterian men who, independent of one another, moved out on similar lines of thought and spiritual convictions. It was the religious spirit that first moved the civic independence of America. These three simultaneous movements finally united in one body which is named the "Christian Church."

2. *The One Hundred and Thirty-four Years of this History in its Reactionary Influences over Protestantism in this Country.* Differences between denominations have been reduced, co-operation has been increased. Dogma has given place to tolerance, and authoritative creeds to Christian life. The Woman's Christian Temperance Union, the Federal Council of the Churches of Christ in America, are expressions of fraternity that gave us Prohibition which will mean a sober nation.

3. *The Cardinal Principles of the Christian Church—*

1. Jesus Christ the only Head.
2. Christian a Sufficient Name.
3. Holy Bible Sufficient Rule of Faith and Practice.
4. Christian Character Sufficient for Membership.
5. Right of Private Judgment and Liberty of Conscience should be accorded to all.

III. How to Teach These Principles:

1. *In a printed Booklet, written in Chatechetical form, very simple, but complete.* Questions and answers are more impressive than plain statements. The human mind is a natural question box?

2. *Such a brochure should be printed in large numbers* so as to supply all the schools of the Convention at small cost. The cost of such a catechism would repay itself in the future. No necessary expense in the Lord's work ever comes to be a burden on the church. False expense or no expense is the heaviest financial load the church has to carry.

3. *Such pamphlets should be kept as a part of the school library for repeated use.* All education is repetition and each new generation has to learn what the old generation has forgotten. The educational process is as the rising and setting sun. Nature in all her activities is continuous repetition and the church should learn from nature and God.

IV. Where to Teach:

1. *In Sunday School Classes.* This will not only put the pupils in possession of needed information, but establish the teacher in the History and Principles of the Church. Teachers and pupils learn together, grow together, and witness together. Teachers need the History and Principles of the Church incorporated in their soul-life so as to qualify them to lead their classes into the same intelligent and loyal allegiance to the church.

2. *In the main School by the Pastor or a competent Superintendent; or some specially qualified teacher, man or woman.* This should be in the form of repetition and emphesis on the main points of interest and chief lessons to be learned. This would emphasize in the Pastor's mind the importance of the History and Principles of the Church, without which he cannot honestly fill his position as a teacher and pastor. A live Sunday School with a clear understanding of the History and Principles of the Church would press its influence upon the pulpit with a silent and compelling force that would improve the pulpit power for God and the Church. An intelligent spiritual Church possesses potentialities that must eventially win the victory through Christ.

W. W. S.

THE PROOF OF FRIENDSHIP.

PART II.

We all look with disfavor upon the man who is so careful in looking out for the interests of No. One that he fails to recognize the interests of No. Two. When a man is bent solely upon getting every cent that is coming to him, and is not so careful in giving every cent that is due his neighbor, he is soon despised by all who know him. The man in business should be willing to give the highest market price for what he buys, if he insists on getting the highest price for all he sells.

The universal law of life is that of give and take. And the man who observes only the second half of the law, no matter in what department of life it may be, whether it is in religion, in business, in education, in the home or wherever it may be, he will have to pay the penalty of incurring the displeasure of those with whom he deals. True, the world owes every man a living, provided every man is willing to pay the price. But the world owes nothing to the man who thinks only about what the world should give him, and nothing about what he might be able to give the world. The man who would reap the benefit of friendship must give his own life as a harvest field on which others shall reap. Even the natural world teaches us the same law of give and take.

Whenever a plant or an animal takes alone and gives nothing in return, whether it be the weed that crowds out the oats and the wheat and robs the soil of its fertility, or whether it be the gopher that burrows up the pasture and destroys the farmer's crops—whatever it may be, if it takes but makes no contribution to the good of life, it is termed a pest, and the extermination of the species is sought.

The question is, Should man evade this law? Can he? No, he cannot. The man who seeks to get the living the world owes him without paying the price in a life of wholesome service is despised by all just men. Society boycotts the business that lives unto itself alone, that gives no benefit to the community upon which it seeks to thrive. It was not strange that the people of a certain western city refused, by common consent, to trade in a store that was started simply to get rid of a surplus stock of goods owned by a firm in another city. They believed in patronizing home interests so long as the home concerns met them half way. They desired to spend their money with the home stores which gave in return their interest in the welfare and growth of their home city.

Men consciously boycott the business that lives to itself alone—that makes no contribution to the community's good. And men will consciously or unconsciously boycott any institution that lives to itself alone—that does not make some definite contribution to the good of society. When the church begins to express its prayer for men without its pail, by engaging in an adequate program of community betterment, the Lord will turn its captivity, and set it free from the false prejudices and unjust criticisms of its enemies.

Yes, and men will consciously or unconsciously boycott the individual who lives to himself alone. No one admires a hermit or a sponger. What right has a man to try to get out of life all he can and give nothing in return? What reason has a man for living, if he does not seek to make the world better by having lived in it? What good is a man's religion if it concerns himself alone?

The depth of one's religious experience and appreciations is measured by the radius of the circle which inscribes his religious interest in other people. Your religion and mine is measured by its output and not by its intake. It is measured by the inspiration we give to others and not by the inspiration we receive. It is not the prayer that we offer for ourselves that makes our religion real, but the prayer that we offer for our friends. For some, the depth and the circumference of their religious experience and appreciation is a mere dot, just self, no depth to it. For others the circumference of the earth is the circumference of their religious interests. Their vision is world wide. They pray for all men everywhere.

Job's experience was that the Lord turned his captivity, gave him a larger vision in life, gave him a larger purpose for living, made him a bigger man, the kind of man the world needs and loves. The Lord did all this when Job prayed for his friends.

The religious appreciation that is expressed in the words of the selfish man's prayer, "God bless me and my wife, our son John and his wife, us four and no more," does not bring God's richest blessing to the soul. No doubt we seriously question whether it can bring any blessing at all.

The man who is held in the captivity of selfishness, who thinks only about his own salvation, and prays for himself alone, is living a very narrow life. His soul is a desert place. The Lord will turn his captivity, will make the desert place of his soul blossom with the flowers of sympathy, love and usefulness when he prays for his friends.

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Trash-Day; Trash-Cart. Ward 1, Tuesday; Ward 2, Wednesday; Ward 3, Thursday; Ward 4, Friday. Then all along the streets, piled up in heaps, boxes, cans, bundles, of trash waiting for the carts. Every housekeeper and storekeeper and office has cleaned up the back yard, the kitchen, the back-porch, the trash-room, because the city is trying to keep clean. Then on trash-day the trash-carts begin their rounds to gather up the trash and haul it away and dump it into some out-of-the-way ravine, swamp, or hillside. This is a good service and friendly co-operation on the part of the people helps to make and keep a clean city.

Newspapers do a good deal of this kind of work. Any reader of the dailies will agree that these papers are the trash-carts of society. They are loaded with the refuse, the waste, the follies, the decaying acts of society. Murders, robberies, divorces, immoralities, thefts, follies, all the worst sayings and doings of society. They gather up the social, civic, and commercial trash and make the "headlines" attract the eyes of the readers. The difference between the paper carts and the mule carts is no compliment to the Press. The mule carts carry the trash out of the city and dump it in an obscure place; the paper carts carry the filth of human society and deposit it in the homes of the city and country; in the sitting rooms, offices, living rooms, and all the best rooms in the best homes.

If trash-carts were to carry city trash and dump it in the front yards of our country homes, it would be resented by law-suits and howls of complaint. That is exactly what newspapers do. They throw on the front porch or put in the mail box the worthless in human speech and human conduct. It poisons the minds of people more than trash would poison the bodies of people.

This raises the question as to who is to blame for this newspaper trash business. No city would dump its trash on the decent premises of its own or in the country. No city or country place would permit the city to do it. Both are responsible for the proper disposition of the useless, the injurious, waste in the physical effort to keep society safe from unsanitary and unsightly conditions. This is no doubt true of publishers and readers. No doubt both are to blame for the worthless, the corrupting matter in the daily paper. Publishers could correct this trash business if they would; subscribers and readers could do it, if human society were pure enough to refuse to support a corrupt press. The press says it gives the people what they want; the people say they have to take what is printed. It is clearly the duty of press and people to co-operate in producing cleaner papers. Much in the papers is ideal in its lessons for society; but much of it is damaging to children, to social, political, commercial and religious life. The most prominent pages in the papers contain the worst and not the best happenings in society. A clean press is a great power for good; a vile press corrupts the imagination and leads society down.

W. W. Staley.

ELON LETTER.

"THE EXPECTANCY OF YOUTH." PART I.

[Opening Address of President W. A. Harper, at Elon College, Sunday, September 5, 1926.]

"Expecting to receive something."—Acts 3: 5.

Youth have the right to expect something when they enter college. The experience of those who have preceded them in the quest for knowledge warrants them in this attitude of general expectancy. The Higher Education bill of the United States is enormous when we look at it from the standpoint of its total. In our 913 institutions of Higher Learning of various types there were enrolled during the year 1923-24 726,124 students, taught by 56,279 professors and instructors. There was invested in physical equipment and plants $480,998,439 and in endowment $814,718,813. Gifts for operating expenses and endowment that year amounted to $81,722,887. The estimated cost of Higher Education to the United States was that year $388,242,557, which is $534 per year more for each student than the student pays. The people of the United States would not invest so prodigiously in Higher Education unless they were convinced that returns commensurate with the expenditure would eventuate. So youth and age are both joined in the expectancy of good results from the program of Higher Education.

However, youth have particular expectations toward which they hopefully look as properly coming to them from their elders. For example, they have a right to expect sympathy. Sad to say, on the part of a certain section of our adult life the opposite of sympathy has been accorded the buoyant and energetic spirit of youth. Complacency with things as they are and a general attitude of hostility towards changes seems to be the prevailing characteristics of these critics of our young life. They delight in using such bantering phrases as "flappers" and "sheiks." They forget that once they were young and filled with life. They are averse to acknowledge that they are now old and apathetic. In all kindness, we should say to these well meaning friends who are so disturbed by what they label the excesses and degeneracies of youth that years do not make us old, but that the lack of the spirit of youth is evidence always of senility, and we should wish for them the happy privilege and experience of a rebirth into the exuberant, hopeful, and prophetic spirit of young life. Youth has the right to expect an attitude of sympathetic co-operation from their elders. Let us freely and wholeheartedly acknowledge this.

In the second place youth have the right to expect from their elders a skillful and intelligent guidance into the unfolding evperiences of the world's growing life. It has been said that experience is the best school master, but that its tuition rate is exceedingly high. It is the privilege of adult life to help youth reduce the tuition cost of this highly expensive school master. We know it is said by some that young life resents the suggestions of age, even though those suggestions are made with the best of intentions. In most cases, however, it will be found that this resentment grows out of a tactless approach to the problem involved or to an unfortunate past experience where this lack of tact was displayed. I seriously doubt if youth entertains an attitude of suspicion with reference to the very laudable desire on the part of parents, teachers, ministers, and other adult persons in their efforts to guide them into wholesome experiences. On this point there must be complete and harmonious co-operation between young life and adult life. Young people should be keen to sense and appreciate the advantage which will inure to their benefit by availing themselves of the valuable advice of those whose experience has qualified them to be guide posts so to speak along the highway of life. And at the same time adults who have had these experiences should come to the willing recognition of the fact that life does not exactly correspond in any two situations and consequently they should not insist on an exact reproduction in the lives of youth of their own experiences. This would be to make life static rather than dynamic. There is need for the spirit of give and take at this crucial point in the relationships between youth and adults. At any rate there can be no question that youth need the guidance of age and that age should be glad without stint to vouchsafe to young life all the benefits of its own experience.

A third legitimate expectancy of youth is to be found in the realm of personal association. It is recognized now that every experience of life is educative and that we learn more in the way of character control from association with persons of character than we do from text books and the formal processes of what we have been pleased to call education. We know that knowledge, for example, arises out of experience when experience becomes charged with meaning. A teacher has opportunity in the educative process to take advantage of this experience charged with meaning which we call knowledge and to enrich it in terms of the best experiences of the race and likewise in terms of the uplifting ideals of the race, and to return it to the experience of the learner as a purposive control for conduct. We thus say that learning begins in experience and returns to experience, which means that we are reasoning in a circle, but it is not a vicious circle. It is rather an ascending spiral. However, in this teaching process, we must never forget that the most effective teaching after all is the teaching of example and not the teaching of precept. The wholesome, uplifting influence of association with personalities of high character is the most fruitful and efficacious teaching we can have.

A college community is well situated to bring this most inspiring interaction of personality on personality through the very organization if its faculty and student life. Colleges are careful, in their selection of students, to insist that young people of high moral qualifications only should be admitted or permitted to remain, and trustees of colleges are even more careful in their choice of faculty members to insist on high character as of even more importance than scholarship on the part of those who are to be instructors and intimate associates of college students. There is imposed upon those who occupy positions of leadership in relationship to youth that they should themselves be living examples of the high ideals they would inculcate. There is no question on the part of those who understand the open-minded, whole-hearted disposition of young life to question their appreciation of such persons, nor to berate the good which will come to them from such association.

The expectancies which we have so far presented as properly to be hoped for on the part of youth apply to youth in general, but there are certain expectancies which apply in a special way to college youth. I would place first among these special benefits to be derived from the experience of college life the acquisition of a correct method of work and the spirit to undertake such work. The valuable part of a college curriculum

is not the acquisition of knowledge, but the acquirement of habits of living and methods of approach to the solution of the problems of life. College youth should become thoroughly imbued with the historical and scientific methods. It requires both of them to make a hopeful attack on any problem of life. I would add to these two methods what I am pleased to call the spiritual method. With these three approaches conscientiously applied to the situations or problems of life, the correct solutions may be confidently expected. There are but three constant forces in life. They are the universe, man and God. The scientific method is especially applicable in understanding the universe and how we can utilize it in meeting the problems and perplexities of life. The historical method is particularly applicable to the second of these constants, man. But we dare not exclude God in any undertaking. The spiritual method of prayer and meditation is fundamental in a proper diagnosis in any life situation, and in the application of remedies to meet it. Unless colleges are able to imbue their students with the principles of these three methods, they will have failed in a major purpose.

But it is useless to know how to attack problems unless we have the disposition to work for their solution. We do not come to college to loaf. We come to learn how to do more work and better work with the same expenditure of energy. A college education should increase our efficiency in every line. College men and women are not parasites. They do not conceive that the world owes them anything. They are happily actuated by the altruistic motive in recognizing that their best is none too good to devote to the service of their brothermen. Colleges which fail to motivate their graduates in such wholesome fashion have but added to the cleavages that now rend life into competing and jealous factions. What the heart of the world cries out to receive is a generation of trained college men and women ready and anxious to work not for themselves primarily, but for humanity, not highbrows, but workers, hard, steady, diligent workers.

BETHLEHEM LETTER.

Bethlehem College and High School opened August 30, 1926. An excellent program was rendered in the public school auditorium to a large audience, from 10:00 to 11:45 A. M. Enrollment of students was begun in the afternoon. Everything bids fair for a large school enrollment and a successful year.

The following faculty members were with the school last year: S. L. Beougher, Mrs. P. M. Beougher, R. M. Satterfield, Mrs. Thyra Swint, Miss Cecil Clardy, O. C. Fincher. And the new members are: M. G. Satterfield, Rev. J H. Dollar, Mrs. J. H. Dollar, DeWitt Pennington, Miss Clyde Simmons and Miss Velda Craver

The institution is now entering upon the fourth year of its work. During the past three years over three hundred students have taken work in the school. Fifty-five have graduated from the High School and twenty-six from the College. Ou. of the thirteen who graduated from the college last year, ten are now in college elsewhere taking work leading to the A. B. degree, one attended summer school, and the other two are teaching. Nine of our students are now in our own Elon College.

The schoolhouse is to the modern town what the cathedral was to the medieval town. Never was there so much interest in education, such confidence in its possibilities, such criticism of its actual efficiency. Bethlehem stands for the building of character first and always. There is a feeling which is universal that educational processes are not building up character as they should. Here is a great opportunity for the church school. It should be the leader in making education a character builder.

Men need to be taught to apply the Gospel to social affairs as truly as to the life of the individual. There was never a time when social reform more needed to be intelligently evangelized than now, for good intentions do not always argue good sense. Trained Christian leaders are needed in the field of social service, charity organizations, and all the other agencies of social uplift, to furnish a contagious faith in the divine Good Will for humanity and a sacrificial devotion that is something more than professional ambition.

Bethlehem College is endeavoring to become the promoter of a great Cause, as well as a place for study, training, and research. A religiously intelligent church membership is as necessary as a well-trained ministry. Denominations are becoming organizations for the larger co-operation of their constituent churches. Christians are getting together by working together and by being educated together. Christian co-operation in world-evangelization is already more than a rhetorical dream.

The distrust of intellectual excellence, which is often associated with the pioneer spirit and which has prevailed in the United States for a century, is slowly disappearing. The credit for this is probably due in large part to the value of scientific research to industry. This slowly increasing respect for intellectual work of the highest grade bids fair to be a tremendous asset to the colleges.

The college of the future will profit by this change in public feeling. It will emphasize quality rather than size. It will compute endowment needs as so much per student and will limit its enrollment. It will modify the elective system in important respects; students will still have choices to make, but they will be fewer and more important choices.

The college of the future will not have so much the character of a secondary school. It will allow the students more freedom, will insist upon more serious work, will make larger demands upon intellectual independence and initiative, and will demand relatively less docility. The signs of the times indicate that the American college of the future will be more highly differentiated and less standardized than they are at present. There will be more interesting variations in the curriculum and fewer conventional attempts to teach every aspect of every subject.

S. L. Beougher.

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not want.
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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

DR. WARREN H. DENISON, *Secretary.*

STEWARDSHIP UNDERGIRDS IT ALL.

As the tide of spiritual power from Christian Stewardship comes in, every vital force will be released. How else can the work of the Kingdom be carried on without lives and money? A realization of our stewardship of life causes us to place our lives first in relationship to the Kingdom. Do we need ministers, do we need missionaries, do we need directors of Christian education, instructors in Christian colleges, do we need young men and women offering their trained lives for Christian service, do we need men and women who will give more of their time and their talent to the church and its work? Then, surely we need to know full well the meaning and message of the stewardship life.

How can the kingdom be extended without raising money? It cannot be. It takes money to send missionaries and support them and equip the work which they inaugurate, to support ministers, to build churches, establish colleges, maintain orphanages, publish Christian literature, and to carry on any work of the Kingdom. God has made it so that we need to give it too. It is giving that makes a man like God. Giving is His divine plan to transform character. Giving is one of the greatest spiritual functions of the soul. He has plainly told us in the Word that to withhold from him more than we ought to tendeth to poverty. It is the liberal soul that is made fat. If we withhold more than we ought to from his cause it will sooner or later get away from us someway.

Stewardship undergirds all of our work—missions, evangelism, education, devotion, publishing, local church support, with both lives and money. The convention, conference, or church, that neglects to stress its importance in every Christian way is a loser. Stewardship is not optional. It is indispensable. It is primarily spiritual. The newness of the subject makes it easy to be overlooked when planning church, conference, convention programs and institutes.

REPORT OF MISSION SECRETARY FOR AUGUST.

SUNDAY SCHOOL MISSIONARY OFFERING.

First Church, Portsmouth	$ 5.36
Lawrence M. Bible Class, Elon College	.81
Timber Ridge, High View, W. Va.	2.55
Durham, N. C.	12.38
First Church, Richmond	1.06
Vanceville, Tifton, Ga.	1.25
Elon Church, Elon College, N. C.	22.50
New Hope, Harrisonburg, Va.	3.15
Linville, Harrisonburg, Va.	4.01
Franklin, Va.	16.00
Graham, N. C.	1.85
Suffolk, Va.	12.50
Ether, N. C.	2.11
Winchester, Va.	5.95
Leaksville, Luray, Va.	1.54
Durham, N. C.	10.94
Hank's Chapel, Pittsboro, N. C.	12.00
Wentworth, McCuller's, N. C.	5.00
Wake Chapel, Fuquay Springs, N. C.	3.10
Pleasant Hill (A), Liberty, N. C., R. 3	1.89
Antioch, Harrisonburg, Va.	8.28
Webster, Havre de Grace, Md.	23.00
Ocean View, Va.	1.25
Norfolk, Va.	3.78
Berea (Nansemond), Driver, Va.	7.00
Liberty (Vance), Henderson, N. C.	6.86
Randleman, N. C.	3.93
Pleasant Ridge, Ramseur, N. C.	2.16
Rosemont, So. Norfolk, Va.	7.00
First Church, Greensboro, N. C.	13.08
Elm Avenue, Portsmouth, Va.	3.40
Apple's Chapel, Gibsonville, N. C.	4.11
Ramseur, N. C.	4.72
Mt. Zion, Mebane, N. C.	1.20
Shallow Ford, Elon College, N. C.	3.04
Dry Run, Seven Fountains, Va.	3.71
Providence Memorial, Graham, N. C.	3.31
Auburn, Garner, N. C.	5.00
New Lebanon, Reidsville, N. C.	5.14
Sanford, N. C.	4.04
Mt. Auburn, Manson, N. C.	
Piney Plains, Cary, N. C.	2.25
Parks' Cross Roads, Ramseur, N. C.	1.65
Bethlehem, Broadway, Va.	2.88
Mt. Bethel, Summerfield, N. C.	.80
Haw River, N. C.	7.02
New Hope, Roanoke, Ala.	1.00
Richland, Ga.	1.00
Palm Street, Greensboro, N. C.	6.25
Oakland, Hobson, Va.	4.00
North Highland, Columbus, Ga.	1.86
Liberty, N. C.	1.48
Rose Hill, Columbus, Ga.	.75
Bethlehem, Suffolk, Va.	2.08
Catawba Springs, N. C.	22.77
Burlington, N. C.	53.63
Wakefield, Va.	2.85
Turner's Chapel, Sanford, N. C.	1.13
Total	$ 281.83

EMERGENCY FUND.

Friends, Biscoe, N. C.	$ 4.00
Miss Mettie Sutton, Burlington, N. C.	10.00
Mr. J. R. Liskey, Harrisonburg, Va.	5.00
St. Luke's Church, Dover, Del.	3.00
Total	$ 22.00
Amount previously acknowledged	11,735.17
Grand total to August 31st	$ 11,757.17

TOTALS.

Emergency Fund	$ 22.00
Mountain Work	275.90
Individual Pledges	55.00
Regular Sunday School	281.83
Specials	1,177.39
Total collections for August	$ 1,812.12
Amount of check to R. W. Malone, Treas.	1,812.12

MEN AND MILLIONS.

August Collections	$ 60.10
To C. D. Johnston, Exec. Secretary	60.10

We are very grateful to the Sunday Schools named above for their liberal offering in August, and we are happy to include some schools not heretofore reported in the list of those making the once a month offering to Missions. There are quite a few schools in the convention who do not yet make a once a month offering to missions, but it is devoutly hoped and believed that all our schools will come to realize the wisdom and the righteousness of such an offering and will rejoice one day to take it regularly and send it in promptly. The co-operation and liberality thus far manifested in behalf of our mission work on the part of our Sunday Schools are constant sources of inspiration and encouragement.

We are also grateful for the other sums which have been sent in to forward the work of missions for the Master.

Respectfully submitted.

J. O. ATKINSON,
Mission Secretary.

QUARTERLY REPORT.

Below will be found the Report of the Treasurer of the Woman's Mission Board of the Virginia Valley Central Christian Conference for the Quarter ending July 15th, 1926.

Women Missionary Societies.

Winchester, dues	$ 28.78
Leaksville, dues	11.90
Linville, dues	55.00
Linville, special for literature fund	1.25
Linville, Special for Home Missions	15.00
Linville, special for Foreign Missions	10.25
Bethlehem, dues	5.35
New Hope, dues	14.85
New Hope, special for Foreign Missions	4.84
New Hope, Special for Home Missions	4.83

Young People's Societies.

Antioch, dues	6.43
Antioch, special offering	14.12
Timber Ridge, dues	10.23
Timber Ridge, Offering for Porto Rico	20.49
Concord, dues	12.25
Concord, special offering	2.38
Winchester, special for Home Missions	5.00
New Hope, dues	.40
New Hope, special offering	.30
Mount Olivet (R), dues	4.48

Cradle Rolls.

Antioch, dues	2.85
Antioch, mite boxes	12.31
Linville, dues	4.35
Linville, mite boxes	4.18
Leaksville, dues	8.95
Mayland, dues	.85

Special Emergency Fund Offerings.

Leaksville	3.00

Special Offering for McKnights.

Leaksville	$ 5.85
Bethlehem	2.57
Mayland	5.19
Concord	3.28
Winchester	5.82
Offering at night service of conference	20.50
Offering received in Board Meeting	8.20
Offering received at door of conference	7.12
	$ 323.15

Disbursements.

Check to Mrs. H. S. Hardcastle	$ 261.62	
Check to Dr. W. P. Minton	58.53	
Check to Dr. J. O. Atkinson	3.00	
		$ 323.15

Respectfully submitted,

MRS. R. A. LARRICK,
Treasurer.

ANNUAL REPORT.

Below will be found the Report of the Treasurer of the Woman's Mission Board of the Virginia Valley Central Christian Conference for the Conference Year, August 1, 1925, to August 1, 1926.

Women Missionary Societies.

Bethlehem, dues	$ 5.35
Leaksville, dues	22.20
Leaksville, thank offering	10.00
Linville, dues	60.00
Linville, thank offering	13.50
Linville, special for literature fund	1.25
Linville, special for Home Missions	15.00

Linville, special for Foreign Missions	10.25
New Hope, dues	14.85
New Hope, special for Foreign Missions	4.84
New Hope, special for Home Missions	4.83
Winchester, dues	46.88
Winchester, thank offering	30.57
Young People's Societies.	
Antioch, dues	12.09
Antioch, thank offering	7.74
Antioch, special offering	14.12
Concord, dues	12.25
Concord, special offering	2.38
Mount Olivet (R.), dues	8.58
Mount Olivet (R.), thank offering	6.15
Mount Olivet (R.), special offering	1.75
New Hope, dues	.40
New Hope, special offering	.30
Timber Ridge, dues	27.54
Timber Ridge, special offering	1.97
Timber Ridge, special for Porto Rico	20.49
Winchester, dues	10.70
Winchester, Special for Home Missions	5.00
Christian Endeavor Societies.	
Winchester, special offering	2.75
Cradle Rolls.	
Antioch, dues	2.85
Antioch, mite boxes	12.31
Linville, dues	4.35
Linville, mite boxes	4.18
Leaksville, dues	8.95
Mayland, dues	.85
Special Emergency Fund Offerings.	
Antioch Young People's Society	2.00
Leaksville Woman's Society	24.50
Winchester Woman's Society	14.20
Winchester Young People's Society	40.00
Special Offerings.	
For McKnights (as in quarterly report)	58.53
For Dr. W. P. Minton, taken at One Day School of Missions, Mt. Olivet (R), Nov. 28, 1925	14.89
Special offering from Young People's Society at Antioch for one of Outposts	60.00
Total	$ 621.34

Disbursements.

Oct. 28, 1925, Check to Mrs. W. T. Walters	$ 24.01
Nov. 28, Check to Dr. W. P. Minton	14.89
Nov. 30, Check to Dr. W. P. Minton	60.00
Jan. 28, 1926, Check to Mrs. W. T. Walters	91.98
April 30, Check to Mrs. W. T. Walters	29.61
April 30, Check to Dr. J. O. Atkinson	77.70
Sept. 1, Check to Mrs. H. S. Hardcastle	261.62
Sept 1, Check to Dr. W. P. Minton	58.53
Sept. 1, Check to Dr. J. O. Atkinson	3.00
Total disbursements	$ 621.34

Respectfully submitted,
MRS. R. A. LARRICK,
Treasurer.

Man has reached his present status because he has learned to subdue, at least partially, his passions, to strengthen himself by denying himself some of the things that seem desirable, to cope with every difficulty that may be presented. He has learned that through work one finds pleasure and contentment, and that the more energy put into a project, the more benefit is obtained from it. It is necessary only to glance back through the pages of history to ascertain that the ones who have realized the most from their short span of life, those whose names are immortal, are not those who accumulated fortunes, not those who for a time were able to control the markets of the world, to build palatial homes, but those who spent their time in striving to accomplish something that would aid in the advancement of humanity, and who left behind them eternal monuments of self sacrifice.—*J. H. H.*

SUPPORTING CHRISTIAN EDUCATION.

BY DR. N. G. NEWMAN.

Supporting Christian Education is a necessity, duty, and high privilege. It is a part of the program of the Master Teacher. It is standing with Him in the regeneration of the world. Christian Education is something basic, in a permanent, progressive, and righteous human society.

It is basic because of its inherent character. Christian Education is not education *named* Christian. It is not any curriculum. It is not any given set of theories about Christ and His religion, nor particular system of theology. It is not necessarily a course in Bible study, nor in how to teach religion. Christian Education is the education of Christian people. I do not mean saints, but those who have at least something in them that is Christian and can be used as a starting point. It is education by Christian instructors and in a Christian atmosphere. It is education that embodies in precept and practice the principles taught and lived by the Man of Galilee. Jesus succeeded, not because of what He taught, but because He *was* the thing He taught. The teacher who *is not* what he teaches must fail.

Christian Education must rest on a Christian foundation—broad, solid, enduring—"a tried stone, a precious corner stone, a sure foundation." All education—arts, business, or professional—becomes Christian on a Christian foundation. It gives ethical and spiritual purpose to the whole.

The imperativeness of Christian Education can be seen when we reflect that so far as the teaching part of it is concerned, the principles lived and taught by Christ, represent neither the aggregate of human opinions nor the arbitrary decrees of heaven. They are inherently, fundamentally, necessarily true. They are as true and as basic as "two and two makes four." They are nothing more nor less than the sum total of the right relation of man to man, and man to God. Christ lived a life of love and service to men—sympathetic, unselfish, even sacrificial. So far as I know, the wildest vagarist has never claimed that a peaceful, prosperous and permanent society could be built on any other human altitudes. Christ lived a life of love, homage, and obedience to God. What other relation could He live and be the Son of God? What other relation should any son of God live? Once concede the Christian's faith, of a God and a Father, in all and over all, and what other altitude can man conceive that is sane and safe, or even thinkable?

No other principles or philosophy of life can work in the kind of world our life must live in, and this cannot fail to work when given a chance. However complex life may become in its development, it is simple at its base—just two relationships merging into one, to God and to man.

The Christian doctrine of love, homage, and obedience to God is no less fundamental than that of love and service of men one to another. We have a lot of talk about man's responsibility to government, to society, and to his "higher self," but the one sense of responsibility that sobers man, gives dignity and worth and character—lifts him from the beastly to the god-like—is a sense of dependence on and a personal accountability to God as Almighty Creator and Father. I would assign as the prime reason for the recent so-called "crime wave" a lack of a sense of dependence on and accountability to the God and Father of our Lord Jesus Christ.

Supporting Christian Education, and making it of the highest and purest type possible, as I have indicated above, has in the past been considered expedient and needful. Today, it is imperative. Education will have to become *Christian*, or perish from the earth, and civilization along with it. Christian civilization is nearer the Kingdom today than ever before, but nearer the brink of destruction. In the distribution of knowledge, God is no respecter of persons. He has unlocked the hidden secrets of nature to the children of the Kingdom and of the world alike. Could anything be more dangerous? Picture men, and nations, with all the demons of destruction that modern science has discovered in their hands with jealousy and malice and hatred in their hearts, and it takes no prophet to divine the results. We saw it in 1914-1918. We may see it again. Make education Christian and support it. Along with the knowledge of God in the head and hand of man, put the spirit of God in his heart, or we perish from the earth.

MISSIONARY MEETING.

The Woman's Missionary Society of Liberty (Vance) Christian Church met in its regular monthly meeting, Sunday, August 15th, at 4 P. M., in the home of Mrs. R. G. Winn.

There was a large crowd present, about twenty ladies and a number of men and children. A good program was presented by members of the society. At this time the missionary society decided to have a rally day sometime in October, and plans are being made for a home-coming day for the church at that time. We hope to get several, if not all, of the former pastors of Liberty Church to come and attend this service—to bring or send a message of cheer to us.

We feel fond of the work the society is doing under the leardership of Miss Margaret Alston as president. Our president has a true missionary vision, and we trust she may be the means of causing the entire society becoming missionary in spirit.

With all of my pleading as Secretary of the Eastern North Carolina Sunday School Convention, I have received only one report since I returned from the Annual Convention at Wake Chapel. How I wish for the sake of our records that all Sunday Schools would report.

I am happy indeed to see that we have a real missionary pastor at Liberty (Vance), and have called him for half time next year. As he has only been serving us one Sunday per month the past year, we feel that this is an advance step for our church. We are hoping and believing that our pastor will arouse a real missionary spirit amongst us. MRS. R. G. NEWTON.

People may not be reading the Bible, but they are certainly buying it in untold quantities. Here is a record unique and enviable. The American Bible Society in the past 70 years has printed, bound and issued from within the walls of its own house, Astor Place, New York City, 76,051,112 volumes of the Scriptures. This is an average of considerably over 1,000,000 copies per year for the entire period which, reduced to hours and minutes, is an average of over 8 volumes of the Scriptures every minute for every eight-hour working day during the past three-fourths of a century. One will bear in mind that this is only one of the many houses printing and issuing the Bible. The sale of all other books fall into significance in comparison with the salt of the Bible. It matters not how popular any book is or how it may catch the imagination of the times, no other book enjoys, even in its best days, a sale to be compared to the sale of the Bible. Truly may we say that here is the miracle book of the ages. It is unthinkable that the human mind, un-inspired, could produce a book of such ever increasing sales and popularity. The best productions of uninspired men have nothing in comparison not only to the sales, but to the weight and influences of God's Book—the Bible.

RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION NEWS NOTES.

We suggest that our field worker is available for faculties of inter-denominational training schools and institutes in which our churches participate. Why not use her?

We have already received several invaluable suggestions relative to the character of the program for the 1927 session of the Elon Summer School. But we wish more, for from them we hope to very largely build the program.

Above everything else use the field worker. Miss Coghill is ready to serve you as best she can in institutes, training classes, special services, and with all your Sunday School and Christian Endeavor problems, if you will write her.

Treasurer C. H. Stephenson reports receipts for August of $632.69, and disbursements of $447.50; balance $185.19. The disbursements include the taking up of a $200.00 note, and the receipts include $600.00 from the Eastern Virginia Convention.

During the week of September 18th-27th our field worker will be engaged in Sunday School work in Nash, Johnson, Lenoir and Greene Counties, North Carolina, under the supervision of the State Sunday School Board. We are happy to have our field work so used.

On Sunday the 29th, the Liberty Spring Church of the Eastern Virginia Conference observed a re-dedication. This was called for by the remodeling of the church which not only improves the auditorium but provides an entirely new and adequate Sunday School building. Congratulations are extended this country church in this accomplishment.

The pastorate served by Dr. W. D. Harward held a pastorate meeting Sunday, August 29th, at Isle of Wight Church, Eastern Virginia Conference. It was rather a Christian Education service, with Miss Pattie Coghill present for addresses and round-tables, both morning and afternoon, and Rev. J. H. Lightbourne present for the afternoon service and the closing address.

The Benevolence Commission of the Southern Convention has designated the last Sunday in September as Rally Day for the Sunday Schools, and has authorized the Board of Christian Education to receive an offering on that day for the work of Christian Education. The Board is preparing the literature for the Rally Day service and is also planning a letter relative to the offering for every preacher and Sunday School superintendent in the Southern Convention. We beg for these letters a careful and prayerful reading.

Let it be thoroughly understood that this year only the one offering will be received for our Board. The Board has already voted to send one-third of the offering to the Board of the General Convention. If your Church uses the budget plan, include in your budget provision for the Board. If your church does not use the budget plan, then receive the offering of the Board on the last Sunday of September.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

"OBEDIENCE TO LAW."
(Temperance Lesson.)

Lesson XII.—September 19, 1826.

Golden Text: *"Drink no wine nor strong drink thou, nor thy sons with thee."*—Lev. 10: 9.

Lesson: Leviticus 26.

Devotional Reading: Proverbs 23: 29-35.

Reference Material: Jeremiah 35: 1-10.

The writers of the Old Testament, especially those of the early books of the Old Testament assert again and again that righteousness insured material prosperity. Obedience to law guaranteed success in material things. Disobedience brought failure in material things. One needs only to read a book like Leviticus or Deuteronomy to see how much this principle is emphasized.

Now in the light of Jesus' teachings and spirit, we must admit that material prosperity is not the highest fruitage of righteousness. Nor indeed is it by any means a guaranteed fruit of righteousness in individual cases. Many of the world's greatest saints have been poor men. Jesus himself warns men of the handicap that riches may become in the development of character. The man who is religious simply because he thinks it will pay dividends in material things is not religious at all. Righteousness is its own reward. Such material prosperity as may come is a by-product.

But in spite of the fact that we have gone beyond the Old Testament idea as expressed in Leviticus and Deuteronomy, we have not thereby invalidated it. We have simply fulfilled, rather than destroyed the old principle. For today, as always, obedience to law, human or divine brings reward, and disobedience to law, human or divine, brings punishment. Those supposedly bright and modern minds which scoff at the idea that a nation's immorality does not affect ultimately its prosperity have hid their heads ostrich-like in the face of the testimony of history. The trouble with us humans is that we do not take the long look, either backward or forward. He who reads history will see that the nations that forgot God were turned into hell, and he needs only to understand the trend of the times to know where his nation will land. If our nation, or any nation, disregards God's laws, it will go the way of all nations that disobeyed God.

Now the writer of this article is no pessimist. He dares to hope for better things and to work for better things. But he does not say, with an easy-going philosophy, "God is in his heavens, all's well in the earth." God may be in his heavens, but all is not well in the earth, and all is not well in the United States. And unless the Christian men and women of this country do something, and do it with conviction and force, we might become very much concerned about our nation's future. For let it be repeated that no nation that does not respect its laws can endure, and especially when that disrespect affects anything as fundamental as the Constitution itself.

In the light of this background, it must be said that the major problem confronting the American people as a nation right now is the problem of obedience to law. Setting aside all the un-

(Continued on page 14.)

CHRISTIAN ENDEAVOR.

By Rev. F. C. Lester.

"THE ADVANCE IN INDIA."
(Missionary Meeting.)

September 19, 1926.

Topic: "The Christian Advance in India."—Isa. 11: 1-10.

Hints to the Leader.

Bring to your society some real facts concerning the progress of Christianity in India. "Building with India," by Fleming, and "The Christ of the Indian Road," by Jones will give you an abundance of information. Both books are small, but are full of interesting information. India is, doubtless, the land of greatest Christian progress of today. You should know what is happening there.

Songs that are Suitable.

"Where Cross the Crowded Ways," From Greenland's Icy Mountains," "Jesus Calls O'er the Tumult," and all such missionary hymns are suitable.

The Scripture.

The Scripture for today tells of the time to come when beastly men will lose their ferocity and live together in peace. Out of the house of Jesse is to come one who will lead the people. Under His leadership the knowledge of the Lord will "cover the earth as the waters cover the sea." Then will be fulfilled the long desire for peace on earth and good will among men. The business of missions is to spread the knowledge of the Lord, under the leadership of the One who came from the house of Jesse, so that men may yet live in peace.

India Yesterday and Today.

It was just a bit more than a hundred years ago that the first modern missionary went to India. For seven years William Carey worked there for a single convert to Christianity, but before he died he had succeeded in accomplishing a tremendous amount of work for the Church, and many of the Indians were coming to love the Christian Way. It was Carey who said, "Expect great things of God; undertake great things for God." It will pay all Endeavorers to read again and again the life of this pioneer.

India has a rich heritage in natural beauty, scholarly writings, power of contemplation, capacity for renunciation of self, and religious consciousness. India is very religious. Sacred shrines are visited by millions of people and each authordox Hindu home has its daily worship.

But progress is handicapped in India. Disease kills the people. The average length of life is only 24.7 years. It is 44 years in the United States and is gradually increasing. The death rate is 31.8 per 1,000 in India, as compared with 21.9 in Japan, 15.2 in Canada, and 14.1 in the United States. As many as 435 out of a thousand infants die in the large cities of India, while only 81 die in New York.

Poverty is crushing India. Some people speak of poverty as their "Mother." Millions of them never know what it is to have a full stomach.

Of 38,000,000 school children only 8,000,000 are receiving any kind of education at all. Only eight percent of the people can read and write.

Religious superstition holds the people in iron fetters. The fates have made them thus, and nothing can be done. Evil spirits are ever alert to hinder one. To try to do differently might be against the will of the Divine. Under such conditions progress seems almost impossible.

The greatest hindrance to India is its cast system, with its 2,000 divisions of the people. To break cast is worse than death. And beneath the lowest of the castes are millions of "outcasts," who

(Continued on page 14.)

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

prince norma's cat

There was once a little princess named Norma, whose father and mother, the King and Queen, loved her very dearly and gave her nearly everything that she asked for; so when she said one day that she wanted a new plaid coat, the Mistress of the Wardrobe called the sewing maids together and set them at work cutting and basting and stitching; and in the monring the new plaid coat lay on a chair by the princess's bed, all finished.

It pleased her greatly at first, so that she put it on as soon as she was dressed in the morning and was hardly willing to lay it off at night. But when she had had it only a week she went to drive one day with the King and Queen in the royal coach and on the road she saw another little girl who had a coat much like her own, but in larger plaids.

As soon as the Princess Norma was back at her father's castle she took off her coat and threw it on the floor. "I shall never wear it again," she said. "I must have one with larger plaids."

So once more the Mistress of the Wardrobe called the sewing maids together, and once more there was cutting and sewing and basting and stitching, and in the morning a new coat in larger plaids.

For a time that coat, too, pleased the princess, but then a cousin, the Princess Maud, came to visit at the castle, and she had a coat in which the plaids were even larger than those in the Princess Norma's; so that night the Princess Norma again threw her coat on the floor and refused to wear it.

"No one shall have a coat with larger plaids than mine," she said, and stamped her foot. Her father, the King, and her mother, the Queen, talked gently to her and tried to make her see that a coat with very large plaids did not look well on so small a princess, but it was no use. A new coat she must have, with plaids larger than those of the Princess Maud. So the Mistress of the Wardrobe and the tired women were sent to search all the shops, and at last they found some goods that had plaids just the size of the black and white marble tiles in the castle floor, and of it they made stil la third coat.

When it was finished and the Princess Norma put it on, she was delighted and would hardly let it out of her sight, though all the ladies of the court whispered behind their fans that it did not look well at all.

When the princess had worn the coat only four days she happened to look out of the castle and window and saw a shepherd going along the road with a cloak on his back that had plaids half as big again as those on her new coat. This time she danced and screamed with anger, so that the King and Queen came running to see what was the matter. "This time I will take the matter in hand," said the King. "There shall be a coat for the Princess Norma with plaids so large that there can never be any larger."

The next morning the new coat was lying by the princess's bed, but it was black all over. "Why, it was a plaid coat I wanted," she cried. "And a plaid coat you have," the King responded. "But the plaids were so large, that there is only one in the whole coat, and that goes as far as you can see. There is no larger made, so you have your wish, and you must wear it till it is worn out. There will be no more new coats till then." —*E. W. Frentz, in The Youth's Companion.*

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

LIFE AND DEATH.

"Fight the good fight of faith."—I Tim. 6: 12.

Paul is always struggling in a perpetual warfare between sin and righteousness, satan and God, and describes himself as in a race pressing on toward the mark of the prize of the high calling, and running by his faith and trust in God through Jesus Christ.

Life has been described as a battle field, where strongest weapons fail, and stoutest hearts give way; and though the foe is ever present all around us, the feeblest of us must stand in the thickest of the fight; and, thanks be to God, the feeblest may stand and win in the name of the Lord.

Death is described as the end of the strife, when the Angel of God speaks, stops the struggle, drives away the demon host, takes thy banner and spear and proclaims eternal peace to thee.

Fight on brave soul. Thy crown is won only in such a battlefield. God loveth thee, the weak and the small. Heaven's hos'ts are with thee. God is over thee, fight on.

Prayer.—Our Father, we will fight, help us, and most of all help us to look to Thee for that help and daily rely on Thy strong arms. Forgive us our sins and make us valiant in the fight of life. In His name we ask it. *Amen.*

TUESDAY.

TRUE SERVICE.

"Whatsoever good thing each one doeth, the same shall be received again from the Lord."—Eph. 6: 8.

"If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter—
'God help me speed the little word
And take my bit of singing
And drop it in some lonely vale
To set the echoes ringing.
"If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend the fleeter,
"If any little lift of mine may ease
The burden of another—
God give me love, and care, and strength
To help my toiling brother."
—*Longfellow.*

Prayer.—Our Father, Redeemer and Lord, we beseech Thee to guide us in all our acts and words, that we may be an example to others and we may at any time meet Thee with a clear conscience, and our lamps trimmed and burning. Thou didst give Thine only begotten Son to do and suffer for us, and may we follow where He has led us and more resemble Him. In Christ's name we ask it. *Amen.*

WEDNESDAY.

SPEAK TRULY.

"Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates.

"And let none of you imagine evil in your hearts against your neighbor; and love no false oath. For all these are things that I hate, saith the Lord."—Zech. 8: 16-17.

"No idlest word thou speakest but is seed cast into time, and goes through all eternity."—*Carlyle.*

"A lie goes round the world while truth is putting on its boots."—*Spurgeon.*

"If you your lips would guard from slips,
Five things observe with care:
Of whom you speak, to whom you speak,
And how, and when, and where."

Prayer.—Our Father, teach us daily to be true to ourselves, and help us to strive daily to be Thy examples of truth. May our souls overflow like a fountain with truth and righteousness, that our lips may give good and full speech. Help us to study to think truly that our words may be true and be as faithful seed. Help us to live truly that our lives may be true and shed noble influences for good. In Christ's name we ask it. *Amen.*

THURSDAY.

WHAT ANGELS DO.

LESSON: Gal. 3: 19-25; Luke 4: 10.

"It (the law) was ordained by angels."

God would not inhabit eternity in solitude, but as He made man and "crowned him with glory and honor," so He surrounded Himself with angelic beings, that His love might rejoice in their happiness. We have no definite description of the angelic beings, but many interesting references to them. They are of a higher order than men, endowed with greater powers, pure and holy, and delight to do the will of their Creator.

The first mention of one is the cherubim with a flaming sword, stationed at the Garden of Eden to guard the tree of life. Angels appeared to Abraham, Isaac and Jacob in visions which made them feel that they beheld the opened gate of heaven.

What is of interest to the Christian is that the angels are deeply concerned in our welfare, and that they are charged with a guardianship over us. "He shall give His angels charge over thee." "The angel of Jehovah encampeth round about the righteous."

An angel appeared to Christ in Gethsemane, comforting Him in His agony. So did angels appear to Paul, Peter and Stephen at crucial times.

Angels rejoice at the repentance of a sinner, and chant: "Glory to God in the highest." They do God's will perfectly, "flying through midheaven," to execute His commands, and in that larger life which we look for, it is our joyous fruition that we "shall be equal to the angels."
—*Rev. J. B. Remensnyder.*

Prayer, by one of the parents, expressing gratitude to our Heavenly Father for His loving-kindness, and for the ministry of angels, who guide His children.

FRIDAY.

DIVINE PROMOTION.

LESSON: Luke 14: 7-15.

"Go up higher."

This is the Christian injunction we all should bare for ourselves. Put away complaining, murmuring, and discontent, and strive for that which is higher and better. In the name of God, rise above the thorns and temptations of life until we reach the plane of heaven where there is no more sickness, sin nor sorrow. Only there will we be told to "Enter thou into the joys of thy Lord."

Prayer.—Our Father, teach us by whatever way the lessons of humility, that by it we may be exalted unto Thy love and life. In Christ's name we ask it. *Amen.*

SATURDAY.

OUR EXAMPLE.

LESSON: John 13: 15-17.

"For I have given you an example." "If ye know these things, happy are ye if ye do them."

Unselfish service is what Jesus saw that the apostles most needed. With our own limited vision, that is what we believe the world needs today. Knowing that they would be taught more effectually by example than by precept, He washed their feet and asked, "Do you know what I have done to you?" and answered His own question by saying, "I have given you an example, that ye should do as I have done unto you."

The following story from India of unselfish service to a person that was full of sores and untouchable, is inspiring:

On a hot day, the waiting passengers at a railway station stood under the shade. But one "untouchable," who could not come near the others, walked about in the sun. Finally he fainted with the heat and fatigue, and fell across the tracks. None stepped to help him, even though a train was approaching. A white man, however—a missionary—leaped down and lifted him to the platform, and away from danger. A Hindu then came forward and said, "That was a beautiful and friendly act." "Why did not you do it yourself?" asked the missionary. "My religion would not allow me," was the reply. But the missionary had a religion which not only permitted him, but commanded him to help his needy brother, whoever and wherever he might be. The true Christian heart is warm and quickly responsive to the needs of others.

Prayer, by one of the parents, asking that we too, may be led to give sincere attention to the many little helpful acts and deeds that raise the drooping spirit and strengthen faith.

SUNDAY.

GOING TO CHURCH.

"Where two or three are gathered together in My name, there I am in the midst of them."—Matt. 18: 20.

Dr. Cadmon says that the greatest problem of today is getting folks together to worship God. Pleasure resorts which are everywhere all the year round, and money and the automobile, make the church Sunday mornings and evenings, conspicuous for empty pews. As a result those who are following these things and forsaking the sanctuary and their duty there, lose spiritual vision, lose a balanced idea of religious life, lose spiritual culture, forget the splendor of the Lord's love, sympathy and brotherhood. Their ways are pleasant and seem right, but before they know it, they are in the way of death.

The life purpose of Christians is to turn a hate-filled, disintergrating world into a unified, love-filled brotherhood and place the goodwill of Jesus in the midst of every individual life and business, until it shall permeate the whole world order. What will we do about our share of it?

Prayer.—Our Father, we pray Thee to bring us under the power of Thy gospel and impel us to labor for Thy kingdom. This we ask for Jesus' sake. *Amen.*

Christian Orphanage

Dear Friends:

We did not cross another rung in our ladder this week. We hoped so much to do so. We did our best, but just needed a little more help, and you didn't push quite hard enough. Let us all do our best week and go over another rung.

The Palm Street Sunday School held its annual picnic here on Saturday, August 28th, and we all had a good time together. They had a full attendance. The visiting children made good use of our ocean wave and giant stride, and the older ones had a ball game. We noticed one small young man who was quite an expert catcher, and we hope to see him on our Elon team some time. We furnished ice water as usual, and the visitors invited the Orphanage family to eat mellons with them, which invitation was accepted and enjoyed by all. The Palm Street Sunday School has been a most loyal friend to the Orphanage for many years, and their monthly offerings come to us just as regularly as the clock strikes six in the morning. If all of our Sunday Schools would come to our rescue each month, we could always feeel easy financially and know that we could meet our bills at the end of the month.

We have pleaded with all the Sunday Schools from time to time in our ten years' service as the superintendent of your Orphanage, and yet we have quite a number of Sunday Schools not on our list. The Christian Orphanage is your institution and your church and Sunday School are expected to do their part. The one hundred and ten children we have are your children or your neighbor's children, and you have a responsibility to shoulder and a duty to discharge. If your church and Sunday School fail to do their duty and withhold their blessing from the widow and the fatherless will not God withhold his blessing from you?

God wants to bless you and is anxious to bless you, but you must do something for him to bless. Get your school on our list and see if you do not reap rich blessings in your school. Try it, and see.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 9, 1926.

Brought forward		$ 16,613.23
Sunday School Offerings.		
North Carolina and Virginia Conference:		
Danville Third Ave. S. S.		10.20
Western North Carolina Conference:		
Sanford Sunday School	$ 3.45	
Grace's Chapel	2.50	
		5.95
Eastern North Carolina Conference:		
Oak Level	$ 1.59	
Pleasant Hill	3.87	
		5.46
Valley Virginia Conference:		
Linville Sunday School	$ 4.88	
Bethlehem	2.00	
		6.88
Eastern Virginia Conference:		
Richmond, First Sunday School		5.69
Georgia and Alabama Conference:		
Rose Hill	$ 1.06	
North Highland	1.62	
		2.86
Special Offerings:		
Chas. D. Johnston, guardian	$ 60.00	
W. A. Roscoeport sup. of child	15.00	
W. W. Brown	15.00	
Newport Children's Day collection	8.91	
		98.91
New Building Fund:		
Mrs. Esther Jenkins	$ 10.00	
Mrs. Mary Chandler	5.00	
Danville S. S. and Mis. Society	49.00	
J. A. Stephenson	1.00	
Millard Stephenson	1.00	
O. H. Stephenson	3.00	
		69.00
Total for the week		$ 204.95
Grand total		$ 16,818.18

THE PROOF OF FRIENDSHIP.

(Continued from page 5.)

Our friends have many interests for which we should pray. We pray for the welfare, prosperity and peace of our own homes, and we do well to do so, but the Lord will turn our captivity of indifference toward our friends' homes when we pray for them. When we talk with the Lord, it is our privilege to mention our friends' homes, that they too may be blessed with prosperity and peace. To pray for the parents and their children, that love and harmony may ever prevail, to pray that in our friends' homes, as in our own, that Jesus may be the unseen guest at every meal, the quiet listener to our conversation, is to do unto others as we would have them do unto us. How much we all need the prayers of our friends!

When one starts on a voyage across the ocean or begins a long journey on land, it makes him feel easier to know that his friends are praying for him. You and I can never tell how much we owe to the prayers of our friends and loved ones. Not until the books of the judgment unfold will we know.

If we thus pray for the interests of our friends they will all become of more interest to us, and our souls will grow to make room for our new and growing affections and interests. If we pray for the religious interests of our friends, the springs of our own religious life will deepen. To pray for them in moments of temptation will bring strength to us when we are tempted and tried. To pray for them in their moments of sorrow and grief, will bring comfort to us when our spirits are cast down. To pray for the salvation of our friends, will make our own salvation more secure. To pray for heaven's blessings upon our friends, is to bring heaven's blessings upon ourselves. Every true prayer is twice blessed. It blesses him who prays, and him for whom he prays.

When we thus pray for our friends, the Lord will turn our captivity. He will restore to us the joys that we have missed by neglecting so to pray. He will make life mean more to us, and our religion more real. Let us pray without ceasing for our friends. But better than that, let us never cease to pray for them.

There are those who are under some peculiar captivity, you are "at outs" with someone who was once your friend. Or for some reason you are not happy, you are not satisfied with your religious experience, you want to feel as others have felt, and know as others have known that you are Christ's and that Christ is yours. The Lord will turn your captivity when you pray for your friends.

The highest proof of a Christian's faith and his truest expression of friendship is the fact that he prays for his friends.

R. C. H.

In the present age of materialism and commercialism, when the accumulation of fortunes seemes to be the consummate desire of a large majority of the people, one may well stop to reason, that finding pleasure in helping others and thinking more often of the welfare of the whole, insures the continued advancement and progress of humanity. Albert Pike, father of Scottish Rite Masonry, has well said: "What we have done for ourselves alone dies with us; what we have done for others and the world remains and is immortal."

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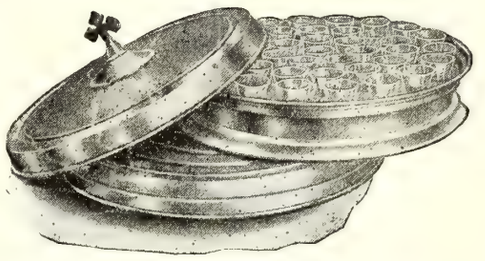

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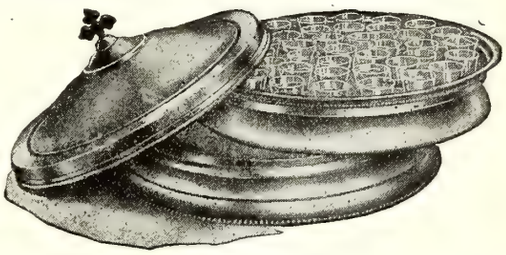

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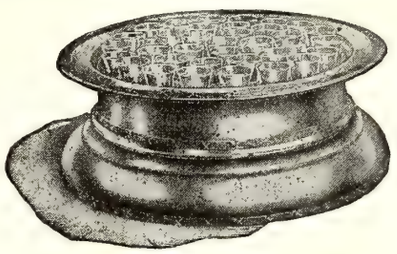

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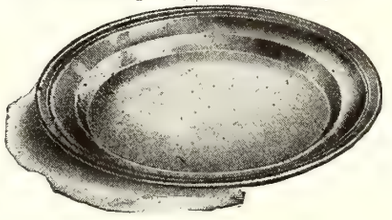

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SUNDAY SCHOOL LESSON.

(Continued from page 10.)

grounded fears of the alarmists, the fact remains that there is an acute and wide-spread disregard and disdain for law in our nation today. The writer has read recently two very striking and disturbing articles on this question, and as he laid the articles down he was forced to admit that if they were true, then there was cause for alarm. The one article was in the *Saturday Evening Post* of three weeks ago, and was entitled "What Price Bribery?" It deals with the complex and efficient organization that is engaged in smuggling rum into the United States, and shows in an interesting yet disturbing way, how these crooks and enemies of law and national well-being stop at nothing to carry out their nefarious business. It were bad enough if they did nothing more than smuggle rum into the country, but when one reads that they bribe everybody from foreign officials through our own Coast Guards and on up to some of the judges on the bench, one is startled by the facts. It will pay every American citizen to read that article and see what a menace organized law-breaking has become. Then of course there is the so-called leading business man or social leader who openly and flagrantly defies the law by holding and serving intoxicating liquors on all occasions. Such people, it might be remarked are no better than the boot-leggers themselves.

The other article was entitled, "Crime Has Evolved a Big Business," and appeared in Sunday's New York *Times* of September 5th. Here again was the story, interesting, indeed almost fascinating, and yet disturbing, as to how crime is not a matter any more of isolated individuals committing some petty crime, but a great system, organized and manned by shrewd, influential, and powerful men. As one reads of the great organization and the subtile methods, he wonders if after all, law-breakers are not in the ascendency. In any event, if disobedience to law brings a penalty upon individuals and nations, we might well become alarmed about conditions in our nation and local communities.

In conclusion, the following quotation from an article in *Good Housekeeping*, by Assistant Attorney-General Mabel Walker Willebrandt, suggests ways in which we can help law enforcement:

"Do you know whether your city has an ordinance against the use of intoxicating liquor and the maintanance of saloons?

"Do you know whether your police department is honestly enforcing such ordinance?

"Do you know who your State, county and Federal prohibition agents are?

"When you hear of a violation of the prohibition law, do you report it to your local agent?

"Do you follow it up to see whether your evidence is used?

"Are you willing to testify as a citizen to facts you have in regard to any rendezvous of lawlessness?

"Do you do jury duty—even if it means inconvenience?

"Do you protest against clubs to which you belong serving liquor?

"Do you vote at every election?

"Do you indulge in the popular pastime of talking about 'my bootlegger'?"

CHRISTIAN ENDEAVOR.

(Continued from page 10.)

are "untouchables." Their lives are beyond our power to immagine.

But progress is being made in India. The message of Christ has reached many of the leaders, and they are charmed by the Man and His message. They are ready to accept Christ, the Christ of the Indian Road, but they do not want our Western civilization. Neither do they want our denominations. They want the Gospels and the Christ in all their beauty, power and purity. In fact the Indians can and are teaching us something of what Christ really was, and what He can mean to individuals today.

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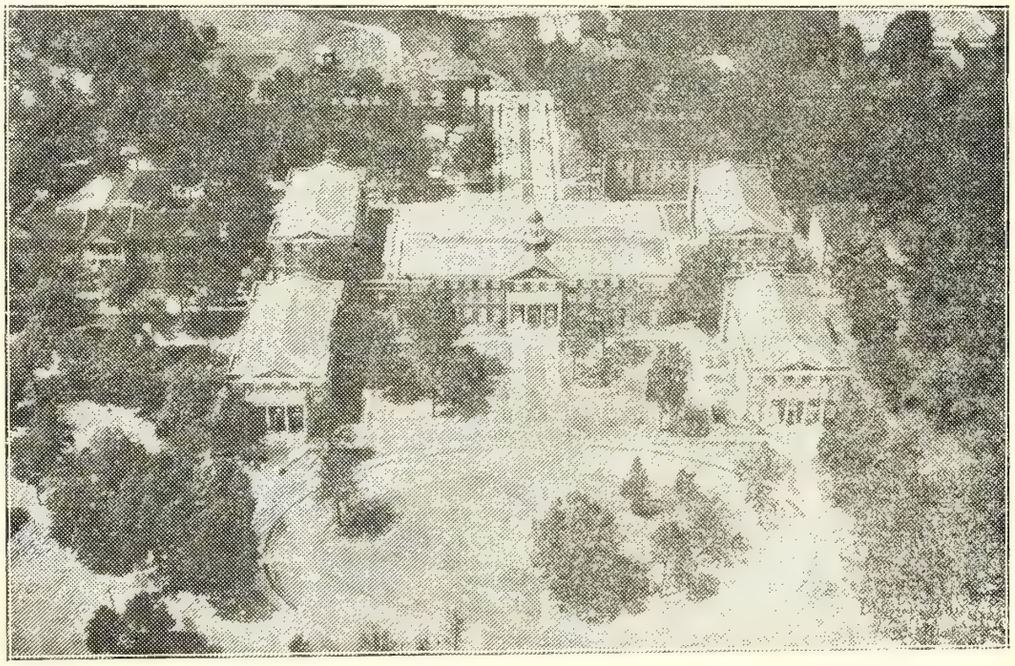

A Photograph of a Section of the Elon College Campus showing the Central Group of Buildings. (Photograph taken from the air.)

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VALLEY LETTER.

The recent session of The Virginia Valley Central Conference at Linville has already been reported in THE SUN, for which my thanks are due Dr. Atkinson, and there is not much left for me to say. I do want to say, however, that we appreciated the preesnce and help of Dr. Atkinson, Rev. and Mrs. W. Q. McKnight, Chas D. Johnston, and A. F. Chase. Brothers Atkinson and Johnston have been with us in former conference sessions and are well and favorably known to our people. We are always glad to have them, and they are always a great help to us. This was the first visit of Brother and Sister McKnight and Brother Chase to our conference. Our people were much pleased with them, and will gladly welcome them back again.

The attendance at the conference was good in spite of the almost constant rain. It is a fine thing when our people take an interest in attending the sessions of our conference. They always get inspiration to do better service for Christ and the Church.

The following officers were elected for the next year: President, Dr. W. T. Walters; vice-president, W. C. Wampler; secretary, Rev. A. W. Andes; treasurer, Samuel Earman; Director of Religious Education, Roy A. Larrick; Conference Mission Secretary, R. O. Rothgeb.

The officers of the Woman's Mission Board are: President, Miss Verdie Showalter; vice-president, Miss Ora Scott; secretary, Mrs. B. F. Frank; treasurer, Mrs. J. F. Louderback; superintendent of Literature and Mite Boxes, Miss Ella Pickering superintendent of Women's Societies, Mrs. R. C. Myers, superintendent of Young People's Societies, Mrs. A. W. Andes; superintendent of Cradle Roll, Mrs. Noah Painter.

The following churches paid their conference apportionments in full, and are therefore enrolled as banner churches in the conference: Antioch, Bethlehem, Concord, Dry Run, High Point, Leaksville, Mayland, Newport, Timber Mountain, Timber Ridge, Whistler's Chapel, and Winchester.

The conference will meet next year at Leaksville, in Page County, on Wednesday, Thursday and Friday before the third Sunday in August.

A. W. ANDES.

Displacing the sombre black which has been the universal garb for locomotives on American railways in recent years, the Southern Railway System has adopted a color scheme of green, gold and burnished steel for 23 heavy Pacific type passenger engines recently received from the Richmond plant of the American Locomotive Company.

These engines have tenders, cabs, smokestacks and other projections above the boiler jackets, drivers and other wheels painted a rich dark green with gold-leaf striping. The boiler jackets, driving rods and other running parts are highly polished. These new engines have 73-inch driving wheels, cylinders of 17-inch diameter and 28-stroke and many modern improvements.

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But we must hold fast to the idealism of the Old South—the ideal of useful and intelligent citizenship. *The children must carry it on.*

This is primarily a matter of education.

The average year's pay of teachers in elementary and secondary schools in the states of the South served by the Southern is only $637. Southern Railway System, which pays three million dollars per annum in school taxes, ventures to express the view that greater material rewards should be enjoyed by the men and women upon whom rests the responsibility of teaching the children of the South.

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OBITUARIES.

LAWRENCE.

On July 23d, Brother K. W. Lawrence answered the summons to come home. He was 42 years, 8 months and 3 days old. Death was to him a messenger of mercy, as he had been a sufferer for many months.

Brother Lawrence was a member of Sanford Christian Church, and he left a bright testimony to his faith and assurance. He repeatedly expressed a desire to get well, but said he was ready to go if it was God's will.

May the heavenly Father comfort the sorrowing wife and daughter, father and mother, brothers and sisters.

R. L. WILLIAMSON.

MARRIAGES

PARROTT—PEACE.

A wedding of interest to a large circle of friends was solemnized in the Creedmoor Methodist Church, Thursday morning, August 26th, at 11 o'clock, when Miss Ruth Gladys Peace became the bride of Mr. Frank Edward Parrott.

The impressive ring ceremony was used with Rev. B. E. Stanfield, pastor of the groom, officiating. The church was attractively decorated with evergreens, ferns and goldenrods.

The bride is the daughter of Mrs. Florine Peace. She is a graduate of Elon College and has taught music in several schools of the State.

The groom is the son of the late Mr. and Mrs. E. B. Parrott of Creedmoor, N. C. He received his education at North Carolina State College. Later he specialized in vocal music at Oxford College and the Southern Conservatory of Music at Durham.

BREEDLOVE—BREEDLOVE.

Mr. Louis Breedlove and Mrs. Anna Breedlove were united in marriage at New Market, Va., August 24, 1926. It was a very pleasant and simple occasion witnessed by a few friends and relatives. Although the youthful days of the contracting parties are past, their pastor and many friends wish for them a happy and useful wedded life.

A. W. ANDES.

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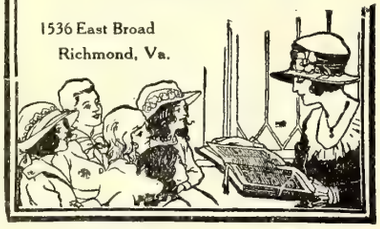

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, SEPTEMBER 16, 1926 NUMBER 37.

Mrs N T Fau

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

To Name Dry Candidate.—

The elimination of Justice Cropsey as a candidate for the Republican nomination for Governor of New York and the evident determination of party leaders to name a wet candidate, has resulted in a decision by dry Republicans to select a prohibition candidate.

Crime and the Sunday School.—

In the eighteen years that he sat on the bench in two courts, Supreme Court Justice Lewis L. Fawcett, of Brooklyn, N. Y., has had more than 4,000 boys less than twenty-one years of age arraigned before him, charged with various degrees of crime. But of this large number, only three were members of a Sunday School at the time of the commission of their crimes. The Sunday School would appear to be a good investment from a financial standpoint (for crime costs much money), as well as from the spiritual.

Mexican Congress Opens.—

Addressing the newly assembled Mexican Congress, President Calles declared that to date he knew of no reason for changing the laws and regulations with regard to oil and land rights, but that if it were found they are unjust to foreigners, he would recommend a revision. The Mexican President told the legislators that his Government had taken steps to rehabilitate the country's financial credit and had balanced the national budget. He expressed the hope that the program of reaffirming the sovereignty of the nation would be continued to the end that there would be peace and prosperity for all citizens as well as those of other countries who are living in Mexico.

"Old Ironsides".—

Many monuments to the prowess of our soldiers and sailors during the Revolutionary War have been erected. There is one monument that stands or should we say floats, as a monument to itself. In the editorial column of the *Dupont Magazine* for August we find the following: "While the exploits of the frigate *Constitution* do not need to be recounted, let it be remembered that one hundred and fourteen years ago the nineteenth of this month, 'Old Ironsides' conquered the *Guerriere* in one of the most dramatic naval battles in American history.

"For nearly thirty years this famous ship has been anchored at Boston, and time and the elements have not been kind to her. Public sentiment has decreed that she be restored, and a fund of $500,000 has been contributed by school children, patriotic organizations and manufacturers to finance the repair work."

Economic Aspects of Prohibition.—

Professor Irving Fisher, of Yale, testified in the hearing before the Sub-Committee of the Judiciary that prohibition has brought about a saving in national wealth of at least $6,000,000,000 yearly. He declared that this saving is effected in the form of increased energy, increased wages, and increased industrial profits.

The experience of the Fords in their great industrial plants at Detroit is significant. In the saloon days 100 men out of 5,000 gave trouble. Under prohibition there are not 10 men in 5,000 that give trouble. This means that the men work regularly, increase their savings accounts, buy homes, clothe their children, preserve their own health, keep up a better morale, and find life far more worth while, than in the days when the corner saloon received a considerable amount of their weekly wage. The testimony of industrialists in practically all places is to the effect that the working man, his family, are the chief beneficiaries from prohibition.

League Acts on Reservations.—

America's first three reservations to this country's adherence to the World Court were quickly accepted at a conference of the powers belonging to the League of Nations, but opposition was encountered when the conference took up the fourth and fifth reservations. Canada raised objections in both instances, contending the fourth reservation would prevent amendment of the League constitution without approval of the United States, which is not a member of the League. It interpreted the fifth clause of our reservations as designed to give America the right of veto instead of merely placing the United States on an equal footing with League members, as the American Senate had explained the reservation. Sweden and New Zealand supported Canada's position. The conference was still in session as this issue goes to press with the League Powers undecided whether to draft its own interpretation of our reservations or to ask the United States to clarify the two contested clauses.

Must Be Friends Forever.—

Many things have been written in regard to the World War debt settlements. Dr. S. Edward Young writes as follows:

Eyewitnesses of France's suffering in the World War and all who have seen the way some Americans flaunt their moneey and bad manners abroad, will understand better the increasing demonstrations in France against Americans. At such times the sober sense and restraint of the less excitable and more judicious in both countries can save the day for international good fellowship.

"America and France must be friends forever. It would have been magnificent if France, justly owing us vast sums borrowed to preserve her liberties, had continued, without a murmur, to pay her honest debts, and it would have been magnificent if we, remembering the priceless help of France in our struggle for independence, and recognizing how France held back German militarism that threatened us also, had postponed further the date of France's payment or canceled it altogether.

"But neither nation has been perfectly magnificent, and the common challenge is to both nations, together with the British Commonwealth, to work for world-wide brotherhood. Individuals imbued with Christ's appreciation of humanity are the ones to turn the tide from incipient strife to a yet deeper spiritual fellowship of Frenchmen and Americans."

Examinations.—

People are beginning to ask how much examinations are worth. Of course, we cannot get along without them in the grade school, the high school, the college, or the university, but they are becoming more and more to be recognized as quite inadequate exponents of intelligence. Mr. Herbert Sidney Langfield, writing on "The Value of Intelligence Tests," in the August *Forum*, gives some statistics which are, to say the least, interesting. He says:

"A final examination paper was marked by 142 English teachers in as many high schools, and the marks varied from 64 per cent to 98 per cent. A final examination in American history was marked by 70 history teachers. One assigned it 43 per cent, another 90 per cent, 12 marked it 80 per cent or above, and 12 below 55 per cent. A final examination in geometry was scored by 114 mathematics teachers, 12 marking it 53 per cent or below, and 12, 83 per cent or above."

Of course, these figures do not mean as much as it would appear on the surface. Different teachers with different intellectual backgrounds, and totally unacquainted with the mental quality of the students upon whose answers they are passing will naturally differ quite widely in their judgment as to the merits of these answers. Nevertheless, it does look as if there ought not to be as much difference as the above statistics reveal in the matter of a geometry examination. The truth of the matter is that there is no substitute for personal contact in appraising the value of either student or teacher. When classes are not too large it does not take an intelligent instructor many weeks to size up the intellectual level of those who are taking his work. Doubtless the same thing is true on the other side. Mechanical tests possess a certain value, and we cannot hope to dispense with them entirely, but we should not forget that they are anything but infallible.

NOTES-PERSONALS

Send in your renewal to THE CHRISTIAN SUN, and get ready for Conference. These are two very important things to do.

Rev. Joe French, Wedowee, Ala., a licentiate of the Alabama Conference who was in school last year at Bethlehem College entered Elon College last week.

The Committees on Conference Programs should not delay the preparation and arrangement of their work till too late to publish. Send in your manuscript and order with number of copies desired.

Rev. H. Biscoe Hall, Elm Avenue Church, Portsmouth, Va., is open for engagement the coming year as his work in his present pastorate at Elm Avenue will close with the present conference year.

Rev. J. A. Ledbetter, who may be addressed at Gibsonville, N. C., will change his field of labor at the close of the present conference year. Any church deesiring his services should communicate with him as he is open for full time.

Brother J. Fleming Hilliard, Secretary of the Church at Mt. Auburn (Warren County, near Manson, N. C.), reports a Home-Coming Day on October 10th. He requests that all members of this church make an especial effort to be present on that occasion.

"Too many of our finest people think that going to church on Sunday morning is all that is necessary to make them good Christians. There is going to be another great world revival, and it is going to start in some particular church, so every member must watch out for its coming."—*Rev. William I. McEwan.*

"A master painter of words has passed," said Rabbi Stephen S. Wise, speaking at the funeral of Israel Zangwell, great playright and speaker.. He continues, "Our poor speech can do no more than faintly render the homage in our hearts to the English writer and the Jew. Verily, Israel Zangwell was of an heroic breed, whom adversity nurtures and hardship steels, a gallant figure always."

Rev. H. C. Caviness, Cary, N. C., Evangelist of the North Carolina Conference, was a pleasant caller at THE CHRISTIAN SUN office, at Elon College, N. C., last week. Brother Caviness has been exceedingly busy this summer in evangelistic meetings and reports glorious results from the summer's work. He was to begin at Holland, Va., October 12th, and continue through the 19th, after which he goes to Portsmouth First Church for a meeting there. Brother Caviness is devoted to his work and the Lord seems to crown his efforts in the field of evangelism.

"The America of tomorrow depends on the training of the boys and girls with a religious trend as a basis. People are trying scientific methods and are even trying to train the child by law. That cannot be done. The biblical law is just as efficacious today as it was in the beginning. The future of the child depends upon proper training and proper family life, and fathers and mothers in the final analysis will be required to answer to God Almighty as to the example they set for their children.—*Governor A. Harry Moore, of New Jersey.*

Dr. N. G. Newman reports good tidings from the work at Holy Neck Church. He says: "The annual revival services were held September 6th to 10th, inclusive. Rev. John G. Truitt, pastor of First Christian Church, Norfolk, did the preaching. The attendance was large throughout, the interest fine, and the sermons of a high order, dignified, spiritual, and forceful. There were about twenty confessions, a large number of consecrations, and eighteen united with the church. Four of those uniting were heads of families, the remainder were children from the Sunday School."

The *Herald of Gospel Liberty* for September 9.h carried the program of the General Convention, which is to meet in Urbana, Illinois, October 20 h. Dr. F. G. Coffin, President, in writing of the Convention, says, "We are going to Urbana with the largest number of great problems which have ever confronted the General Convention." On this account as many CHRISTIAN SUN readers as possible should make their plans to attend this great convention. It would certainly be a most gracious act for any church to send its pastor to the convention, paying his expenses for the trip.

On the evening of the 16th of October, 1826, the Rev. James O'Kelly passed over the river to receive his reward in the world beyond As the Southern Christian Convention has decided to erect a memorial to his memory on the campus at Elon College, would it not be a good time to call this matter to the attention of the entire Southern Christian Church membership, and have a special offering taken on October 17th for this purpose, as there is very little money on hand to begin this work? While we do not believe in special offerings very much, yet this is one that should appeal to the people of our church, and it should be brought to the minds of the pupils in the Sunday Schools, so that they will be posted about this matter, and even if not so much was received, it would at least get the matter before the young people of the church.

The following "Appreciation" was sent in by our good friend, Mrs. Iola Hedgepeth Meredith:

"On the Thursday evening, August 26th, there was a service held at the Elk Spur Christian Church in honor of Rev. and Mrs. M. T. Sorrell, whose departure from the mountain field took place last week. A song service and social hour were pleasantly combined with appropriate remarks from Mr. Sorrell, Mr. Bray and Mrs. Iola H. Meredith. At the close of the evening, Mr. W. C. Strickland read the resolutions below, which were approved by a rising audience, followed by a fitting response from our appreciative Rev. Mr. Sorrell. It is the desire of this committee to have these resolutions published in THE CHRISTIAN SUN, together with an expreession of thanks to the Mission Board of the Southern Christian Convention for their support to this field."

The resolutions are signed by a committee composed of Mrs. Elsie Bray, Oscar Edwards, Lettie Rigney, Mrs. Iola H. Meredith, M. S Guynn, Rose Meredith, and W. C. Strickland, and are as follows:

"In as much as our pastor, Rev. M. T. Sorrell is leaving the work at Elk Spur and Rocky Ford, having faithfully and untiringly served for the period of nearly three years, we the undersigned wish to express our appreciation of the same in the following resolutions:

"Be it Resolved—

"First, That the work at Elk Spur and Rocky Ford has been of the highest type;

"Second, That his influence both with old and young has been of inestimable value;

"Third, His spirit of co-operation for the betterment of our communities has been exemplified in every particular.

"Fourth, In losing his services we feel a deep regret, and to him and Mrs. Sorrell we wish God's speed in any thing they may undertake."

NOTICE.

The Eastern Virginia Woman's Missionary Conference will meet in annual session on Friday, October 15th, with the Bethlehem Christian Church, Nansemond County, Va.

All societies are urged to have a full report of the year's work in the hands of the treasurer, Mrs. W. V. Leathers, Holland, Va., not later than September 30.h.

Begin thinking of your delegates now. Churches without societies are requested to send representatives.

MRS. L. W. STAGG,
400 W. 34th Street, *Secretary.*
Norfolk, Va.

IMPORTANT NOTICE.

TO DELEGATES TO GENERAL CONVENTION.

At the last session of the Southern Christian Convention, which met with our Durham Church, a committee composed of G. O. Lankford, W. A. Harper, and Chas. D. Johnston, was appointed to look into the matter of arranging a special car or cars for delegates to the General Convention at Urbana, Illinois, next month. If you expect to attend the Convention and are interested in going with a group, please notify the chairman of the committee at once. It is not practicable for all to get together, but one pullman might run from Norfolk, Va., and another from Greensboro, N. C., if a sufficient number desire such an arrangement. The Division Passenger Agent of the Southern Railway is expected in Burlington this week to look into this matter. Should a sufficient number report that this service is desired, definite effort will be made to secure the cars. Report will be made by letter as to the time and place of the leaving of said cars. Your wishes will have to be in our hands not later than September 25th.

Yours for service,
G. O. LANKFORD,
Burlington, N. C., *Chairman.*
September 13, 1926.

FROM ALABAMA.

Dear Brother Editor:

I desire, through the columns of THE CHRISTIAN SUN to suggest that the chairmen of all our Conference committees of the Alabama Christian Conference call their respective committees together and have them get their reports all ready for conference before the body convenes.

Since all deliberative bodies transact their business through committees, it seems to me that the conference should do likewise. We will save time and can give more time to religious instruction and such things as will build us up spiritually.

We expect to give place on our program for some great addresses from some of our ablest men. We are facing a new era in the Alabama Christian Conference, and we must prepare to meet it.

The program will appear in THE CHRISTIAN SUN. Be sure to save your paper, or at least save the program, and come to conference prepared to receive a larger program and a brighter vision. Come to stay till the work is finished; come to do your part; come to help glorify your Lord, through your church.

Our pastor's conference will meet at Wadley Christian Church on the fourth Sunday afternoon at 2:30. Let all pastors come.

I closed a two week's revival in Roanoke, Ala., the last of August. We had a fine meeting. Large crowds attended and good order prevailed throughout the entire meeting. I am sure that much good was done. Our people secured a tent and erected it upon a lot that had been graded for the purpose. It was a great thing for our little church, and they acquitted themselves in a very faithful and becoming way.

The other churches and the citizens of the town generally as well as the surrounding country, co-operated with us in a very beautiful way. Quite a number of our ministers worshipped with us during the meeting. While we had no visible results in the way of accessions to the church, the meeting means to us a church house, in which to worship, and ere this is in print, we may hear the sound of saw and hammer and other tools of iron on our new church at Roanoke, to the glory of God. We are going to erect a nice little wooden structure, for the present, and later build a substantial brick building; and then convert the first house into a parsonage. Our lot is conveniently and beautifully situated in the town.

If anyone should feel inspired to help us just a little, please do so now. The town is fully in accord with the movement and will assist us in building. May the dear Lord open some dear soul and reach some consecrated pocket book in this the greatest movement of the Alabama Conference, "So mote it be."

Let all money be sent to me at Wadley, or to Mrs. E. M. Wood, at Roanoke, Alabama.

G. D. HUNT.

CONFERENCES MEET.

Alabama Conference will meet with the Church at Bethany on Tuesday, October 12, 1926, at 10 o'clock A. M. G. D. Hunt, President; E. M. Carter, Secretary.

Georgia and Alabama Conference will meet at Richland Christian Church, Richland, Ga., on Tuesday evening at 7:30 o'clock, October 18, 1926. H. M. Gray, President; H. W. Elder, Secretary.

Eastern Virginia Conference will meet with Webster Christian Church, Havre de Grace, Md., Tuesday, November 2, 1926. W. D. Harward, President; I. W. Johnson, Secretary.

North Carolina and Virginia Conference will meet with New Lebanon Christian Church, Rockingham County, N. C., Tuesday, November 16, 1926. C. H. Rowland, President; Stanley C. Harrell, Secretary.

Western North Carolina Conference will meet with Pleasant Grove Church, Tuesday, Nov. 23, 1926. G. O. Lankford, President; W. C. Martin, Secretary.

Eastern North Carolina Conference adjourned to meet at such place as the Executive Committee may select on November 23, 1926, at 9:30 A. M. H. C. Caviness, President; W. C. Wicker, Secretary.

North Carolina Conference adjourned to meet on Wednesday, December 8, 1926. W. C. Wicker, President; L. L. Vaughan, Secretary.

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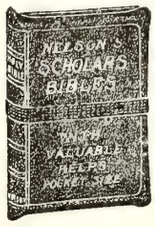

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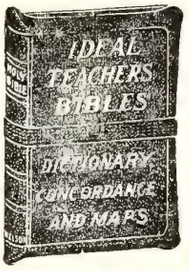

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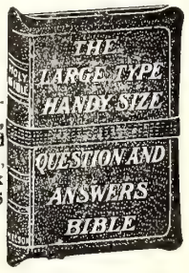

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THE CHRISTIAN SUN

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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

GUARANTEEING THE SUCCESS OF CHRISTIAN MISSIONS.

The one great task of the Church is Christian Missions. Our Saviour did not ascend from earth until He had first, laid the foundation of an institution adequate to, and capable of a program He had come into the world to build, and secondly, until He had given that program to be carried out by the institution He had founded. The Church was the institution founded, and world wide Missions was the program.

The Church, then, is the only institution on earth bold enough and big enough to carry out our Lord's world-wide program. This, be it borne in mind, was not completed, but is in building. He is building His Church and into that Church He has been building through the centuries His program also. The only hope then of making Christian Missions successful is in building and developing and directing the right sort of Church. Here again comes in the program of Christian Education. The Church while founded by our Lord and is being built by Him, waits upon human devotion, direction, energy and sacrifice. Christ is the great head of the Church, but the body is made up of those individuals who compose it. This is why Paul used the figure of the body, declaring that each member depended upon the proper direction and the adequate functioning of the other members. The whole Church suffers when its body of members do not function intelligently, capably and co-operatively. Only Christian Education can bring this to pass in Church membership.

We Christians need constant training and pains taking study and increasing information on the subject of Missions.

Christian Missions must be put into our Christian Education program, that is to say, must be carried to individuals reached by, and in training by all the Christian Educational institutions in the Church.

The Church, before it is thoroughly missionary, will have to have a missionary program in all departments of the Church. In the Christian Endeavor Society, in the Sunday School, in the Christian College, the pulpit and the local church will be teaching Missions in order to guarantee ultimate and sure success. Reduced to its last analysis, the aim of these auxiliaries of the Church is to do that which the Church is trying to do, namely, make the world Christian.

It is not sufficient in any church to merely preach a sermon on Missions, or even to put Missions as a part of the benevolences of the church. In order to make Christian Missions a success, the effort must be carried further than this and an adequate program of instruction must be carried out in all lines of Christian Education.

EDUCATION.

As a rule, those who talk about the shortcomings of our methods of education have more to say about so-called higher education than about primary education. This is true notwithstanding that greater good to the greatest number is more likely to come from early general training of the many than from late intensive training of the few —the weather and weeds permitting, the crop is made at the seeding and the planting.

The primary objective of early education should be character building, and character must be erected on a foundation of appreciation of the true values of life. In the older days, the duty of building character was supposed to rest with parents; the schools and the teachers were charged with the duty of imparting to the young some vague ideas of the shape and history of the world, and acquainting them with the rudimentary aids to self-education—reading, writing, and arithmetic. In many school systems of the country, this standard of primary education still obtains; in a few, and in some extra-educational movements, such as the Boy Scouts, the Camp Fire Girls, and the like, patriotism, consideration for others, and similar basic principles having to do with human relationships are taught.

Even where primary education includes training in human relationships and the cultivation of sentiments, there is usually very little, if any, effort in the direction of grounding the youthful mind in the principles governing his economic relations to his fellow beings. Social, political and other relationships usually receive more attention, yet it is largely upon an understanding of his economic relationships that the future happiness of the individual rests. This is certainly true, if it is true that much of the dissatisfaction with his lot that is attributed to the average man grows out of his feeling that, as a cog in the industrial machine, he is one of the oppressed. In a society which, on the political side, emphasizes the individual as much as ours does, it is perhaps inevitable that early training should be directed at laying foundations from which the individual can get on in the world, if he is so minded, rather than toward giving him a broader appreciation of the fact that the important work of the world is carried on through co-operative effort and leading him to accept the philosophy that a cog is just as important as a piston. In our anxiety to make it clear to the individual that it is within his power to make himself any part of the machine that he would like to be, we overlook the fact that the ninety-nine are bound to remain cogs and in consequence neglect to establish the respect for the cog to which it is entitled—some men are more valuable to society than others, but every man is valuable in his place. Education that started from the premise that the co-operation of all men is needed to hold the industrial machine together, and that the driving force of natural leaders is needed to keep it moving, would leave little room for dissatisfaction and would form a basis for a broader intellectual life for everybody—lay the foundations for a higher level of average intelligence and education. At the rate at which we are going, the material rewards of all who contribute to production will be substantially equal—at least in kind—and it will be possible for the man who preesses the pedals that run a stamping machine to pursue the purely cultural state of education as far as he likes.

The mellennium is, of course, not at hand; some will always have more than others—those who work harder and those who are endowed with the kind of ability that the world needs in the getting of its work done; but power-driven machinery is liberating the average man for the pursuit of such things as he has a mind for, and the kind of mind he has may depend entirely upon his attitude toward his fellows and his position in life, as determined by his primary education.

* * * *

This editorial up to this point has been quoted from The American Exchange-Pacific National Bank Bulletin. I have purposely printed it without quotation marks so that our leaders would read it without prejudice. It would appear that education is likely to come into its own with big business taking an attitude of this character toward it. W. A. H.

FINANCING THE CHURCH.

Finance and Spirituality.

It is singular and deplorable that not a few feel that financing the Church is a process apart from spiritualizing the Church. Too bad that such a misconception ever possessed the mind, especially of a Church member. Unless financing the Church is a part of, and can be made to contribute to the spiritual life of the Church, then something is vitally wrong. If our giving to, or for, the Church is not a vital part of our worship, then we need either to change our giving or to revise our worship. Giving costs something, and one cannot afford to bear the cost unless the cost price produces results. Every dollar or dime given to the Church, or through the Church, should be so much invested in the development of our spiritual life, and so much increase in our joy of worship. When our Lord promised to build His Church He knew that it would require money and a great deal of it, but He certainly did not mean to put the price of impoverishment upon His followers who would obey His command. So when we speak of financing the Church we are not talking of a thing apart from its spiritual life; we are thinking in practical terms of that which will necessarily enhance our spiritual values and deepen our spirituality

Our Problem.

Our Christian Church now faces a momentous problem, a great task, namely; that of financing itself. The Southern Convention, in session at Durham, N. C., in April, faced that problem. "Standardization" and other individual pledges to our colleges, "Special Individual" pledges to Missions and other pledges on a five-year basis had run the limit and had served their purpose. Their time was out. Now all of these gave impetus to our institutions and enterprises, and under that impetus we went forward as a Church and enlarged all our benevolent and missionary activities.

Here is the question the Convention faced: What can now be done to take the place of all

these pledges, and the income from these various sources, which income can no longer be expected? What method can be adopted which will cause our people to be more liberal in the support of the enterprises of the Church, and what steps can be taken to take the place of the five-year program, which was now completed?

This was not only a question for the Convention, but it is a question that must confront every conference this fall, and every local church the coming year. Shall we retrench from work already undertaken, and a program already inadequate? Or shall we go forward? Shall our people be confronted with the fact that our liberality should increase, and not decrease, and that the Church, which we love, is to go forward and not backwards in its work?

The Plan Adopted.

The plan adopted at the Convention, as now interpreted is, that we undertake in the immediate future, and for the next few years, to raise annually for all our Conventional institutions and enterprises, a total of $150,000. The conferences, we believe, have voted already to raise by "apportionment" a total of $25,000. The further question, however, of deep concern was the raising of the other $125,000. It was found that much of this is provided for and in the way of collections through Missionary Societies, through offerings of Sunday Schools to the Orphanage and to Missions, and through the Thanksgiving Offering to the Orphanage, and by individual gifts to the colleges. These items with organizations already operating will reach a total of $50,000, estimated. This would leave a balance of $75,000 to be provided for, if we are to reach the total of $150,000.

It is well known that some of the churches in the conferences prefer a budget of all amounts to be raised, while other churches prefer special offerings for specific purposes. On this account, it was deemed wise through the Budget Commission to put the matter up to the conferences, through which the method is to be carried to and left with the local church. The local church is the key to, and has the last word in, any financial situation, or problem, in the Christian Church. There is no doubt but that some churches, when they have opportunity of voting, will decide to adopt and employ the Absolute Budget system.

The Absolute Budget.

By the Absolute Budget is meant putting into one fund the total amount to be raised by the church during the year, for every cause and call of the church. The church adopting the Absolute Budget undertakes to secure at a stated time, usually at the beginning of the year, in pledges, or in cash payment, all that the church will require for its current expenses and all that it purposes to donate to, or send away for benevolences and missions. The church adopting the Absolute Budget in the connection here spoken of will inculde the total of its Conference "apportionments" with five times the amount of these "apportionments" for benevolences and missions.

Special Offerings.

Some churches have been working at this for some years, and will possibly adopt the Absolute Budget as a financial program. But there are many Churches not yet ready for nor willing to adopt the Absolute Budget. They are willing to undertake to raise the "conference apportionment" since this is their custom; and furthermore they are willing to make free-will offerings during the year to help support the enterprises and institutions of the Church which call for larger sums than the apportionment gets. These churches want to know exactly the amount of money they are giving and where their money goes when given. The Absolute Budget gives them a percentage thought to be best by the Convention, but they do not like it and want to be individualistic. They have that privilege through special offerings.

Church Calendar Year.

Now for the convenience both of education as to the necessity of raising the Absolute Budget, and for the sake of those churches that will prefer the special offerings, a Church Calendar Year has been agreed upon as follows:

January, February—Colleges;
March, April, May, June—Missions;
July, August, September, October—Christian Education;
November, December—Christian Orphanage.

During the periods thus designated, the Budget Commission will seek, as it may be able, to help; First, churches adopting the Absolute Budget to educate their membership as to the needs of the various enterprises and institutions of the Church; and, Second, to assist those churches not adopting the Absolute Budget in taking, as the pastors may direct, and on a Sunday designated by pastor and church, the free-will offerings referred to during the period of the Church Calendar Year. For instance, in churches preferring to use the free-will offering, on some Sunday of January or February, a free-will offering will be asked for our Colleges. Likewise on a Sunday designated by pastor and people in March, April, May or June, a free-will offering will be solicited for Missions. On a Sunday of July, August, September or October, an offering will be asked for Christian Education. During a Sunday or a day appointed by pastor and people in November or December, an offering will be asked for the Christian Orphanage. The reason for thus distributing enterprises is that the churches may have the opportunity through their pastor, their Sunday Schools, their Christian Endeavor, and their Missionary Societies of becoming acquainted with the interests and enterprises for which the offering is to be made and in the light of such acquaintance may make their offerings as liberal as possible.

With Pastor and People.

Thus it will be seen that our financial program brings the whole matter to, and leaves it with, the pastor and in the local church. The Convention certainly made an honest and a sincere effort to provide a plan of church finance that will work in all churches and a plan which should mean larger resources for the enterprises of the Church, so that our Church may not suffer nor lag, but that it may go forward in carrying out the great purpose for which our Lord Christ is building it in the world. Let us hope and believe that the spirit of liberality shall be thus cultivated in our churches and as we cultivate the spirit of liberality there should be cultivated in us a deeper spirit of devotion to Him Who gave all, and Whose will is "that not one of these little ones shall perish."

NOT WORKS BUT A NAME.

Work cannot save one. One may do all the good one can, from the cradle to the grave, and then be left out of the saving plan of salvation.

This is made plain over and over again in Scripture. (Acts 4: 12.) "Neither is there salvation in any other [Name]: for there is none other name under heaven given among men, whereby we must be saved." Good works are the fruit of belief in His name and spring up and take place *because* of belief in Him who alone can save. If the works could give salvation then we could depend upon our own efforts and make our own plans, but God has not so told us in His Word. True the Word says, "Work out your own salvation with fear and trembling." That clearly indicates salvation first, which is, after it is given, to be worked out with fear and trembling. While we may be highly moral and worthy in our own name, yet the human element is there. Christ told the rich young ruler to obey the commands only to learn that he had done this from his youth. Then replying, the Teacher said, "One thing thou lackest." One thing is always lacking when the human element governs and controls. The one thing lacking is a willingness to obey the command of our Lord and serve Him. It was man's wayward, selfish and rebellious will that our Lord wished to control, and He has made plain in His Word this fact. It is our Father's will that is to control us if we are to be saved. On this account we are to accept Jesus Christ as Saviour and Redeemer, and attribute our good works, if we do any, not to ourselves, but to Him—in His name.

He who trusts to the works of human hands is building on the sand. Only the one who trusts in the name that is above every name is building on a rock.

CHURCH VS. STATE IN MEXICO.

The Catholic Church has done for Mexico that which it does for every country in which it holds full sway. This church never has been satisfied in any country until it gets its hand on the helm of the political machine and controls in politics as well as in church. There is no answer to the blight and banefulness of Catholicism quite so convincing as the condition of a country in which it has held sway for decades and centuries. And Mexico is no exception. In resources of soil, mine, forest and climate, Mexico has few equals in all the world, and yet the following picture of that country as it exists today is drawn by the pen of the Editor of the *Nashville Christian Advocate,* who writes from personal knowledge of conditions as they obtain today:

"Think of those millions in Mexico to whom knowledge is a stranger, soap an impossible extravagance, shoes an unknown luxury, and a full meal only a vague dream. Generations of them going their weary way from the cradle to the grave wondering what it's all about, their only share in the wealth of their great land an occasional glimpse of a gorgeous altar, lofty cathedral arches, an archbishop's cloth-of-gold robe, or the gleaming crown of the Virgin of Guadaloupe studded with $1,600,000 worth of jewels; their one hope to leave behind enough to pay for a Christian burial and a bit to hasten a little their dreaded journey through purgatory. Do not lose sight of the common man, for at last he is in the big majority, and he is—Mexico."

"The following comment on relative values is interesting as a measure of public judgment: If Jack Dempsey receives half a million a year for skill in handling his fists; if Charlie Chaplin receives a quarter of a million for skill in manipulating his face; if Paderewski receives $100,000 a year for skill in playing a piano; if President Coolidge receives $75,000 a year for skill in running the nation; if the surgeon-general of the United States receives $15,000 a year for skill in treating the sick; if the chief justice receives $12,000 for skill in dealing with the morals of the nation, and the chaplain-general receives $4,000 for skill in spiritual leadership, we get something of an estimate of values as expressed in the world's standard of values, which is money."

CONTRIBUTIONS

SUFFOLK LETTER.

It is a pleasure to praise those who deserve praise but do not court praise. Lieutenant Floyd Bennett of Norfolk, Virginia, seems to be one of this deserving class. He is a native of New York, stationed at Norfolk Naval Base for several years. He and his wife are members of Christian Temple and have been for about four years. They are faithful and active members of the Temple, regular in attendance when at home, liberal in contributions, and his wife is active in the women's work of the church. That kind of membership deserves praise, though it does not always receive it. Many of the most faithful and most useful members of the church are unknown to the public. This, however, does not lessen their value in the church or the Kingdom.

Lieutenant Bennett accompanied Lieutenant Commander Richard Evelyn Byrd on his Artic air flight in 1925. On that trip he travelled *three thousand miles* in air without a forced landing. Bennett piloted Byrd's plane on his flight to the North Pole and return. It is reported that Byrd said of Bennett, before this last expedition, that "he would not like to be in the Arctic regions without Bennett," and that he would rather have Bennett with him as his pilot, "than any one else in the world." That is a great compliment to Mr. Bennett, and evidently well earned. Mr. Bennett is a very quiet, mild mannered man, says little and does much. The world's work is done by the quiet men and women who say least. It is the quiet all-year Christian that saves the church and pilots the Old Ship of Zion over rough seas; and the church has many of that type. All departments of human endeavor are manned by that same kind of quiet workers.

The Christian Temple was decorated with United States flags the first Sunday after their Arctic flight in special recognition of the great achievement.

Modern inventions and discoveries have taught mankind more and more the importancee and significance of the spiritual world and spiritual experience. Air service and Radio unite to demonstrate the reality of the invisible and the use and contact with the unseen. Air is invisible, yet it is powerful and useful to man. The radio picks up the music of human voices and instruments, and human speech from distant places: and if radios can do that out of the invisible and everywhere present atmosphere, why not the heart get impressions from the infinite and spiritual being we call God. Real convictions come that way, and the heart is more sensitive to God, when tuned in, than radios to sounds that float in the air.

It is the plan of the Christian Temple to hold a special recognition for Lieutenant Bennett when he returns to Norfolk, and to invite Commander Byrd to be present at that service. The Temple does big things, has big people in her services, and tries to recognize what is best in men who do things. She will have something great if she has to go to the North Pole for it; but it is not cold when it gets into the warm arms of her warmhearted hospitality. If the Temple succeeds in having Bennett and Byrd in such a recognition service as she is planning, it will be a great religious affair. W. W. STALEY.

ELON LETTER.

"THE EXPECTANCY OF YOUTH."

PART II.

[Opening Address of President W. A. Harper, at Elon College, Sunday, September 5, 1926.]

"Expecting to receive something."—Acts 3 : 5.

A second special contribution which youth has the right to expect from college days is an acquaintance with the philosophies which have influenced men in their living and a proper evaluation of these philosophies, basing their evaluation of them on their historic results and on what they may be expected to achieve in the character of those who embrace them. A very keen student of philosophy and life, the late President William D. Hyde of Bewdoin College, summarized the philosophies of the world under five heads: Epicureanism, Stoicism, Subordination of Lower to Higher, a Sense of Proportion, and Love. I am inclined to agree with President Hyde that these five philosophies do summate the wisdom and experience of the race as it relates itself to a working principle of life.

The fundamental idea underlying Epicureanism is the pursuit of pleasure. Experience has shown it to be evanescent, and yet the pleasure attitude toward life continues to exert a withering influence over a vast host. The Stoic philosophy goes to the opposite extreme in its attitude toward the pleasures of life. Whereas Epicureanism embraces them as the chief attractions and blessings of life, Stoicism steels itself against them and assumes an attitude of indifference toward them. It has always produced a strong type of character, but there has been a lamentable lack of buoyancy, richness, and joyousness of expression in the lives of this philosophy.

The Subordination of what is known as the Lower appeals and interests of life to what has been called the Higher is associated with the great philosopher Plato. This philosophy has never shown the proper appreciation for all the native qualities and endowments of the human life. You cannot but feel that a wise and beneficent Creator would have been guilty of folly to endow His creatures with certain powers that needed to be subordinated to other powers. When you meet those who are dedicated to this Platonic philosophy of life, you cannot but be convinced that theirs is not a well-rounded life. Something is lacking and that something is the relational development of what is conceived as lower in the personality and the functions of life.

The philosophy of the Sense of Proportion is associated with the great Aristotle, one of the master minds and spirits of human history. He felt instinctively the weakness of the Platonic Subordination of Lower to Higher and set about the remedying of this deficiency by advocating the development and expression of all the powers and functions of life in proper proportion to each other. The weakness of his philosophy is its mechanism, the lack of standards for judging, and the absence of the proper dynamic to make effective the proposed proportionate development of the powers and functions of life.

The fifth philosophy of life, according to President Hyde, is based on Love as a unifying and dynamic force, calling out all the latent powers and functions of life to full and happy fruition and expression, and becoming the great dynamic, underlying every thought, every act, every association. Love makes use of every endowment of man's nature. As Jesus taught it and lived it, it makes use of pleasure and of suffering; it subordinates higher to lower and lower to higher; it supplies a motive for the sense of proportion in life; and it elicits the very best that is potential in the human mind or heart, whether it be in the realm of the emotions, or of the intellect, or the will. Love as Jesus taught it also appreciates the universe as the means of improving and upbuilding human life; it ennobles man as the offspring of Deity, as endowed with the qualities of Deity by his own spiritual nature, and as obligated to express those Divine qualities in human relationships; and it relates man himself and his use of the universe directly to the will, plan, and purpose of God as the world's Creator and man's spiritual Father. It will appear then that the philosophy of life as Jesus taught it as based on love, includes all that is good and abiding in the other philosophies by which men have lived, remedies all their weaknesses and defects, and dynamicizes every experience and situation of life with the highest motive which the human mind has been able to conceive, the motive of love, unselfish love, consecrated love, Divine love.

It was this exalted philosophy of life which so gripped the Apostle Paul in his wonderful portrayal of its characteristics in that sublime passage known as the Paean of Love which he addressed to the Corinthian Church. Paul says everything is worthless if love is lacking, but let us hear his own matchless words: "Though I speak with the tongues of men and of angels, and have not love, I am become as clanging brass, or a clashing cymbal. And though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I sell all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

And then in contemplation of the master passion of love that possessed him and nerved him to undertake the great labors of his missionary life, he continues his praise of love by drawing a portrait of Jesus, who in His life embodied the spirit of love. Carefully note what he says in praise of love and of the Man who embodied it. It suffereth long, and is kind, he says. It envieth not; it makes no parade of itself; is not puffed up, is not rude nor selfish; it does not have to be summoned to the aid of anyone, but is alert always for opportunities to serve; bears no malice, never rejoices over wrong doing; knows how to be silent; it is trustful, hopeful, patient, and enduring, never fails. And then Paul speaks of it as abiding forever in that oft-quoted verse, "Now abideth faith, hope, and love—these three, but the greatest of these is love."

The philosophy of love, however, is like the melody in a gem of music. The same melody reappears with each verse, but the words and sentiment is changed. So it is with the philosophy of love. It must have objectives toward which its energies may be directed, and in the realization of which its ideals may be expressed. Love is the all-satisfying philosophy of life, expressing itself in three great objectives. The first of these is work, to which we have already alluded. Love never tires of serving. It is never happier than when it is engaged in programs of uplift to the world.

The second of these objectives is concerned with leisure. In our busy vocational efforts we say we are engaged in work, and work

has its influence on character while it brings us a means of support. In our leisure time we do not look for gain, but for the means of culture and agreeable and uplifting association with our fellows. It has been said that play reveals character even more than work, because often times by necessity we are forced to work on projects which we would otherwise not choose, but in our playtime what we innately are expresses itself in our activities. We have not fully appreciated the strategic importance to the life and character of the individual and of the race of our leisure hours. In college our leisure time will make or mar our career, and the same is true of life. Our philosophy of life, the philosophy of love, must reign supremely in our free time, or our character must inevitably degenerate.

The third great objective is the saving influence of the other two. It consecrates work and it elevates leisure. It is worship. When love is in league with life through work and play, expressing itself always in proper attitudes toward God, we have a wholesome ordering of a life which will mean not only personal satisfaction and a spirit of helpfulness toward others, but which at the same time will qualify us for the realization of the eternal values of the human soul. So it is that in this third objective of love, worship, we find the perfection of all that is great, good, lovely, and true in human experience. In this happy investment and integration of human energy, based on love, expressing itself in work, play, and worship, we have that unity for which the human heart has always sought and striven. The major passion in the mental and spiritual realm of man's experience in our day is this quest for unity. It is found enshrined in the philosophy of love which Jesus taught and which we have seen includes all the strengths of the other philosophies which have actuated men in their living and at the same time removes all their weaknesses, being itself a truly synthetic philosophy in the best sense of that word.

I have spoken at length of the expectancy of youth, and I rejoice in that expectancy. Cursed is he who expecteth nothing. It is a hopeful sign that youth looks forward with confident expectancy toward the future, but in concluding I would say that character is best expressed not through receiving, but through giving. The human spirit grows and thrives not on what it gets, but on what it bestows. In that matchless chapter addressed to the Corinthian Church, from which I have already quoted at length, the old translators did not use love to symbolize and connote the greatest spiritual gift as the great Apostle described it. They used "charity" in the place of love. So we read in the King James' version not of love as being the be-all and end-all of Christian experience, but of charity, and we find Paul concluding his praise of this greatest Christian grace in these words: "Now abideth faith, hope, and charity—these three, but the greatest of these is charity." I think that the translation *love* is superior to the former translation, but at the same time I would insist that love, if it be true love, if it be Divine love, must always express itself in noble charity, and so in all sericusness I would urge the youth of our time not only to be expectant of blessings to be received, but equally anxious for opportunities to give and to serve. College life will mean immeasurably more to those students who approach it not only as a filling station, but also as a power plant for the distribution of their talents in service to their fellow students and to the college whose opportunities they have hopefully undertaken to share. We need both these dispositions not in youth merely, but in every age of living, if our lives are to count fully and hopefully in the program of the Christian way.

BETHLEHEM LETTER.

The Bethlehem Summer School of Christian Education was conducted in the interest of pastors, Sunday School and Christian Endeavor workers, although many features of the work were interesting and profitable to others.

The program was arranged so as to occupy five days, with work in the morning, afternoon and night. Courses were given in Bible, Children's and Young People's Work, Adult Activities, Sunday School Administration, Stewardship, Christian Endeavor Work, Missions, and Recreational Activities.

The faculty members were: Dr. W. T. Walters, Miss Lucy Eldredge, Miss Pattie Coghill, Rev. B. J. Earp, Rev. E. M. Carter, J. J. Carter, Miss Virginia Ferebee, Rev. H. W. Elder, Rev. Archabaugh, and Dr. S. L. Beougher. These consecrated workers did their work well, as they always do, and it is certainly a pity that double the number of people who heard them were not interested enough to be present so as to be able to carry away some of the very things they need in order to build up the various departments of their church work, that they might be better able to serve their constituency.

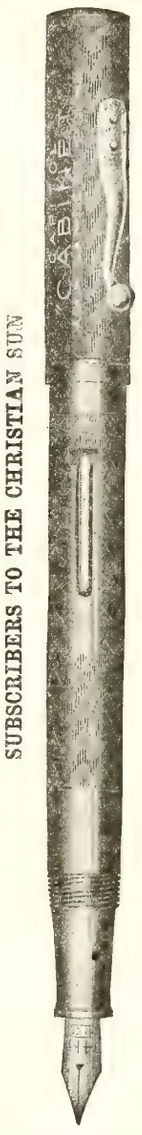
We did not have as many registrations as last year, but the work was fine, placing more emphasis on the educational than on the inspirational. We have discovered in our work here that in order to get the folks and hold them, that our program must be educational, inspirational and entertaining. Christian education is the great need of the church today, and yet some of our most consecrated officials in all lines of our church work, and who are living but a few miles from the school, have not as yet caught the vision or felt their responsibility to the church or community, enough to make a little better preparation for the work which the church has placed into their hands.

How shall the churches lead unless they themselves have leaders? Men are not made leaders by being taught to fight progress, or by staying away from Summer Schools of Christian Education. A new generation will be led by its own members, because our youth will go wehre they will be taught. If the church is to be religious, it must be lead by religious men and women, who have both goodness and good sense, together with both cultivated minds and fully developed bodies, who take Jesus Christ seriously, and who believe Him as well as believe in Him.

Our schools of Christian Education are a challenge to our youth and they in turn are a challenge to the church. Our youth are important to the church as potential adults and as members of the younger generation. If we go back through history, we will find that many of our great movements have been youth movements. Christ entered His ministry when he was thirty and finished it when He was thirty-three. The great Protestant reformation was started by Martin Luther when he was thirty-one, and was joined by John Calvin at twenty. John Wesley started the Methodist movement at the age of twenty-six.

There may or may not be a youth movement in the United States. Be it so or not, I know that our youth are thinking seriously about worthwhile problems. As Christians and church members, we are simply facing a question as to whether or not we will take up and seek to tie up this enthusiasm and idealism to the Christian Church through a well organized system of Religious Education. We expect to have the best school next year at Bethlehem that we have yet had, and we know that this dream will come true if we all do our part.

S. L. BEOUGHER.



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not want.
2 He maketh me to lie
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MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

Dr. Warren H. Denison, *Secretary.*

WHICH WAY FROM HERE?

We hear people talking about their giving, sometimes amlenting the number of calls that come, often giving the impression that their giving is large. It is well to keep two things in mind, (a) "That if one does not keep an account one does not know how little he gives;" (b) that it does well for us, before we agree with such sentiments, to know the facts. Our *per capita* giving for *denominational benevolences* was only $2.52 last year, while the average per capita giving for the twenty-five denominations for the same purposes was $4.11. That makes the average per capita giving for denominational benevolences 63 per cent above ours. Shall we give less?

Then again our annual per capita giving for *all benevolences,* local and denominational, is $3.78, just about one cent a day each, while the average for our co-workers of twenty-five denominations is $5.71. The average is more than 51 per cent above our average. We live in the communities, work on the same farms, in the same shops that the members of our twenty-five live sister denominations do. We live on the same streets, engage in the same business, have the same sun and shadows.

Do we wonder why we do not grow faster, why our missions, colleges, and other agencies do not develop more rapidly? Increase our per capita denominational benevolences 63 per cent; just bring us up to the average of our twenty-five sister groups and see what would happen to your mission work, your colleges, evangelistic work; or, increase our benevolent giving, denominational, conference, various benevolences, 51 per cent, just so as to average with our neighbor denominations, Methodists, Baptists, Congregationalists, United Brethren, and the others, and see what would result.

It takes money to establish new churches, build, standardize and endow colleges, plant and develop mission fields, send out missionaries, care for aged ministers, etc.

The denominations that give more, can do more, can grow more. Shall we be shamefaced before our Lord and before our brethren toiling along our same highways? Shall we recede and take the easier path of less giving, and all this in the face of the further fact that all our giving for all Christian purposes is less than one-fourth of our tithe? Which way shall we go from here? Answer as unto Him.

On October 11th, we desire to have in our office the name of every Conference Stewardship Secretary as of September 30th, in the Christian Church, with the correct address.

Presidents L. E. Smith, H. H. Short, Rue Burnell, of our Southern, Central and Western Conventions, have made a public plea that our Church become a tithing Church. A goodly number of Conference Presidents have the same conviction and are sending us similar exhortations. What do you think about it?

Member (After the sermon: "I have nothing but praise for the new minister."

Usher: "So I observed while passing the collection plate."

THE BUSINESS OF OUR COLLEGES.

By Lelan McReynolds,

Promotional Secretary, Defiance College.

"That Christian Leadership May Be the Heritage of Tomorrow!"

If over the colleges of the Christian Church, a purpose were emblazoned, such could well be the caption. What more important purpose could any school have? What needs our nation, our world and our entire program for Christ more than Christian leadership? History shows that the most worthwhile contributions to the civilization of our land have been the result, directly or indirectly, of religious leadership. Surely then, we can provide no better heritage for the civilization of tomorrow than leaders imbued with the spirit of the Master Teacher.

Our colleges are true to this purpose. They are furnishing the ministers, missionaries and other special religious workers of the denomination. More than seventy-five per cent of our present Christian leadership is college-recruited. As the church constituency becomes more highly educated, and as God calls our older workers from the service they have so worthily rendered, this percentage must increase, else our task for Christ cannot be accomplished. It is to the denominational schools that we must look for the supplying of our needs in this educational growth and ministerial replacement. Where else can we look? How many of our ministers and missionaries are products of State universities? One denominational authority, after an investigation, has found none. As Dr. Elmer T. Clark said of one institution, so it can be said of most tax-supported schools:

"The University of Virginia is one of the oldest and best State institutions in the South, and it possesses the very finest cultural traditions. Yet in the past thirty-two years this great school produced only three Methodist preachers—and two of these were the sons of preachers who were stationed in the university town. In the same period Randolph-Macon College trained 240 preachers."

Even so, our colleges are the "Randolph-Macons" of the Christian Church.

These schools are equipping this leadership specifically for life service in the Christian Church. The students are afforded the valuable acquaintance with former, present and future denominational leaders. They learn to know former leaders through the study of the history and principles of the church and through the spirit of these patriarch which pervades the atmosphere of our denominational schools. They have contacts with outstanding men and women of the denomination and with sympathetic professors who believe in the Christian Church, who know its constituency and who have the highest good of its program and its student representatives at heart. They have intimate fellowship with other students, who are preparing for the mission field, the pastorate, religious educational supervision, social welfare work and the various professions. Such contacts link the different phases of our program with personalities well-known and respected. Such contacts enrich love for the Christian Church and visualize its program.

These valuable associations, together with great world movements in which students share, and the dreams and idealism which characterize college life, give vision to this leadership. The far-seeing men and women who are planning the great program of the Christian Church, who are seeking for it highest possible service, who are guiding it to strategic points or opportunity, and who are aligning it with potent forces which are forging the destinies of Christianity are largely college-trained. It is this vision and idealism, intelligently directed by proper classroom training and grounded in full-orbed Christian character, that make our colleges the greatest dynamic agencies of the Christian Church.

Our institutions are furnishing Christian leadership for public schools. Nearly half of the graduates of these colleges go into educational work. In the American system of secular education, Christian teachers hold most strategic positions in shaping character aright. With a lack of wholesome home influence and with the church's failure to touch certain classes, the public school becomes the most important factor, and sometimes the only factor, conducive to good character and citizenship. We need teachers with a knowledge of child psychology and educational methods, but far moree do we need teachers with that quality which score cards and examination papers will not reveal—Christian Personality, the influence of which permeates, in a lawful way, every activity of school life. There is no better assurance of this type of leadership than teacher training in colleges where technical skill and Christian character are developed together.

These colleges are supplying Christian leaders for the various professions and trades. In the present day when science and technical knowledge are developed to the point where our civilization could be wrecked over-night, it is highly important that we have a moral influence to control the safety lever and to direct this tremendous power along constructive channels. Science plays an important role in our civilization, and our colleges teach it as a part of the Master's program—as the revelation of God Himself in nature. Students get one kind of science from a Christian teacher and quite another kind from an instructor who makes no religious profession. The present tendency of specialization makes it easy for a technician to become an expert in his profession, yet an alien to Christianity. The church schools, with their fourfold program of training, prevent such narrowness. The technical professions are thus exalted to the plane where they can make their God-intended contribution to the Master's program. To provide for this, our colleges have arranged combination courses with certain technical schools and universities. This enables students who are training for agriculture, law, engineering or medicine to get their undergraduate work in a Christian atmosphere before transferring to universities and technical schools. The increasing size of universities, with their unwieldly disciplinary problems and lack of faculty contact with students, has caused authorities in these institutions to recommend this plan.

Dr. James, while President of the University of Illinois, said: "As the head, for many years of large technical schools, and not excluding the medical, I would prefer to take a young man after four years in a small Christian college without any technical training than to take him after an equal time in preparatory technical work."

These two and four year combination programs present opportunities which fathers and mothers of students planning for the various professions cannot afford to overlook.

The church schools are preparing for the home. Approximately twelve per cent of their alumni consist of women who are home-makers. Why need a girl who is "just going to get married" have a college education? We merely pause to consider what a miserable failure the home has

made in sharing its responsibility along with the proverbial "School, Church and State" to see that too much emphasis cannot be placed on preparation for home-making. No girl can be too well-trained for that sacred and difficult task of rearing the child aright. Surely there is no place where culture, education, and Christian leadership are more needed. Contrary to the general opinion, a collegiate education does not tend to eliminate marriage, excepting the unsacred kind. Statistics show that college women do not take their domestic troubles to divorce courts. On the other hand, college-trained parents have been found to be highly successful in making real homes and in the rearing of children.

In training Christian leadership for public schools, for various professions and for home-making, the colleges are at the same time providing the church with a potent lay membership. It is at this point where State institutions fail. They do not afford, in addition to technical knowledge, training conducive to strong lay workers. As the responsibility for the success of the church increasingly falls on its lay leaders, there is no greater need than to have our young people return to their home communities with a zeal for Christian service. Higher educational standards of our constituency demand better trained leadership in the churches and Sunday Schools. No longer will consecration and willingness alone suffice for Sunday School teachers. Our young people, with their high school training and their desire for freedom and truth will not be adequately influenced by such teachers. Training in addition to consecration and willingness, must be included in the qualifications. If the church is to make its program effective, and is to command respect in the community, it must have a better trained lay membership.

In providing this leadership, the colleges are creating church solidarity. Our denomination has just experienced a very successful group of summer schools for ministers and young people. What values to the church, the communities represented and the attendants themselves, will be derived therefrom? One cannot estimate the worth of those ten days of worshipping, playing and living together. Ten days! What would a thousand such days—the span of a four-year college course—mean to such groups and to the Christian Church? How would a thousand days effect church solidarity? Not that we are proposing selfish denominationalism, but that we may have closest harmony and highest possible efficiency in our program for Christ, as long as denominations exist. Think of what it would mean to have located in the various church communities of our constituency, leaders who because of their collegiate experiences are intimately acquainted with each other and are working on one big Christian program, which they, in their college days, visioned and planned together. However good other denominational schools and universities may be, they in no way can offer such valuable opportunities for our future leaders and for the Christian Church.

Thus we see that our schools are producing for the Church, the schools, the homes and the various professions of our constituency, leadership that is cultural, leadership that is scholarly, leadership that is expert in technical knowledge, and, above all things else, leadership that is Christian. These colleges exist primarily for the Christian Church, which, as a denomination, has invested in them, and which can get returns on this investment only to the extent that trained leaders are sent back to our communities and into the various fields of world service. But these institutions can send back no more leaders than they get from our church communities. If this leadership is to be adequately supplied, the mothers and fathers of the Christian Church must see that these colleges are vitally necessary to the denominational program. They must see that the true worth of an institution is not in its largeness, but in its scholarship and its contribution to Christian character. They must see that these immeasurable values to our youth will offset distance. They must see these and the many other advantages which our colleges afford to the extent that they will send *their own sons and daughters* to these colleges—their own colleges. Then, and then only, can the Christian Church accomplish its task, for truly it has been said, "As go the colleges, so goes the Church."

LONDON AND CHRISTIAN ENDEAVOR.

By Ruth Johnson.

London—greatest metropolis of the world—what did four thousand Christian Endeavors from thirty nations mean to such a city? Meeting with one common aim—to further the message of Him who is Prince of Peace and Good-will, and whose desire is to build friendships rather than battleships?

Only time will tell.

And what did London mean to her visitors? Historic England, mother of our great nation—she thrilled us with romantic beauty, mustic cathedrals, inspiring spires, elegant castles, and shocked us with her relics of barbarism, of torture and blood-shed.

One must be impressed with the stability in all of her building: houses, churches, roads and bridges. We visited cathedral after cathedral where we were told the building was in progress from one hundred to two hundred years. The wonderful decorative interiors of hand-carved wood and mosaic windows in numerous designs were impossible to comprehend.

There is so much to see in London—the great "Whirlpool," as George Gissing aptly called it, that one must choose what he would see.

We naturally think first of Westminster Abbey, one of the most sacred edifices of Christianity. No other building is so intimately or so picturesquely connected with English History. I suppose it was the expression of universal awe that Washington Irving spoke when he said, "It seems as if the awful nature of the place presses down upon the soul, and hushes the beholder into noisless reverence. We feel that we are surrounded by the congregated souls of the great men of the past, who have filled the earth with their renown."

It was interesting to read the inscriptions, and search for the tombs or monuments to some of the poets we love best, and the hymn-writer Isaac Watts, and the Wesley Brothers.

'Ard-by, as the English would say, are the Houses of Parliament, or House of Parliament; I am uncertain which to say. I asked once to be directed to the "Houses of Parliament," and the guide said, "The *House* of Parliament?" The second time I asked a question about the *"House,"* and this Englishman corrected my use to the "Houses." They are an exacting people, even though their own tastes differ, except they have all decided that the Thames River must be called "Tims."

Anyway the House of Lords and House of Commons are joined by a long corridor, on the walls of which hang eight glass-covered frescoes by C. W. Cope. The subjects of the paintings that I recall are: "Departure of the *Mayflower,*" "Expulsion of Oxford Students for Refusing to sign the Covenant," "Parting of Lady Russell from Her Husband, Lord William Russell before His Execution," and "Jane Love assisting the Flight of Charles II," as described so vividly by Dickens in "Woodstock."

The House of Lords is sumptously decorated. The red morrocco benches are ranged right and left of the throne. The throne has over it a gorgeous gilt canopy and under it the chairs reminded me of the "Three Bears" story—the large chair for the King, the middle-sized, to the left, for the Queen, and to the right the small chair for the Prince of Wales.

We were a little disappointed at the residences of the royal family, Buckingham Palace and St. James' Palace, but for the elegant show of numerous Welsh and Scottish footmen in native costume and each group had its national band instruments; and the gorgeous display of mounted house-guards wearing white kid breeches and gauntlets, and brass armour.

While we were standing in the Court of St. James Palace, the prince's valet came out. One might suspect that he had stepped from the cover of Dickens' "Christmas Carol," with his funny, tight, black knee breeches, long frock coat, high silk hat and colonial shoes and stockings.

I later learned that Will Rogers was making the prince a call that morning.

The Tower of London, I dislike to speak of, and the scaffold-site where Anne Boyelyn, Catherine Howard, Jady Jane Grey and others were beheaded. Macauley said enough when he said, "In truth, there is no sadder spot on earth than this." And it was here that Sir Walter Raleigh spent twelve years in prison, paying £1,000 a year for the privilege of a room with a light rather than remain in the dungeon.

One is inclined too much to characterize towns and people. We are all "brothers under the skin" with different manners and languages. I tried only once to talk over the telephone to an Englishman. We were usually unsuccessful without a means of dramatizing our ideas.

I found three things I wish we would adopt from the English: the train compartment idea, the charming English flower gardens, and the custom of serving tea with an assortment of the most delicious cookies, as soon as a guest arrives.

I have to recall this when I want to forgive them for thinking that we had overstepped all bounds in asking for a drink of water—and the luxury of ice water is unknown so far as I was able to discover. Their saloons seem to make the need for soda fountains unnecessary, so about the best thing we could do when we got thirsty was to go to sleep and forget it.

The working man has little chance—wages are very low, and the woman is lacking in freedom, for as Van Dyke says, "O, London is a man's town, there's power in the air."

I was glad to get in rural England, with its peaceful, winding waters, green pastures, and grazing cattle and sheep.

Our first visit was Kenilworth Ruins, immortalized by Sir Walter Scott in depicting the romantic figures, the fickle Queen Bess and the gallant Sir Walter Raleigh and the coat episode, the Earl of Leicester and the unhappy Amy Dudley. A garden of roses now marks the spot that the queen first had planted the potatoes brought by Raleigh from North Carolina soil. By intuition perhaps, I picked the court where the Earl made love to the queen on the night that Amy, his wife, stood posed as a statue among the shrubs and flowers.

A half-hour by bus and we were brought to Warwick Castle on the Avon River, where resides the present Earl of Warwick. The splendor and elegance of the castle are beyond my power to describe. There were paintings of Rubens, Rembrant and Van Dyke, of inestimable value. A very unusual portrait was of Henrietta, wife of

(Continued on page 13.)

RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION NEWS NOTES.

The other departments of the Southern Convention are provided for so far as their actual executive expense is concerned. This is not true of the Board of Religious Education. And yet the Board of Religious Education has an executive expense and the Convention is in honor bound to meet it. This expense is not large. This expense is far from extravagant. This expense is worthy. What will you do about it? We mean what are you going to do on Sunday, the 26th?

The letters to the pastors and superintendents of the Southern Christian Convention relative to the offering on the last Sunday of September for the Board of Religious Education were mailed at Henderson on Friday, the 10th. When this news reached us we prayed our Heavenly Father that these letters might be opened, read, prayed over and acted on. If these things were done, then we will receive a representative offering for the Board on Sunday, the 26th.

Mr. W. M. Brown, of Burlington, N. C., and a former member of the Board of Religious Education, stated in the writer's presence that he never did understand how the Board was financed and that there was something miraculous about it. We confess to the same conclusions. But we feel it should not longer be so, and therefore we do not hesitate in appealing thus strenuously in behalf of the Board.

Remember the distinction that is made between churches with the budget and churches without the budget. If your church has a budget, include the Board in the budget and send us word to what amount it has been apportioned and when we can expect to receive it. If your church does not use the budget, then receive a free will offering for the Board on September 26th.

Since last week's issue of The Sun it has been found necessary to again borrow money to meet the running expenses of the Board. We hope that this will be the last time that this is necessary. If the constituency of the Southern Convention will rally at all generously to the Board in the September offering our hope will be realized.

Our Field Secretary knew sorrow last week, when death came to her home and removed to other life and fields her grandfather, Mr. Fuller Coghill.

The Board is hoping to have the copy for the Handbook in the hands of the printer within two weeks time.

J. H. Lightbourne.

A Rally Day Program for use in our Sunday Schools and churches on the last Sunday in September, has been issued by the Benevolence Commission of the Southern Christian Convention. Copies have been sent to the pastors and Sunday School superintendents. Additional copies may be had by writing Miss Pattie Coghill, Field Secretary, Henderson, N. C.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson XIII.—September 26, 1926.

"EARLY LEADERS OF ISRAEL."

(Review.)

Golden Text: *"Let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith."*—Heb. 12: 1-2.

Devotional Reading: Psalm 105: 1-8.

Having studied the lessons in regular order, they may now be connected up by reading the whole book of Exodus. The time from the call of Abraham to the departure of the Israelites from Egypt is reckoned about 430 years.

Lesson I.—The first chapter of Exodus speaks of the new king and the oppression of the Israelites.

Lesson II.—Chapter 2 tells about Moses, his childhood and education, his adoption as the son of Phrach's daughter, and of his being learned in all the wisdom of the Egyptians.

Lesson III.—Moses had fled from Egypt, and was in the land of Midian, when he received the Call. Read chapters 2 to 4. This was 1499 years before the birth of Christ.

Lesson IV.—By reading the intervening chapters, we learn of the ten plagues, and are brought up to today's lesson—The Passover, given in chapters 11 and 12.

Lesson V.—In chapters 13 and 14, we learn of the Deliverance of the Israelites at the Red Sea, having set out from Egypt, and being hemmed in on all sides. Read Moses' Song of Deliverance.

Lesson VI.—They traveled three days, and becoming thirsty, they complained to Moses. They also wanted bread. Chapter 16 tells of the Giving of the Mannar.

Lesson VII.—On their way to Midian the Israelites had to defend themselves against King Amalek. In chapter 18, Moses accepts the wise counsel of Jethro, his father-in-law.

Lesson VIII.—In the third month, the Israelites encamped at Mt. Sinai. Here they received the commandments. The first table contains our Duties to God. Read chapters 19 and 20: 1-11.

Lesson IX.—This lesson continues the study of the Commandments, giving our Duties to Man, in chapter 20: 12.21. Also read to the close of chapter 31.

Lesson X.—The Israelites were guilty of idolatry, Moses was angered. In order to commune with God, Moses moved the Tent outside of the camp. God promised his presence to go with him.

Lesson XI.—Here we are told of the free-will offerings for the tabernacle. In addition to chapters 35 and 36, read 37 to 40, which describe the work.

Lesson XII.—Is a lesson on Obedience and does not pertain in particular to the preceeding lessons. It is complete in itself.

It may be observed that there are many types in Exodus foreshaddowing Christ, as Aaron the high priest, the paschal lamb, the manna, the rock in Horeb, etc.

The deliverance of the Israelites from bondage in Egypt points to the deliverance from sin.

CHRISTIAN ENDEAVOR.

Lesson for September 26, 1926.

"WORK FOR THIS YEAR."

Topic: *"What Work Shall We Plan This Year?"* I Cor. 3: 6-17.

Read all of the third chapter of I Corinthians. Paul here gives an idea of the division of work in the church. Not all of us can take first place, nor will all of us be spared to water the flowers that we have planted. That must be left with other hands. Our work should be planned and not be just haphazard. A program should be made out months in advance, and should follow the general outline of the Christian Endeavor campaign.

Every Endeavorer who has not already done so should secure a copy of the book, "Expert Endeavorer," and study it. In order to carry out the work of Christian Endeavor successfully, we must know the principles of Christian Endeavor and apply them.

We should plan classes in personal evangelism, in mission study, and so on. Endeavorers cannot get real training without effort and leadership.

The recreational program is also important—what have you thought of—socials, hikes, picnics, tennis clubs, baseball teams, and so no. The society should touch every part of the life of the young.

Prison work is something that may well be made a part of the program for our city societies, especially. Some States conduct regular meetings in penitentiaries, jails, prisons, and in some prisons Christian Endeavor societies have been formed. Do not neglect the neglected.

The "quiet hour" should not be neglected. Communion with God must be at the root of all we do.

Thanksgiving and Christmas services should be planned well in advance. Baskets of food for the poor; toys for children; carolling; visiting hospitals; all are types of work that should be regularly done by live societies.

Some Bible Hints.

We must always be planting, that is winning new members, evangelizing, sowing the seed.

Gardens need water, and God's garden, which is living souls, needs the water of life—teaching, help, the Spirit.

Endeavorers should go over the fundamentals of the pledge and principles of the society annually. Make foundations sure.

All our plans and work will be tested, not by man, but by the Master. Let our work be conscientious.

To Think About.

What special work does our community need?

How may Endeavorers help in play-ground work?

Why should our church support a missionary, and how can we help?

October begins the year officially in the Sunday School and Christian Endeavor work of our church, and this is our Rally Day. Promotions occur regularly at this time, and we should now plan our work ahead for the year. Why not resolve to take a deeper and more vital interest in every phase of our church effort. This will include emphasis during October on Christian Education, in November and December on the care of our aged ministers, our orphaned children, and The Christian Sun, in January on interdenominational co-operation, in February and Macrh on Foreign Missions, in April on Evangelism, in May and June on Home Missions, and in July, August and September Christian Educa-

tion again. This is our Church Year, and we should emphasize it in regular sequence as the year advances. Our Southern Convention asks us to do this, and surely we will gladly co-operate.

FROM HENDERSON.

It is surely a fine thing to know that people appreciate what you do for them, but it is no less gratifying or pleasing to a person to have them be so kind and generous toward you. I have thoroughly enjoyed the work this year, laboring in such a field. Surely there can be no better people in all the world than the people of Henderson. This does not exclude those who are not members of the Christian Church, though I speak largely concerning my own members. The citizens in general are very congenial and Christian citizens. There are a number of irreligious people, as in every other town, who do not go to church; that just makes our task the greater.

The summer has just brought our union services to a close. The Presbyterian, the Methodist Protestant, the Methodist Episcopal, and the Christian Churctes have been conducting union services during the months of Jul yand August, alternating the services in the various churches each Sunday evening. It has been quite a relief for the pastors and has given them time to hear a sermon themselves. I think it is a fine thing for the members of the various denominations to come together in such a fellowship and worship.

During the summer, I have held two meetings, one being at Fuller's Chapel. There were twenty or more conversions and twelve additions to the church. We had a good meeting, and the power of the Spirit was with us. May the work of God's Kingdom continue to grow and the Lord to send us more laborers to work in His vineyard.

F. D. BALLARD.

Mme. Adelina Patti, in giving the location of her Welsh castle in the district of Brecknockshire, always said that it was "twenty-three miles from everywhere and very beautiful." The description fits rather exactly a good many sermons. They are very often beautiful and a long way from everywhere. A sermon ought not to be more than a mile away from a place where people live and move and have their troubles.—*Exchange.*

PROGRAM OF THE WOMAN'S MISSIONARY CONFERENCE OF ALABAMA.

To be Held at Cragford, Ala., October 16, 1926.

Forenoon.

Devotional Services—Mrs. J. H. Swint
Welcome Address—Mrs. Hamp Mitchell.
Response—Mrs. A. I. Landers.
Business Session.
Song (Missionary).
President's Address.
Address, "The Place of Prayer in Our Work"—Mrs. W. M. Melton.
Solo—Miss Regina Carter.
Sermon—Dr. J. O. Atkinson, Elon College, N. C.

Afternoon.

Devotional Services—Mrs W. D. Mitchell.
Message from Mrs. J. A. Williams, president of Southern Board—Miss Zana Stephenson.
"How to Reach the Other Women"—Mrs. V. E. Kitchens.
"Onward through Missions"—Rev. G. D. Hunt.
Round Table Discussion—Lead by Mrs. O. H. Orr.
Reports of Committees.
Adjournment.

MRS. E. M. CARTER,
President.

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

GO BRAVELY ON.

"This one thing I do, forgetting those things which are behind, and reaching forward to the things which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus."—Phil. 3: 13-14.

"Go bravely on, doing the daily duties and trusting that as our day is so shall our strength be."—*Bishop King.*

"Heed how thou livest; do no act by day
Which from the night shall drive thy peace away.
In months of sun, so live that months of rain
Shall still be happy. Evermore restrain
Evil, and cherish good, so shall there be
Another and a happier life for thee."
—*Whittier.*

Prayer.—Our Father, inspire us with the noble calling of life, and enable us to study to show ourselves approved of God a workman that needeth not to be ashamed. Forbid that we shall drift or be satisfied to shuffle through the low and groveling things of life, but daily lifting ourselves up to the loftiest ideals. *Amen.*

TUESDAY.

SOWING AND REAPING.

LESSON: Gal. 6: 7-9.

"Whatsoever a man soweth, that shall he also reap."

Other Scriptures, *please read.* Job 4: 8; Prov. 33: 8; Hosea 8: 7; I Cor. 9: 11; II Cor. 9: 6; Jer. 4: 3.

"A good deed is never lost. He who sows courtesy reaps friendship, and he who plants kindness gathers love."—*Basil.*

"Sow to the whirlwind and reap destruction."
"Sow an act, reap a habit;
Sow a habit, reap a character;
Sow a character, reap a destiny."
—*Thackery.*

"In the ancient town of Heart's Goodwill
There's a flower-bordered street;
Where the sun shines and the song-birds trill
And the best folks daily meet.

"It is one of earth's enchanted spots,
And the river of Love flows through;
Its banks are lined with forget-me-nots
And Rosemary bushes, too.

"'Tis the healthiest part of that fine old town,
And they say life's never complete,
'Til in Heart's Goodwill you've settled down
In a house on Friendly street."
—*Jno. Hobbs.*

Prayer.—Our Father, we desire to begin this day in love with Thee and Thy world—Thy people. Give us the inspiration to seek for and to plant our lives on Friendly street and in friendly places, that we may, like Christ, be a help to those in need as they go by. May we select our thoughts as we would our friends—tried and true—for their truth and purity; and may we be all to others. For Jesus sake. *Amen.*

WEDNESDAY.

HEAVEN AT THE END OF THE ROAD.

"Watch ye, stand fast in the faith, quit you like men."—I Cor. 16: 13.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."—Eph. 6: 11.

"Be thou faithful unto death and I will give thee a crown of life."—Rev. 2: 10.

"Does the road wind up-hill all the way?
Yes, to the very end.
Will the journey take the whole long day?
From morn to night my friend.

"But is there for the night a resting-place?
A roof for when the slow dark hours begin?
May not the darkness hide it from my face?
You cannot miss that inn.

"Shall I meet other way-farers at night?
Those who have gone before?
Then must I knock or call when just in sight?
They will not keep you standing at the door.

"Shall I find comfort, travel-sore and weak?
Of labor you shall find the sum.
Will there be beds for me and all who seek?
Yea, beds for all who come."
Rosseth.

Prayer.—Our Father, grant unto us incomparable vision of the face of Jesus our Saviour and our Lord, as we pass along through this maze of life, and at the end to be like Him. *Amen.*

THURSDAY.

PRAYING.

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."—Matt. 5: 6.

Whittier prayed thus:

"Dear Lord and Father of mankind,
Forgive our foolish ways!
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence, praise.

"In simple trust like theirs who heard
Beside the Syrian sea,
The gracious calling of the Lord,
Let us like them without a word,
Rise up and follow Thee.

"O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with Thee
The silence of eternity
Interpreted by love.

"With what deep hush subduing all
Our words and works that drown
The tender whisper of thy call
As noiseless let Thy blessings fall
As fell Thy manner down.

"Drop Thy still dews of quietness,
Till all our stormings cease;
Take from our souls the storm and stress,
And let our ordered lives confess
The beauty of Thy peace."
—*Amen.*

FRIDAY.

THE GOOD OF SUFFERING.

He was "a man of sorrows, and acquainted with griefs" (Isa. 53: 3), *and as such, "touched with the feeling of our infirmaties"* (Heb. 4: 15), *"who can bear gently with the ignorant and the erring"* (Heb. 5: 2), *because we ourselves are compassed also with infirmity.*

"Out of the suffering comes the serious mind, out of salvation the grateful heart; out of endurance, fortitude; out of deliverance, faith."—*John Ruskin.*

Prayer.—Our Father, give us grace to endure our troubles, trials and sufferings with Christian fortitude. Thou art our strength. In all may we lay hold of life and wear the joy and crown. *Amen.*

SATURDAY.

THE ENDURING SOUL.

LESSON: Isaiah 33: 11-17.

"Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously . . . he shall dwell on high."

All nature is a great furnace. The burning heat of the sun and the shining of the stars are the result of rapid combustion. The rusting of iron, the rotting of an apple, the fading of colors in cloth, the heat of our bodies, and the digesting of our food, are either the results or the processes of slow combustion—continual burnings. Some things have great power of resistence to fire, others burn readily.

Our lives, too, are subjected to the test of fire. "Who among us shall dwell with the everlasting burnings?" How many of the events of the past remain in conscious memory? The rest are burned. What permanent residium shall we have from the work of this day, when time shall have blotted out the memory of its routine? Shall we not find that the permanent part of life is that which we breathe in, during these few moments of devotion—the apparently insubstantial; while the fruits of those hours spent in toil yield little of permanent value?

Only as our dealings build our characters, do they contribute wealth to the enduring soul. It is the atmosphere in which we live that counts. He only may dwell with the devouring fire who walketh righteously, speaketh uprightly, despiseth the gain of oppressions, stoppeth his ears from blood, and shutteth his eyes from seeing evil.
—*Rev. D. Raymond Taggart.*

Prayer.—Most Gracious Father, may we learn to realize the blessings and promises that come to those who faithfully serve the Lord. Teach us to be just to all men and generous to those who may need of our generosity. Teach us that the stars are bright only by giving of their light, and that we may be like Thee only by giving of ourselves. *Amen.*

SUNDAY.

THE SABBATH'S CALL.

"Come unto me all ye that labor and are heavy laden, and I will give you rest."—Matt. 11: 28.

We do not wonder at the gloom which shadowed the ancient world, and the melancholy that beset the most thoughtful minds. What words then—gilded with light and hope—these spoken by the Son of God, to the distracted and careworn children of men! "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." "I will free you from the darkest stains of sin by My cleansing blood. I will guide you in the way of wisdom, so that you will lead the noblest of lives. I will be with you in trouble, and say to the angry waves, 'Peace, be still,' and I will raise you from the dust of the grave to a glorious morning of eternal life."

Prayer.—Our Father, may no cares fret us, no dangers alarm us, no sin beset us, no labor weight us down. Thou who feeds the ravens, marks the sparrows, clothes the lillies, care for us, and may Thine image in us grow into Thy likeness. *Amen.*

Christian Orphanage

Dear Friends:

We had some good help this week. Our good friend, P. J. Carlton, of Richmond, pushed us above the seventeenth rung in our ladder with a $400 check, and then our faithful friend, J. M. Darden, Suffolk, Va., who always comes to our rescue when we are in need, pushed us over the eighteenth rung with a donation of a thousand dollars. And then we have two mighty good friends who live down in the land of flowers, in the State of Florida who remember us with liberal contributions, and they sent us a check for $100, to give us a good start toward the nineteenth rung. Who will come to our aid for our next report and push us above the nineteenth rung? Isn't it fine to have good and loyal friends to help in such a substantial way when we need help so badly at this time. It gives us new energy and a greater determination to do a larger work in behalf of the fatherless children in the Master's name.

We have appeals from day to day from fatherless and motherless children, and if we had the funds to care for them it would be a joy to take them and give them the best that we have to give. If our people could only see the great need as we see it from day to day and read the many letters we receive each week and realize the golden opportunity of reaching and helping the fatherless and saving them for the Master's Kingdom, we believe everybody would want to join in the great work.

Friends, see to it that your Sunday School monthly offerings are as liberal as possible, and if your school is not on our list get it on. Oh! have a part in this work in behalf of the widow in distress and the fatherless children. Give in His name.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPT. 16, 1926.

Brought forward		$ 16,818.18
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Lawrence M. Bible Class, Elon	$ 1.01	
Durham, Main Street	5.00	
		6.01
Eastern North Carolina Conference:		
Turner's Chapel	$ 1.51	
Mt. Giliad	1.30	
		2.81
Western North Carolina Conference.		
Pleasant Hill	$ 4.60	
Smithwood	3.00	
Graham Providence Memorial	2.81	
Ramseur	10.00	
Parks Cross Roads	1.63	
		22.04
Eastern Virginia Conference:		
Holland Sunday School		10.00
Valley of Virginia Conference:		
Dry Run	$ 5.59	
Leaksville	2.42	
		8.01
Georgia and Alabama Conference:		
Vanceville		1.50
Special Offerings:		
R. B. Wicker, support of Edna		15.00
New Building Fund:		
W. B. Qualls, Burlington, N. C.	$ 1.53	
P. J. Carlton, Richmond, Va.	400.00	
M. H. Hayes, Warrenton, N. C.	10.00	
Mrs. M. Z. Rhodes Class, Burlington.	8.00	
Mr. and Mrs. C. C. Howell, Jacksonville, Fla.	100.00	
J. M. Darden, Suffolk, Va.	1000.00	
		1,518.00
Total for week		$ 1,584.90
Grand total		$ 18,403.08

LONDON AND CHRISTIAN ENDEAVOR.

(Continued from page 9.)

Charles I, by two artists, Rubens and Van Dyke. In the conservatory there was a lovely marble Greecian urn, said to have been used in the fourth century B. C. It was found in italy.

The beautiful Shakespeare country then enthralled us. Too much has been said to hear expression here. Shakespeare lives, his spirit is felt throughout this lovely spot, Stratford-on-Avon. The church in which he was an elder, holds dear the baptismal font in which this genius was baptized, and the slab that marks his resting place bears his crude verse:

"Good frend for Iesvs sake forbeare
To digg the dvst encloased heare;
Blest be ye man yt spares thes stones,
And cvrst be he yt moves my bones."

Within this old church remains a pulpit with a chained Bible used before the Reformation.

Cambridge—the rival of the oldest university in England—is a sleepy little market town apart from the movement and gaity of the students of the twenty-six colleges. No glitter of spires beckons the traveller, but its lure is more intimate, for the lovely trees, rolling banks and charming bridges invite your leisure—each college has its bridge over the gently winding Cam.

The visitor has no fear of intruding on too diligent study—the undergraduates must be poets in the making, or perhaps philosophers, underneath the overhanging willows, canoes float, and among the cushions and pillows in them lulls an undergrad, with feet flung high in the air, dreaming over some leather-bound lore.

We feel "strange enchantments of the past, and memories of the days of old." Each student has a suite of rooms for his abode.

The most beautiful feature architectually is King's College Chapel. Emmanuel College has its appeal for the Americans. It was founded by the Puritans to train ministers It is known as the "Mother of American Universities" because it was one of her students, John Harvard, who founded our famous Harvard University.

Not far away, standing out conspicuously on its marsh-girt isle, is Ely Cathedral, built in the seventh century. The town is small—a mere village, but the glorious pile which crowns its hill is one of the finest achievements of Norman and Gothic architects. The isolated hill on which Ely stands, so protected by the surrounding fenlands that it was here that the English made their last stand against William the Conqueror.

From Harwich the Endeavorers crossed the channel in a chartered Dutch ship, *St. Denis,* on our way to Hook of Holland.

We went to bed at 22:50 (as they reckon time), wondering what lay in store for us the next morning among the quaint Dutch people.

[Miss Johnson has promised to tell us something of the quaint Dutch people and customs, at an early date.—Ed.]

"Don't Stop Until It's Tried" is Irving Fisher's advice about prohibition, and he makes this the title of his new book, just off the press, whose sub-title is "The Facts About Prohibition." Mr. Fisher says he didn't want to be convinced that prohibition offered the solution of the drink problem, but the facts have forced him into that position. Others who don't want to be convinced are advised to read this book.

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Aluminum is light in weight, durable, and does not tarnish.

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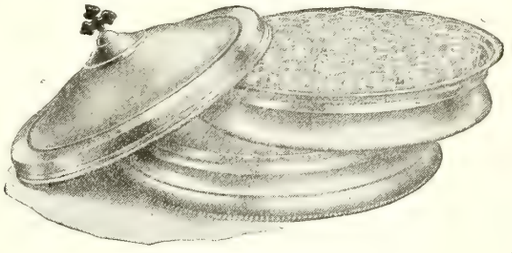
Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlockink, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

SILVER-PLATE.

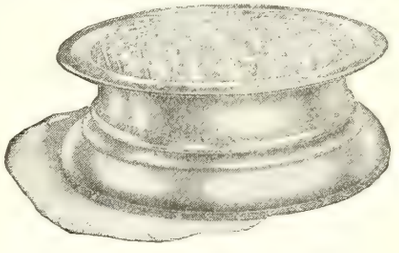
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plate; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

Bread Plate No. 3—Narrow rim	9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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1536 E. Broad St., - - Richmond Va.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

BILLY FINDS A NEW GAME.

Billy and his four playmates sat on the top step of the porch, fussing with each other. One wanted to do one thing, another wanted to do something else and no one wanted to play any of the games that were suggested.

Billy's Mama stood their fussing until she couldn't bear it any longer, and sent them all home.

"That's always the way," Billy grumbled under his breath. "Can't have any fun at all any more. I wish I knew something new to play. Some new game or—"

"Goodness, if that's the cause of the wrangle, come along and we'll try to find some new games," laughed a merry voice, and Go-come-back, the wee travel elfin, hopped down on the porch beside Billy.

"I'd like to know where you're going to find a new game," Billy said. "Do you know of any?"

"I don't think of any just at this second," replied Gocomeback. "But come along," and before Billy could even ask where they were going, they stood on strange ground, just outside a ring of happy little boys.

"Where are we, Gocomeback?" Billy asked. He knew he had never seen these boys before.

"In South America," replied Gocomeback, and he led Billy up to the crowd of boys and introduced him.

"Goody, we're glad you came, cried one of the largest boys. "Ever play 'Tanganille Chito,' Billy?"

"Gracious, no!" laughed Billy, rather confused. "What kind of a game is that?"

"Just what we're going to play," replied the South American boy. "You would call it prop and money. But you can play it with stones or buttons as well as with pennies. If you like it after you see us play, you may join us."

In the center of the crowd of boys, he made a circle on the ground about a yard in diameter. In this circle he placed a stick, on top of which was placed a penny. The players all had to stand off a certain distance and throw their pennies at the one on top of the stick. If the pennies fell within the circle, they lost, but if it bounced outside the ring, they won.

Billy watched the game quite a long time, thinking of his little North American friends, and instead of staying and playing with the South American boys, he thanked them and hurried back home as fast as he could go.

When he told his Mama about the new game, she let him call the boys back, and they spent a lovely afternoon trying to knock pebbles off the top of a broomstick. And to the one who got the most pebbles, Billy's mama gave a great big cookie.

THE FUN OF FARMING.

We've grown beyond the age of toys,
We now are happy farmer boys.

We rise up early in the morn
To help our father plow the corn.

There is no task we try to shirk,
We do the chores—all sorts of work.

We bring the cattle home at night
And try to do all things just right.

And when our father goes away,
We cut and stack and haul the hay.

But now and then we stop and wish,
(Tain't no harm), to go and fish.

Besides, we often get the whim
To quit our work and go to swim.

The greatest fun that's on the farm
Is riding horses, that's no harm.

—*Hill Akers.*

E-L-O-N C-O-L-L-E-G-E

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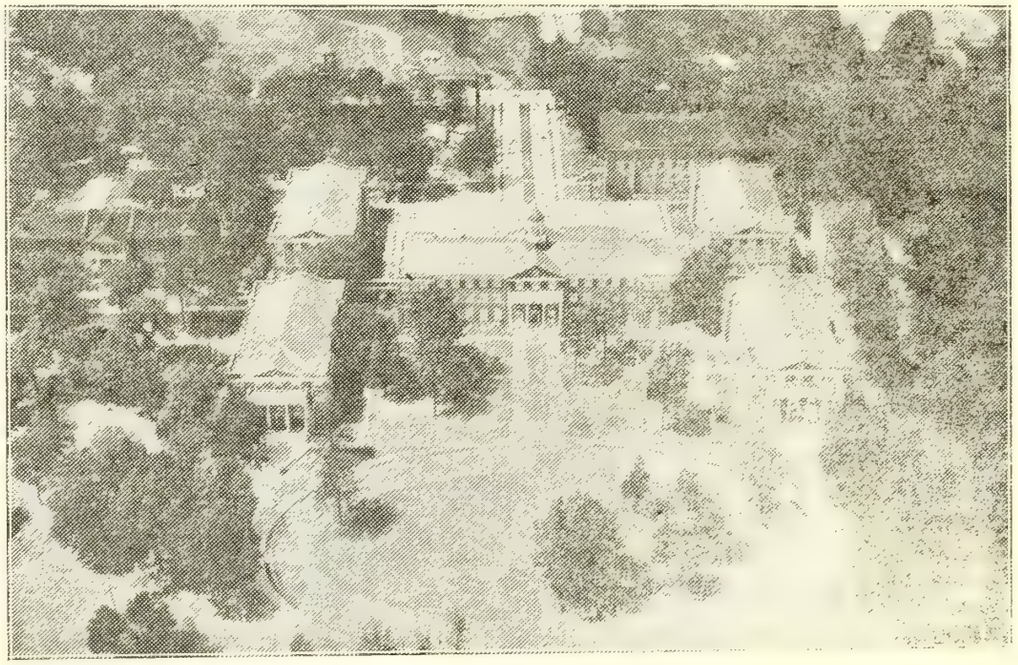

A Photograph of a Section of the Elon College Campus showing the Central Group of Buildings.
(Photograph taken from the air.)

ELON COLLEGE announces the opening of its fall term Sept. 1st.

The accommodations are limited. Only 400 students can be accepted. Members of the Christian Church are given preference. The enrollment is nearing the maximum. Make reservation now and be assured of good accommodations.

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It strives to return to the denomination in trained leaders, both ministers and laymen, value received. It promises all who may enter its doors a congenial and Christian atmosphere. The first purpose of the college is to produce Christian lives.

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"Christian Character First and Always at Elon College."

OBITUARIES.

SPIVEY.

Deacon Cosco Spivey, was born in Southampton County, June 25, 1874, and departed this life August 6, 1926, aged 48 years, 1 month, 11 days. Early in life Brother Spivey professed faith in Christ and united with Barretts Christian Church, and for many years Brother Spivey served his church in the capacity of a devoted Deacon. Brother Spivey was not so much a public man, but a man that was loyal and devoted to his church. He was always in his place when time came for service. He will be missed not only in his home, but in the church and community as well. He was a man who took great pride in helping his neighbors. He himself was a good neighbor. Brother Spivey served as Sunday School Superintendent for years at Barretts, and was always prompt and one that could be depended on. He was a fine type of a Christian gentleman, a good husband and father. His body was laid to rets in the presence of a host of friends, in Spring Hill Cemetery. Rev. J. W. Roberts and Rev. W. B. Fuller officiated, both having been former pastors. May God bless the family.

G. C. CRUTCHFIELD.

WILKERSON.

Many of our hearts were saddened on Tuesday, July 27th, at about 10 o'clock, when the sad news came to us that Homer LeRoy Wilkerson was dead. Homer and a companion were in bathing in the Chattahooche River. While they were making an attempt to swim across, Homer's strength failed him and he went down under the angry current that swept so madly by.

Had he lived to September 6, 1926, he would have been 17 years old. He would have finished high school in one year. It was expected of many of his friends that he would enter the gospel ministry some time in the future.

He was a member of North Highland Christian Church. The attendance at the funeral was very large. The floral offerings were many and beautiful. The funeral was conducted at the North Highland Christian Church by the writer assisted by Rev. P. L. Duke. The Spivey Quartette rendered several beautiful and appropriate numbers. He leaves to mourn their loss a father, mother, two brothers, two sisters, and a host of friends. May the great Burden Bearer of all ages comfort the bereaved ones.

A. H. SHEPPARD.

BRITTLE.

On Monday, July 26, 1926, at his home on East Main Street, Waverly, Virginia, Mr. Flavius J. Brittle died, after an illness of fourteen hours, which was a great shock to the whole community.

He was born May 18, 1879, in Sussex County, near Wakefield, Va. At the age of 21 he went in the barber business at Dendron, Va. On October 1, 1911, he married Miss Bessie Mae Gwaltney of Carsley, and they made their home in Dendron for nine years, then moved to Waverly, where he continued his trade. He was a member of the Dendron Christian Church and also a member of the Acorn Bible Class of the Christian Church of Waverly.

He leaves to mourn their loss a kind and loving wife, two devoted children, Susie Mae and Flavius Joshua, Jr., three sisters, Miss Katie and Miss Carnie Brittle, and Mrs. Etta Richardson, and one brother, Mr. Perry T. Brittle, also many other sorrowing relations and friends.

He was buried in the Gwaltney's cemetery at Carsley with Masonic honors. He had been a member of the Masonic order ever since he was old enough to join. The many beautiful flowers spoke for those who loved him. May God comfort the loved ones in the sad hour of their trouble. It is hard to part from him, but it is a great comfort to know that our own dear one is at rest, for his last words were, "I will be at rest." He was a kind and loving husband and a devoted father, and their loss is his eternal gain.

He has passed from mortal sight, but not forgotten. Sweet be his sleep till Jesus bids him arise.

"One Who Loved Him."

That they may carry on

Look into the face of your boy or girl.

There's fine stuff there—that lift of the head is pride—there is intelligence in the level eyes.

A man or woman of the South—in the making.

Our children live in a day of high pressure. The South has taken its place in the front ranks of industry. Modern methods of manufacture, scientific farming, improved transportation—all are factors in building the industrial South. This development brings with it many changes in our customs and habits.

But we must hold fast to the idealism of the Old South—the ideal of useful and intelligent citizenship. *The children must carry it on.*

This is primarily a matter of education.

The average year's pay of teachers in elementary and secondary schools in the states of the South served by the Southern is only $637. Southern Railway System, which pays three million dollars per annum in school taxes, ventures to express the view that greater material rewards should be enjoyed by the men and women upon whom rests the responsibility of teaching the children of the South.

"—knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

From the Constitution of the state of North Carolina.

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WILLIAMSON.

William Henry Williamson, son of W. A. and Martha Williamson, was born February 28, 1867, died August 28, 1926, aged fifty-nine years and six months. To them were born three children—Willie, Lela and Greely. Lela died in 1913. Besides the two sons, he is survived by his wife, two grand children and one brother, Deacon John W. Williamson.

Brother Williamson united with Hebron Christian Church in Mechlenburg County, Va., forty-five years ago, where he held his membership till death.

The unanimous opinion of ueighbors and friends is that he was one of the best men in his community. As a husband, father, neighbor and church-member he was faithful to every duty.

The funeral was from his church, on Sunday afternoon, August 28th, and burial in church cemetery. One of the largest crowds ever gathered in that section paid tribute to his exemplary life. The funeral designs were many and beautiful, typical of the good deeds of the deceased.

Truly he rests from his labor, but his influence for good lives on.

C. E. NEWMAN.

GREEN.

William Archibald Green, better known as "Billy," died suddenly in bed on the night of June 9th. He had been unwell for some time, but was able to be up. He was 94 years old and one of the best known and most highly esteemed citizens of Harnette County. For many years he was a faithful member of Pleasant Union Christian Church.

The funeral services took place at the home, conducted by Prof. J. A. Campbell of Bouies Creek. A large concourse of people gathered there to pay tribute to the deceased. The body was laid to rest beside that of his wife in the Pleasant Plains cemetery, where the flowers literally covered the grave. May God's richest blessings rest upon and comfort the family. J. LEE JOHNSON.

VICK.

Brother Walter Vick, one of the faithful members of Johnson's Grove Christian Church, passed from this life to the great beyond on July 6th. He was in his 76th year. He was for many years a faithful member of Johnson's Grove Christian Church. It can be truly said of him that he was faithful unto the end, as he was in service until the last. He was a faithful friend to the pastor, and always had words of encouragement and information.

May the Lord call someone to fill his place in the church and the community.

ELISHA BRADSHAW.

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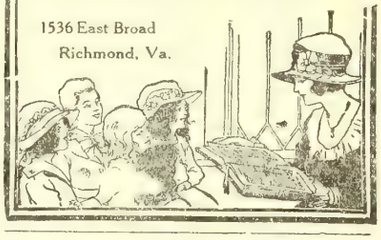

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School opens August 30, 1926. Wanted a sufficient number of girls to fill the dormitory. Send in $2.00 at once to reserve room.

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27 And the boys grew: and Esau was a cunning hunter.
5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, SEPTEMBER 23,1926. NUMBER 38.

THE SUN'S OBSERVATORY

Mrs N T Farr

By Rev. S. M. Lynam.

Mr. Leach Goes to Cleveland.—

Rev. William H. Leach, the editor of religious books for the George H. Doran Company, has been engaged in publishing a periodical called *Church Management*. This publication has grown to such proportions as to demand the full and continuous personal attention of Mr. Leach. He is moving to Cleveland, therefore, but will not sever his connection with the Doran Company.

A Successor for Fosdick.—

The First Presbyterian Church of New York City has appointed a committee to find a minister to succeed Harry Emerson Fosdick. Until last March Dr. Fosdick was special preacher in that church. Dr. George Alexander is the pastor and Thomas Guthrie Speers is the Associate pastor. That man who steps into Dr. Fosdick's former pulpit will have a difficult pulpit to fill if he does it as favorably as Dr. Fosdick.

A Gypsum Merger.—

The gypsum industry has grown greatly since 1890. In that year only two hundred thousand tons were mined, but last year the trade demanded 5,118,890 tons. Gypsum is used in building as a base for plaster and as stucco and plaster paris. W. E. Chearer joined the gypsum business thirty-three years ago. He is now the president of the Universal Lime and Gypsum Company. This company merged with the Palmer Cement Company recently, and now controls the gypsum output.

A Proposal from the Movie Czar.—

At White Pine Camp recently Will H. Hayes, the president of the moving picture distributors of America, was a visitor. He went there to propose the reservation of twenty vaults in the new two-million-dollar archieves building for the preservation of historical movie films. He talked to President Coolidge about films portraying Woodrow Wilson, the Home-Coming of General Pershing, the Burial of the Unknown Soldier, and many another film which is all history. President Coolidge seemed to think well of the proposal, and Mr. Hayes seemed pleased after the interview.

Celebrates a Hundred Years.—

The New York *Christian Advocate* celebrated on September 9th the one hundredth anniversary of its first number. In honor of that occasion it published a volume in the same size as its regular issue of 168 pages. The volume is beautifully illustrated, and makes a valuable account of Methodism for the last one hundred years. The volume issued by the *Christian Advocate* is worthy of the wonderful story of religious activities which it tells and for which the *Advocate* has been responsible this hundred years that are gone. We wish for the *Christian Advocate* many another century of useful service, and may the next century carry Christianity further toward its ultimate goal than any other century has ever carried it.

Training for Homemaking.—

The Mission Hills Congregational Church is trying an experiment worthy of careful thought. They are offering two courses in marriage and the making of a Christian home. There is a course for young men led by the pastor, Rev. Lawrence A Wilson, and the group of young women are led by the pastor's wife. They are discussing such topics as "At what financial status can a couple start safely?" "How far does money count?" "What is the deepest basis of attraction?" "The best chaperone," "At what point should the training of man and woman differ?" "Foundations of chivalry, womanly charm, manly virtues," "Modern enemies of the home." The two groups are striving to work out each for itself ten rules for a successful marriage. One cannot lay down set rules for such a thing, but the instability of modern marriage is presenting a problem so urgent that training for the business of building Christian homes must claim more attention and study. We can no longer trust to mere chance.

How Close All Christians Are.—

A Sandusky, Ohio, church choir devoted a Sunday evening service to the singing of twelve hymns from twevle communions. The hymns show how closely all the denominations are agreed touching the great things of the Kingdom. All of them are sung in the churches and we seldom stop to think of the denomination or faith which gave them to the world. The hymns which the Sandusky choir sang were: "Art Thou Weary," Greek Catholic; "Nearer My God to Thee," Unitarian; "The Lord is My Shepherd," Jewish; "Abide with Me," Anglican; "A Mighty Fortress," Lutheran; "The Sweet By and By," Universalist; "He Leadeth Me," Baptist; "Jesus Lover of My Soul," Methodist; "O Master, Let Me Walk with Thee," Congregationalist; "Immortal Love, Forever Full," Quaker; "O Love That Wilt not Let Me Go," Presbyterian; "Jerusalem, the Golden," Roman Catholic. These hymns reveal the great underlying faith of men in a common Father who loves them all alike, and how God must marvel at our disputing together among ourselves, and our refusal to be brethren all working together toward a common end.

A Race for Diamonds.—

In the newly opened Transvaal diamond district thirty athletes all trained for the track raced 120 women, and fifteen thousand diamond prospectors, for the richest pay dirt in the diamond district there in South Africa. Over night fifty thousand people settled down in a district which before boasted of but three hundred inhabitants. The wrath of the diamond hunters was kindled when it was noised abroad that the athletes who raced ahead of them for the richest places were employed by a great corporation. The diamond mine is a funnel shaped area extending from the surface down into the earth about half a mile. At first it can be worked from the surface by one person, but later must be done by corporations able to finance the proposition, because of slides which make work impossible. In a short while $180,000 worth of diamonds were mined. It was in diamond mining in South Africa that the great fortune of Cecil Rhodes, the founder of the Rhodes scholarships for Oxford University, was made. The mining is done by running the diamond laden mud over greased tables of corrugated iron. The mud and other mineral which it might contain flows on across these tables, while the grease holds the diamonds which it contains.

Earthquakes and Storms.—

The Azores Islands jut out about one-third of the way between Europe and America. Very recently the chief of these islands, Fayal, experienced an earthquake. Many of the little stone houses that rim the beautiful harbor, trembled, crumbled, and fell down. Then the sea rushed in to play among the ruins. About fifty persons were killed and some four hundred injured. The eight thousand inhabitants of Horta, on Fayal, moved to the country or set up housekeeping in tents. Portugal, to whom the Azores belong, rushed aid and houses and tents to Horta. Besides this catastrophe, the earth's crust twitched in Maine for the twelfth time in two years. It trembled in Mexico mildly, in Chile and in Greece sharply. There was a howling hurricane in Louisiana, and torrential rains in Illinois and Iowa. Japan withstood one of the most terrible typhoons in years. One hundred people were killed, and the newspapers talked about equi-noxial disturbances when the equinox was still some days away. And then came what was possibly the most gigantic disaster of recent times, one that vies in horrow with the earthquake of San Francisco—the devastation of the South Florida coast. Not all the damage is yet known, nor will it be for days. But it has cost lives by the hundreds and thousands, and the property losses mount into the hundred millions. Man has become self-sufficient in many things, yet often we are reminded that "if ye will not hearken unto me . . . and if ye reject my statutes . . . I will appoint terror over you . . . and I will break the pride of your power: . . . and your strength shall be spent in vain."

NOTES-PERSONALS

Rev. Jas L. Foster, Elon College, N. C., is open for additional pastoral work. Any church desiring his services for the coming conference year will please address him at Elon College, N. C. Brother Foster is also open for engagements in protracted meeting work for this fall and winter.

Rev. M. T. Sorrell, Elon College, N. C., has accepted work for two Sundays of the month with our Palm Street Church, Greensboro, and for two Sundays with Third Avenue Church, Danville. This, with full work in college, is likely to keep Brother Sorrell out of mischief the coming year at any rate. But he is a man of boundless energy and Christian favor.

How many of our ministers can make reports like this? "We are in the midst of a gracious season of revival. We have few 'unchurched adults' in and about Holland, very, very few, but so far, twenty-two girls and boys have united with our church and become a spiritual asset if we properly use them. They are lambs to be fed at Christ's expressed command."

Newport News Christian Church has called Rev. M. F. Allen from the United Christian Church, Lynchburg, Va., to be its pastor the coming year, and Brother Allen has signified his acceptance. Brother Allen has done some very constructive work at Lynchburg, and it will be difficult to find a successor who will carry forward his work more vigorously and successfully than he has done.

We little realize how many lives a rural church reaches in a brief span of years for good, and influences for all time. Rev. G. D. Hunt, under the caption, "A Record," gives a revelation of what one church may accomplish in a period of years. It is seldom that one man serves his home church through so many years and so successfully as has Brother Hunt, but those who know the man, his manner of life, his sincerity of purpose, his devotion to God and duty, will not be surprised even at the wonderful record of his home church at which he has preached once a month during most of his ministry so far. It is a record worth thinking over and preaching about.

The Board of Christian Education of the Southern Convention is calling upon all churches in the Convention to take an offering for Christian Education on Sunday, September 26th. This is a most worthy cause and it will certainly help if the churches will take the offering, and make it just as liberal as possible. Rev. J. H. Lightbourne is President of the Board; Miss Pattie Coghill, Henderson, N. C., Secretary; and Mr. C. H. Stephenson, Raleigh, N. C., Treasurer. This Board is undertaking a most worthy task, that of improving our Sunday Schools and Christian Endeavor Societies, and the offering will certainly help a most worthy cause.

We feel justified in giving to our readers parts from a personal letter, since it is filled with a holy zeal for the cause of the Master, and we hope to have the forgiveness of Dr. Lightbourne. Referring to the matter on the Religious Education page, the letter reads: "It comes from a heart burdened and in the spirit of Christ. It meets a situation that exists and that has to be met somehow, or our Church is going to suffer terribly. I trust my words have fire and yet that they have balm. I prayed as I wrote that I might have the wisdom of the serpent and the gentleness of the dove. And I trust it will reach the far reaches of our Convention before the 26th."

Mrs. J. I. Joyner, who has been for some years at Takoma Park, Washington, D. C., for treatment in a local Sanitarium, has been at the same timee deeply interested in a community church being developed there on the principles of our Christian Church. To her this community church, as it is being conducted, and the Christian Church should be one in all co-operative activity. She changes her address to 1900 Colonial Ave., Norfolk, Va., back to her old home town and with kinsfolks and a church people with whom she has lived and wrought many years, "Even more interested than ever before in the work of the Kingdom and that the Christian Church may be consummated in the conversion of the world. Then denominational distinctions at last will cease to exist and Christian love will bind the brotherhood."

Rev. M. F. Allen of Lynchburg has recently been on a visit to his mother in Texas, and as was the case when he visited there last spring, he preached at and organized a Christian Church near by. Discovering from our Christian Annual that Brother Orr lived only forty miles away, he paid this veteran Christian minister a visit of a day, and in turn Brother Orr visited him and has agreed to preach once a month at Mt. Pleasant for the work that Brother Allen has effected there. Brother Allen writes: "Brother Orr is anxious for our church to begin work in Texas. He feels that there is a great opening and a wonderful opportunity for our Christian cause to prosper and to flourish there." Brother Allen was delighted to meet and hold sweet fellowship with Brother Orr whom he regards as a lovable, true and faithful soldier of the Cross.

The Lesson Committee of our Christian Church adopted the plan sometime ago of substituting for the regular review lesson as proposed by the International Committee, lessons dealing with matters directly concerning the Christian Church. There is a feeling among a great number of our leaders of the Christian Church that our people do not know enough about the Christian Church, its origin and principles, and policy and program, and it was thought that something could be accomplished by using the Sunday usually devoted to a review lesson to specially prepared material on the subjects referred to above. The lesson for September 26th is such a lesson, and is concerned with our name "Christian." It will be well worth while for teachers to use this lesson (it is given in the Christian quarterly) so that members of their classes may be able to give a reason for the hope and faith that lieth within them.—*H. S. Hardcastle.*

From the *Herald of Gospel Liberty*: "Miss Ruth Johnson, a most competent and trained worker from Fuquay Springs, N. C., has just accepted a position as director of Young People's work and church music with the Riverdale Church of Dayton, of which Rev. Edwin B. Flory is pastor. Miss Johnson is a graduate of Elon College and has been teaching in high school. She has just returned from the World's Christian Endeavor Convention held in London. She takes the place of Miss Zenith Campbell, who has filled this position with great acceptance during the past year." Whereupon we congratulate the Riverdale Church, Dayton, on its happy choice and good success in securing Miss Ruth for full time church services. She is well equipped for such service and THE SUN's Editor has for some years been wishing the church to take Miss Ruth from the school room, even though exceedingly successful there, and put her to work with young people in Christian service.

REVIVAL MEETING.

We have been connected with protracted meetings for more than three months. In some of these evangelistic services, the word was preached intelligently, and in some cases it was preached in the power and demonstration of the Holy Ghost, but I am sorry to say, the visible results were the poorest, for that length of time, that I ever remember. But I am sure that much good seed was sown, and I hope much good may come out of it after all. The world seems so hard to reach in these days of fast and riotous living. We really believe that the love of money, styles, and the love of worldly pleasures are the passions of these days. I really believe that we are living in the last days of the Gospel dispensation, for we are evidently living in perilous times. The present times are certainly discribed in II Timothy and the third chapter.

Next week we are to be in a meeting in Hope County, N. C., with our Baptist brethren. The third Sunday in October and for a week or ten days, we are expecting to continue our meeting at Morrisville, N. C. Pray for the little band that remains there. P. T. KLAPP.

NOTICE.

On and after October 1, 1926, Subscribers will remit to THE CHRISTIAN SUN, Dr. J. O. Atkinson, Editor, Elon College, N. C., but all business matters pertaining to advertising and the general conduct of the paper will be addressed as heretofore to the "Managing Editor," 1536 E. Broad Street, Richmond, Va.

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IMPORTANT NOTICE.

TO DELEGATES TO GENERAL CONVENTION.

At the last session of the Southern Christian Convention, which met with our Durham Church, a committee composed of G. O. Lankford, W. A. Harper, and Chas. D. Johnston, was appointed to look into the matter of arranging a special car or cars for delegates to the General Convention at Urbana, Illinois, next month. If you expect to attend the Convention and are interested in going with a group, please notify the chairman of the committee at once. It is not practicable for all to get together, but one pullman might run from Norfolk, Va., and another from Greensboro, N. C., if a sufficient number desire such an arrangement. The Division Passenger Agent of the Southern Railway is expected in Burlington this week to look into this matter. Should a sufficient number report that this service is desired, definite effort will be made to secure the cars. Report will be made by letter as to the time and place of the leaving of said cars. Your wishes will have to be in our hands not later than September 25th.

Yours for service,

G. O. LANKFORD,
Burlington, N. C., *Chairman.*
September 13, 1926.

NOTICE.

I am in need of a report from the following churches, for their Sunday Schools, of the Eastern North Carolina Conference:

Bethel, Bethlehem, Beulah, Cary, Chapel Hill, Christian Light, Damascus, Ebenezer, Fuller's Chapel, Mebane, Moore's Union, Mt. Carmel, Mt. Hermon, New Hill, O'Kelly's Chapel, Pleasant Union, Plymouth, Raleigh First, Shallow Well, Six Forks.

I have written most of these, some twice, and sent report blanks. Again I ask that you send in your full report that we may make our 1926 Hand Book an honor to our church. Will you help the secretary to do this? I am anxiously awaiting your co-operation.

MRS. R. J. NEWTON,
Henderson, N. C. *Secretary.*

PROGRAM OF THE WOMAN'S MISSIONARY CONFERENCE OF ALABAMA.

To be Held at Cragford, Ala., October 16, 1926.

Forenoon.

Devotional Services—Mrs. J. H. Swint
Welcome Address—Mrs. Hamp Mitchell.
Response—Mrs. A. I. Landers.
Business Session.
Song (Missionary).
President's Address.
Address, "The Place of Prayer in Our Work"—Mrs. W. M. Melton.
Solo—Miss Regina Carter.
Sermon—Dr. J. O. Atkinson, Elon College, N. C.

Afternoon.

Devotional Services—Mrs W. D. Mitchell.
Message from Mrs. J. A. Williams, president of Southern Board—Miss Zana Stephenson.
"How to Reach the Other Women"—Mrs. V. E. Kitchens.
"Onward through Missions"—Rev. G. D. Hunt.
Round Table Discussion—Lead by Mrs. O. H. Orr.
Reports of Committees.
Adjournment.

MRS. E. M. CARTER,
Wadley, Ala. *President.*

CONFERENCES MEET.

Alabama Conference will meet with the Church at Bethany on Tuesday, October 12, 1926, at 10 o'clock A. M. G. D. Hunt, President; E. M. Carter, Secretary.

Georgia and Alabama Conference will meet at Richland Christian Church, Richland, Ga., on Tuesday evening at 7:30 o'clock, October 18, 1926. H. M. Gray, President; H. W. Elder, Secretary.

Eastern Virginia Conference will meet with Webster Christian Church, Havre de Grace, Md., Tuesday, November 2, 1926. W. D. Harward, President; I. W. Johnson, Secretary.

North Carolina and Virginia Conference will meet with New Lebanon Christian Church, Rockingham County, N. C., Tuesday, November 16, 1926. C. H. Rowland, President; Stanley C. Harrell, Secretary.

Western North Carolina Conference will meet with Pleasant Grove Church, Tuesday, Nov. 23, 1926. G. O. Lankford, President; W. C. Martin, Secretary.

Eastern North Carolina Conference adjourned to meet at such place as the Executive Committee may select on November 23, 1926, at 9:30 A. M. H. C. Caviness, President; W. C. Wicker, Secretary.

North Carolina Conference adjourned to meet on Wednesday, December 8, 1926. W. C. Wicker, President; L. L. Vaughan, Secretary.

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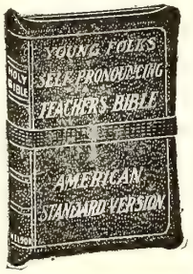

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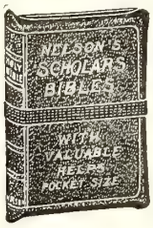

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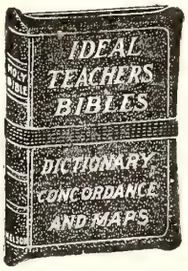

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W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN C. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

OUR DENOMINATIONAL BENEVOLENCE BUDGET.

The churches of all denominations, as fas as this writer is aware, are discussing and grappling with the subject of Budgets. We of the Southern Christian Convention have had and practiced the Modified Budget for years and years. We called our Budget "Conference Apportionments," and the conferences now have this Apportionment or Budget. Then in addition, we have had institutions and enterprises which necessitated larger support than the Budget or Apportionment gave; so these enterprises or institutions went to the church for a Thanksgiving and Easter offering, to the Sunday Schools for monthly offerings, and to individuals for "five year pledges" or personal donations in cash, each institution securing in this way whatever the people saw fit to contribute. This is why ours has been and yet is the Modified Budget, the Budget covering only a fraction of what was necessary to support the enterprises, and the free-will offerings of individuals and churches and Sunday Schools supplying the remainder, as could be secured.

In many churches there has been growing a feeling that the local church should make up its full Budget at the beginning of the year ,for every benevolence and missionary enterprise. In some churches individuals no longer welcome periodical appeals for enterprises of the church, however worthy they may be, but desire to know at the beginning of the year what they are expected to give during the year, or what they are willing to give during the year in weekly or monthly payments. These individuals say that if they know what is expected of them, or if they will volunteer at the beginning of the church year to give a certain amount to their church, knowing exactly and agreeing what that amount should be, that they will go to work to give this amount to the support of the church enterprises in the same way that they know what the expenses of their home or their business is toward which they work and for which they work during the year. This it is claimed puts the matter on a logical, business-like basis, and guarantees support to every church enterprise in an adequate and logical manner. Some churches, we see, have come to this conclusion.

There are others, however, and not a few, that have not yet arrived at this conclusion. Their members prefer, individually and collectively, to know exactly what they are giving for and that what they are giving shall go directly to that for which they give it. They are willing to help make up "Conference Apportionments" as a beginning and as a basis of necessary support. After this, if they wish to give ten times as much for the support of one institution or enterprise as for some other institution or enterprise, they want the privilege of doing so. They are willing to hear the claims of the various enterprises and institutions, from time to time, and if these claims seem valid and if they have the money, they will contribute as they are able. They prefer to give either as conditions at the time will allow, and according to their understanding of the needs and merits of the enterprise or institution making the appeal.

To meet the demands of both types of churches designated above, the Southern Convention at Durham undertook to adopt, and did adopt, a Budget sufficiently elastic to meet the demands of each one. It did not claim to establish a Budget on a scientific or a well thought out basis.

On the other hand, the committee with the matter in charge made up its Budget *as a beginning*, on the basis of the income of the past year, and a seeming actual need of the coming two years. For instance, the committee asked the Orphanage what its needs were. The reply was that the income the past year had been about $30,000.00, and the same would be needed for the coming two years unless there was to be retrenchment. The same committee asked the department of Missions what its request was, based upon the income of the past year. The reply was that it had received the past year about $39,000.00 and would certainly need no less for the coming year. So on through the line. The Budget as now printed in the proceedings of the Convention is based, almost if not quite, solely in the income of the past year or two, and is based solely on the amount that each department asked for the coming year. So we have a Budget based on "aksings" from the various departments, which askings, on the other hand,, were based on the income of the previous year or years. What the Convention was doing was to begin in the right direction and establish in the minds of the people the thought and the idea and the fact of some sort of Budget which would take care of all the enterprises of the Church. It was not ideal and was not worked out on any ideal basis. It claimed to be practical and to be worked out on the basis of income and "askings."

Will the Orphanage get $30,000.00 during the coming year? That depends upon whether the churches which may adopt the Absolute Budget or includes in that Budget enough as its pro-rata part to help make up the whole, and as to whether those churches not preferring the Budget will, when a free-will offering is taken, give their pro rata part, so that the full amount may be had. Will Missions, one-half for Home and one-half for Foreign, get $39,000.00? That depends entirely upon whether individuals in the Christian Church, who through the Budget that their church may adopt, or through free-will offerings during the Mission period, will contribute sufficiently and liberally to raise the $39,000.00. Will our two colleges get $47,000.00? That depends upon whether individuals supporting their local church Budget, or when the free-will offering is taken in the churches not adopting the full amount of the Budget, will give liberally enough to help make up the $47,000.00. So on for the other Conventional enterprises. These amounts, of course, are over and above the Conference Apportionments, or the Unmodified Budget which all of our churches have already in practice.

Our Denominational Benevolence Budget so far as the Southern Christian Convention is concerned has taken a step in this direction, namely: to try to lay before all the people in all the churches the needs and conditions of all Convention-supported enterprises and institutions, and then to try to get all the people to so contribute that no enterprise shall suffer and that all enterprises launched by and under the care of the Convention shall go forward in their glorious work for the enlargement of the Kingdom of our Lord. Subsequent Conventions can very easily shift their "askings" or change the percentages requested for each institution or enterprise.

PEOPLES' CHRISTIAN CHURCH, DOVER.

Sunday, September 5th, was known as Inspiration Sunday at the People's Christian Church, and was the first day of the new-year program, the pastor, Dr. R. C. Helfenstein, having returned Friday from his vacation in the Pocono Mountains.

The attendance at the morning service of worship was the largest for the first Sunday in September of any year during the present pastorate.

The pastor spoke at the morning service on the subject, "Retrospect and Prospect," taking for his text, I Sam. 7: 12—"Hitherto hath the Lord helped us," and Exodus 14: 15—"Speak unto the Children of Israel that they go forward." He said in part that a retrospect of the past year's work in People's Church cannot but impress every loyal member of the church with the truth of the words, "Hitherto hath the Lord helped us." The past year has been a most remarkable year of service to the Kingdom of God for and by this church, because of the help received from God.

It has been the greatest year in many respects of the six years of the present pastorate. The wonderful work of Divine Grace that has taken place in the hearts of those who today are faithful believers, the spiritual victories of scores of the members, attests the spiritual prosperity of the church for the year past.

The material prosperity of the church during the year is indicated in the fact that all current expenses have been promptly met on time. The church grounds have been beautified in a most remarkable manner, and different items of additional equipment and furnishings have been installed, and the attendance at all services has been excellent. The visitors' register shows that people from twenty-five States of the Union and one Province in Canada have attended the services during the year.

The program of activities the past year, carried on in the Community Building, in addition to the regular worship services held every Sunday of the year in the church auditorium and the regular program of religious education.

A three-day institute in religious education was conducted last September by Miss Pattie Coghill for the Sunday School teachers and workers. The greatest Rally Day program in church and Sunday School was held, and a promotion program prepared by the Sunday School superintendent and his principals and presented by the children's division of the Sunday School. The fifth anniversary of the present pastorate was observed in a most fitting manner early in the fall. More than seven elaborate banquets and suppers were given by the Lend-a-Hand Society, Missionary

Society, St. Paul's Brotherhood, and other organizations. Twelve Church Night suppers and Church Night programs of "Food, Faith and Fellowship" were held on Wednesday nights for twelve consecutive weeks during the winter.

Two great organ recitals were given by Dr. Baldwin, of New York City. A five number Lyceum Course was given by the St. Paul's Brotherhood, which course included the best lyceum and chautauqua talent available. The popular play, "Daddy Long Legs," was given by the Dramatic Club under the direction of Mrs Walter Morris. Several home talent plays were given in the Community Hall. The Young Men's Bible Class held their annual Hallowe'en party in the Community Hall as well as several other social events being planned and carried out by various organizations of the church. Several very interesting and instructive educational and religious motion picture entertainments have been given in the Community Hall during the year free to the public.

Different community organizations held programs and conferences of various kinds in the Community Hall. A series of twenty-four lectures were given by Dr. E. L. House, of Portland, Oregon, on "The Psychology of Religion." A great New Year's Watch Night program was held in the Community Hall by the Young Men's Bible Class, on New Year's Eve for the community. Splendid programs were given by the Sunday School on Christmas and Easter and Children's Day. A series of lectures were given by a specialist in Boys' Work in the Community Hall under the auspices of the Rotary Club, for the boys and men of the entire community.

Numerous lectures of community and State interest were given in the Community Hall and the Chapel, including such talent as United States Congressman Upshaw of Georgia, and Dr. Frederick K. Libby of Washington, and Hermon Eldredge of Dayton, Ohio. The State Sunday School Convention was held in the general Sunday School Building two days in the spring, the attendance at which was declared to be the best in the history of the organization. A Boy Scout Troop was organized for the boys of the Sunday School, and has been meeting each Monday evening in their Scout Club Room. The recreational interest of both the young and the old has been cared for.

A Gym Class of boys of the Sunday School and community has met one night each week during the winter in the gymnasium, under the supervision of a competent leader. Bowling matches have been held each week among various groups. Numerous socials have been held in the social room by the different Sunday School classes. The Church co-operated in the great Community Daily Vacation Bible School. All special days have been observed with special programs.

This program of educational, social and recreational interest in the Community Building has been in addition to the regular worship and devotional program in the church auditorium and the chapel.

In addition to the local program the church has supported a foreign missionary in Tokio, Japan.

The pastor stated that many other things might be mentioned of things this loyal congregation has accomplished the past year and that he believed the accomplishments of the past were only a prophecy of the far greater things the Church is to accomplish in the future. He said he believed that God's blessings to the church would be even greater in the future than those experienced in the past, as great and wonderful as they had been, if every member would go forward in spiritual life and loving service.—*The Index, Dover, Del.*

A LAYMAN WANTS A FEW QUESTIONS ANSWERED.

Editor The Christian Sun,
Elon College, N. C.
Dear Dr. Atkinson:

Everyone knows that the Church and all of its branch organizations need money. Everyone knows that we need hundreds of new churches. We need thousands of new Sunday School rooms. We need better Orphanages. We need better educational facilities. We need many more missionaries, and millions of dollars to carry on the great mission work in foreign lands.

We all know that the Mission Board is in debt. We all know that nearly every church is in some kind of debt. We know that the church cannot be run without money any more than any other organization can. And *why is this shortage of money,* when there are twenty million automobiles in the United States? When there are millions spent for movies? When there are millions being spent for tobacco to be burned to ashes? When there are millions being spent for other luxuries of many different kinds? When there are millions being spent for pleasure? When there are billions being spent for worldly amusements of many kinds? WHY THIS SHORTAGE? Because WE have not realized the obligation that we owe to our God. Because we have failed to render unto Caesar that which belongs to Caesar and unto God that which belongs to God. Because we are failing to pay God even a small interest on the great amount of money that He has entrusted to our hands. Because we are failing to give God enough of our time to think, and enough of our thought to hear His call. Because many of us who think that we are giving the Lord a tenth, are only giving Him a much smaller amount, because we fail to keep an account of what we give. Too often we pull out a few pennies or a few dimes and give to the Lord and say that it is the tenth, when if we kept a record of it we would very likely find that it falls far short of being a tenth. And I say this from my own experience.

Several years ago I decided that I would give unto the Lord a tenth of my income, which is not very much. I kept no record of what I gave. I just gave in a hap-hazard way, giving a little change here and a little there, and sometimes a dollar here and a dollar there, and just guessing what the tota lwould run. But two years ago I decided that I would keep a record of what I got and what I gave. And now I can see that up until the time that I started keeping a record of what I gave, I never gave what I thought I did. The nickels and the dimes and the few dollars did not count up so fast. But today I know what I am doing. I know where I am giving and what I am giving, or rather, I know that I am *paying* the Lord ten per cent interest on what money is intrusted to me, and the nickels and dimes that I once gave as a tenth still go as my *gift,* and no record is kept of them. *My income is now twice what it was two years ago.*

Suppose twenty-five per cent of the church members would give a tenth of their income to the great cause. Where would the church and its organizations land? What would happen to the whole world? We could build every new church needed. We could build every new Sunday School room needed. We could build enough orphanages to take care of every orphan child. We could build every college necessary for everyone. We could send thousands of missionaries to the other parts of the world. We could pay the preachers *enough* to live and rear their families on. And we would have enough left to use for any thing that might arise.

But how shall we get this in the minds and the hearts of the people? How can we get the people to promise their support? How can we get them to keep a record and know that they give what they think they give? I have been in at least a hundred different churches of many different denominations in the last year. I have heard the preacher talk about the financial conditions of the church. I have heard him talk about the debts of the different mission boards. I have heard the Sunday School superintendent beg for a little money to meet some bill. I have heard the young people's societies asking for help that they might carry on their great work. I have read in the church papers where money was needed for every cause. But still we drag on deeply in debt.

If every preacher would preach one Sunday on tithing, if every Sunday School superintendent would talk one Sunday on tithing, if every Sunday School teacher would teach one Sunday on tithing, would that help? If every member of the church was given a card to sign stating that he or she would give a tenth to some cause, and suggest some way to keep a record of it, would that help? Yes, I know that when the preacher is talking about money, when the Sunday School superintendent is asking for money ,and when the Sunday School teacher is teaching on the use of money, somebody is not going to like it, and somebody is going to talk about it. But very likely they are the class that will criticize something anyway, and it might as well be this as anything else.

Could a certain section of The Sun be used regularly to remind those who would promise a tenth of the obligation? And a space for others who might decide to make that promise and turn over to their pastor. Yes, I know that it would cost in addition to what it already costs to print The Sun, but is The Sun willing to try that plan or one similar? Or does the Editor think anything of it? If such would be considered, pick out a reasonable amount of space and use it for that purpose and send me a bill for the actual cost of it monthly.

Yours truly,
C. J. Strickland.

1101 Elizabeth Ave.,
Charlotte, N. C.

A GRATIFYING RECORD.

Mr. C. M. Cannon, registrar, informs us that on September 15th the full quota of four hundred students had registered at Elon. These students are distributed by classes as follows:

Seniors	54
Juniors	58
Sophomores	90
Freshmen	151
Special students	47

257 of these students live on the campus in dormitories, and 143 come from their homes. By States, in which there are seventeen States represented, the enrollment is as follows:

North Carolina	323
Virginia	42
Fifteen other States	36

Alamance County leads the list with 150 students. Mr. Cannon states that all the students register as Christians except 47, and that eight denominations other than the Christian are represented in the enrollment. There are 161 members of the Christian Church, which is a larger percentage than in the past few years. For the first time, too since the war, the young men outnumber the young women. There are 210 young men enrolled and 190 young women. It is further stated that no other students can be accepted for this year, until some of those who are enrolled drop out. This is indeed a most gratifying record and one over which all friends of the College will rejoice.

CONTRIBUTIONS

SUFFOLK LETTER.

I picked up a pecan the other day which had fallen from the tree on which it grew. It was not time for pecans to fall, and I examined it to see if it had matured. I cut it into two parts with my knife and it contained no matured nut, and hence no kernel. It was worthless. Its form and size were equal to any on the tree. The bloom was beautiful. It passed through all the processes of formation; but it failed, and hence it dropped off prematurely. This set me to thinking of why so many young people drop out of college, why so many members drop out of church, why so many drop out of business. It is not for lack of opportunity. It is not because of environment. That pecan had the same chance as those that remain on the tree, and nothing but frost can make them fall, and that only after maturity.

Failure is not on the outside, but within. "Man looketh on the outward appearance, but the Lord looketh on the heart."—I Sam. 16: 7. In this respect man is like a pecan: if he is not right within he must drop out; but man differs from the pecan in that he can control the forces that develop his inner life. The inner life of man is threefold. Some people are physically and outwardly perfect in body, but contain no inner physical strength, because they have taken no real athletic exercise. The best gymnastics is honest work. The real strength is not in outward form or weight, but is within. Physical strength after all is invisible, rises and falls with the will or some other mental power. Anger produces physical strength; joy will do the same thing. The inner life determines bodily strength. If energy is lacking, strength is absent so far as service is concerned. No one has ever seen energy except in results.

Mental strength is attained in the same way as physical strength, by mental exercise. The mind must be directed in right channels to attain strength. The mind develops its greatest strength when exercised in the best lines of thought or life. The more difficult the subject studied in school, the greater mental strength is developed. Silly books, low associations, dissipation, tend to weaken the mind. The study of great questions, association with great minds, important objectives for life, all help to make strong minds. Mind can be measured only by what it puts out. In that respect it is like a factory or a farm. All is determined by what the mind produces and contributes to society. Like a pecan, it matures within; and if it has no inner strength it drops out in the field of thought. Most young people drop out of school because mental strength does not mature. Modern schools tell students too much and do not furnish mental exercise enough to develop mental strength.

When the spiritual life is entered, it is even more within. Profession, declaration, amount to little. What counts most and what this age demands is spiritual character that manifests itself in good works. Members of the church can no more develop spiritual strength without spiritual exercise than the body or the mind can be developed without bodily and mental exercise. Church attendance is as important and as necessary as school attendance. Members who do not attend are faulty within and drop out like the faulty pecan. Regular attendance and regular worship would develop spiritual strength and correct all the failures in church life.

W. W. Staley.

ELON LETTER.

The Mooney Christian Education Building is to be dedicated and formally presented to the college on Sunday, October 3d, beginning at 10:00 o'clock in the morning. The occasion will be dignified by the presence of the donors of the building, Mr. and Mrs. M. Orban, Jr., and their daughter, Mrs. George S. Melville, all of Whittier, California. Brother Orban visited the college soon after the decision of his wife and himself to donate this building, which has become the social and religious center of the college campus, but Mrs. Orban and Mrs. Melville have not seen the college, nor even this section of the country. The entire college community will look forward with the greatest pleasure to welcoming these three friends and particularly for this auspicious occasion.

On behalf of Mr. and Mrs. Orban, the building will be presented to the college by Dr. W. S. Alexander. Dr. Alexander has been a guest in the home of the Orbans and has known them personally for many years. He will understand the motives which prompted them and the ideals they hope to serve through this magnificent gift to Elon.

Prof. S. A. Bennett, head of the Department of Religious Education and Director of the Mooney Christian Education Building, will depict the character of that great, good Christian pioneer, Rev. Isaac Mooney, father-in-law of Mr. Orban, to perpetuate whose memory in Christian service to generations long to come, this building was given and from whom it takes its name.

Dr. W. W. Staley of Suffolk, Va., former president of the college and trustee from the beginning, will accept the building on behalf of the Board of Trustees. It is expected also that speeches of acceptance will be made on behalf of the faculty, the student body, and the citizens of the college community, all of whose lives are vitally touched and influenced by this Christian Education Building.

The dedicatory address of the occasion is to be given by Dean Walter S. Athearn of Boston University. Dr. Athearn was greatly instrumental in helping to plan this building in detail and it is fitting and proper that he should be the interpreter of its ideal and purpose on this occasion.

The dedicatory services will begin at 10:00 o'clock on the morning of October 3d, and it is expected that they will be concluded by noon, following which there will be a formal inspection of the building. The dedicatory services will take place in the Whitley Auditorium with Prof. C. James Velie at the organ and the college choir rendering appropriate music.

It is hoped that a large company of friends who appreciate the place of Christian Education and of such a building as this as the center of it in college will be present for this outstanding event in the calendar of Elon history and life.

W. A. Harper.

FROM ALABAMA.

Dear Bro. Editor.

I have been waiting for a "convenient" time to write an account of my work this year, and, like Felix, I find none. So here I come with some inconvenience—tired and time limited.

I serve the following churches this year: Mt. Zion, Pleasant Grove, Carver's Grove, and New Harmony. My work has been very pleasant and in all cases the work has made steady progress. I regret very much that circumstances make it such that I have to give up half of my work, due to being overloaded with other work. We need several capable and energetic young ministers another year very badly. Eight churches have tried to secure my services as pastor, and one congregation in a city where we have no church—Alexander City. I can serve but two. It seems a great opportunity is ours if we had the men.

We began our revival at Pleasant Grove on Saturday before the second Sunday in July. Rev. J. D. Dollar assisted us. We labored under great handicaps, there being much sickness and work in the community. But we had a great meeting. The people co-operated nobly, coming to church and working between times. Bro. Dollar was handicapped because of his eye trouble, but the Lord was with him and his plain and forceful gospel message met with success. It is always a pleasure to work with Bro. Dollar. Nine additions to the church was one of the visible results of this meeting. We have received fourteen members in all here this year—all promising young people and adults. The church has installed a new piano here this year and has a live Sunday School and Ladies' Aid Society. With the splendid talent and its renewed interest, the future prospects are very bright for this good old church.

Our next meeting was at New Harmony. Rev. J. E. Amerson assisted us there. We were having a great meeting with large crowds and splendid preaching, when the excessive rains forced us to close. But we are submissive to the will of Him who "sendeth the rain." The church here has had one adult addition to its membership this time. It has paid some old indebtedness and has a live Sunday School. The material as well as the spiritual welfare of the church seems much better than at the beginning of the year. The outlook here is also hopeful.

Due to continued rain, we did not begin our meeting at Mt. Zion until Monday after the first Sunday in August, but at the very first service a great interest was manifested, and this interest was still growing at the last service. Rev. H. M. Gray, of Lanett, did the preaching in his usual impressive manner. A great meeting was the result. Eleven united with the church. We have received thirteen since conference. The people here have almost completed a very beautiful remodeling job, costing near one thousand dollars. The church here has an evergreen Sunday School, Christian Endeavor, and Woman's Missionary Society. The prospects here, as elsewhere, are exceedingly bright for the future.

We began our meeting at Carver's Grove on Saturday before the third Sunday in August. Bro. Gray came Monday and did the remainder of the preaching. Bro. Amerson, who lives in the community, was also of great help. The crowds and interest grew with every service until the large house would not hold half the people. At some of the last services people came up in the door from the outside to testify. This also happened at some other places. Six united with the church, and we expect others later. This is our "baby" church of the Alabama Conference, and nowhere do I know of a more promising field. They have a fine Sunday School and a Christian Endeavor Society.

We could and should organize churches in four towns and cities right now within our limits, if we only had the men. We need an evangelist for full time work in our conference. May God send us some men.

Brethren, pray for us.

W. C. Carpenter.

Roanoke, Ala.

ELMON L. GRAY.

The sudden death of Elmon Lee Gray at his home in Waverly, Virginia, at 7:30 P. M., Wednesday, August 25, 1926, was a tremendous shock to the town and community, and news of his death spread rapidly throughout Tidewater Virginia where he was well and favorably known as a prominent and successful business man, and as a captain of industry. He was strickened with paralysis in his home earlier in the day, just as he had invited his brother and a business friend to dinner, and lost consciousness in little more than an hour, from which he never rallied. Mr. Gray fully realized his condition, told his family and friends what had happened, and asked for his physician and for the absent members of his family, who rushed to his bedside. His death breaks the second link in a triangular chain of brotherhood and business partnership, the conspicuous success of which has been due largely to the discriminative intelligence of three brothers and their loyalty to each other. The Gray Lumber Company of Waverly is known throughout the entire East and South. The first break in this chain came with the sudden passing of the late John D. Gray, who died in 1923, and leaves alone Horace A. Gray, surviving partner.

Mr. Gray was in his 59th year and was born in Sussex County, Maryland, being the first child and oldest son of the late Alfred L. and Hester Elizabeth Gray. When about 18 years of age, Mr. Gray moved to Nansemond County, Virginia, where he launched out in the lumber business with his father and brothers. Later the brothers formed a partnership in Southampton County, Virginia, including operations in North Carolina, and still later moved to Sussex County, Virginia, where they have operated for the past thirty years. Mr. Gray was a man of keen perception in business, an dhis advice and counsel were frequently sought by his friends.

Many years ago Mr. Gray made a profession of the Christian faith. While he never united with any church, he was a warm friend and supporter of the Waverly Christian Church, of which his wife and son are members, and for a number of years taught a class in the Sunday School of that church.

He was public spirited, with a kind and sympathetic heart and did many acts of kindness for those in need, which were known only by a few of his closest friends.

In December 1889, Mr. Gray married Miss Ella V. Darden, Daughter of the late Dempsey L. and Alice M. Darden, of Nansemond County, Virginia, by whom he is survived, together with the only child and son, Garland Gray, and a grandson, little Elmon Taylor Gray. Also surviving are one sister, Mrs. P. Fleetwood, and one brother, Horace A. Gray, all of Waverly.

In his death his county and State have sustained a distinct loss and his sudden passing is greatly mourned by his family, his employees, and a host of other friends.

The funeral was conducted from his late residence in Waverly, on Friday afternoon, August 27th, and was attended by friends from this section and from Delaware. The services were conducted by Rev. Howard E. Truitt, pastor of the Waverly Christian Church, assisted by Rev. E. T. Cox of the Baptist Church. The Waverly Male Quartette sang in the home and at the grave. Burial was in the town cemetery.

Active pallbearers, chosen from among the employees of the Gray Lumber Company, were J. W. Council, H. E. Herbert, W. T Rountree, A. C. Herbert, Jr., W. A. Raines, W. B. Webb, J. W. Bishop and C. C. Rawlings. Honorary pallbearers included J. H. Hamlet, Dr. J. E. Rawls, C. B. Harrell, Thos. H. Howerton, W. H. Ford, H. Fleetwood, B. E. Livesay, W. E. Norris, W. T. Daniel, W. O. Rogers, L E. Shipp, J. F. West, Jr., George A. Peek, Dr. L. O. Vaughan, H. K. Moyer, G. A. Harrison, Fred B. Ellis, Judge J. F. West, J. J. Little, James Mavor, J. E. Ferguson, Dr. H. G. Stoneham, P. Fleetwood, Jr., M. H. West, Wynn Crawford, M. D. Magee, J. H. Corbitt, Col. J. E. West, C. R. Dalton, A. A. Tuttle, Wm. B. Cocke, and C. J. Dennis.

PROGRAM
TWENTY-EIGHTH ANNUAL SESSION OF THE GEORGIA AND ALABAMA CHRISTIAN CONFERENCE.

Richland Christian Church, Richland, Ga., October 19, 20, 21, 1926.

First Day—Evening Session.
7:30 o'Clock.

Conference called to order by the President, Rev. H. M. Gray.
Devotional Service, conducted by Rev. S. D. Lankford.
Enrollment as follows: Ministers, Churches, Delegates.
Reading and adoption of program of the session.
The Annual Address, by Rev. H. M. Gray.
Election of officers and appointment of Special Committees.
Miscellaneous business.
Adjournment.

Second Day—Morning Session.
8:30 o'Clock.

Conference called to order by the President.
Devotional Service by Rev. P. L. Duke.
Reading of minutes of previous session.
Report of Executive Committee: Revs. H. M. Gray, C. W. Hanson, H. W. Elder.
Address by Rev. H. W. Elder.
Report on Foreign Missions: Revs. C. W. Hanson, T. J. Dean, S. D. Lankford.
Address by Dr. J. O. Atkinson.
Report on Christian Endeavor: Miss Aylmer Goodwin, Miss Ethel Abell, Miss Mary Talley.
Address by Miss Mary Talley.
Report on Sunday Schools: Revs. A. B. Mann, C. L. Reese, Paul House.
Address by S. D. Lankford.
Ministerial and Church reports.
Sermon by Rev. C. W. Hanson, "Helping God at His Work."
Adjournment for dinner.

Second Day—Afternoon Session
1:30 o'Clock.

Devotional Service, by A. H. Sheppard.
Reading of minutes of previous session.
Place of meeting of next annual session of conference.
Report on Moral Reform: Revs. P. L. Duke, W. D. Wilkinson, T. W. Gray.
Address by P. L. Duke.
Report on Religious Literature: Revs. W. T. Crowder, W. D. Wilkinson, E. J. Easterwood.
Address by the representative of The Christian Sun.
Report on Home Missions: Revs. H. W. Elder, C. W. Hanson, H. M. Gray.
Address by H. W. Elder.
Reports on Superannuation: Revs. A. H. Sheppard, A. B. Mann, H. M. Gray.
Adjournment for supper.

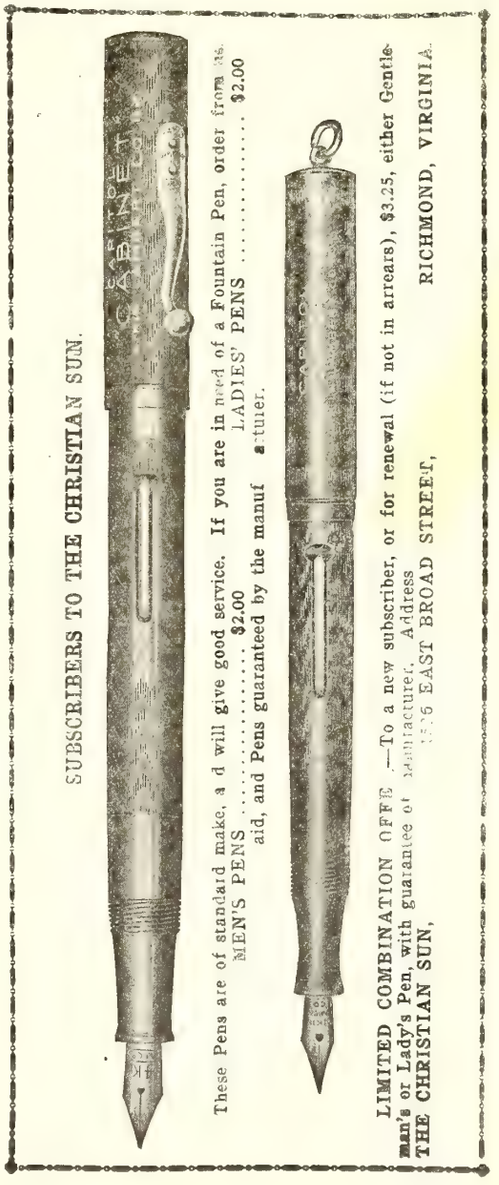
Second Day—Evening Session.
7:30 o'Clock.

Devotional Service, by T. J. Dean.
Annual session of the Christian Missionary Association, Rev. H. W. Elder, President.
Organization.
Regular order of business.
Address, "Our Orphanage," by Chas. D. Johnston.
Address, "Our Colleges," by Dr. Beougher, President of Bethlehem College.
Adjournment.

Third Day—Morning Session.
8:30 o'Clock.

Devotional Service, by Rev. A. B. Mann.
Reading of minutes of previous session.
Report on Education: Revs. H. W. Elder, A. H. Sheppard, H. M. Gray.
Address by Rev. J. H. Dollar, Dean of Bethlehem College.
Report of Special Committees.
Bills against Conference.
Report of Treasurer.
Sermon by Rev. H. W. Elder.
Miscellaneous business.
Final adjournment.

Rev. G. D. Hunt writes that he has received $87.00 on his call through THE SUN some time ago for help in building a Church in Roanoke, Alabama. Work on the church building has begun, and he hopes to be able to pay all bills by January 1st, and if the weather remains favorable to have the building completed and dedicated on or before that day. Brother Hunt feels and we think justly that building a church in Roanoke will mean more to our Christian cause in the Alabama Conference than that of any other church building erected in that conference in the past fifty years.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MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

ANNUAL MISSION BOARD MEETING.

The Mission Board of the Southern Christian Convention met in Annual session at Suffolk, Va., on Wednesday, September 15th. The members present were: Lieutenant-Governor J. E. West, Chairman; W. W. Staley, D. D.; Rev. H. W. Elder, C. H. Rowland, D. D., J. A. Williams, G. O. Lankford, D. D., Mrs. L. L. Vaughan, Mrs. M. L. Bryant, and J. O. Atkinson, Executive Secretary. The report of the Secretary was a recapitulation of monthly reports for the past twelve month of funds collected and paid out, and results achieved. The report showed that there had been collected and turned over to the Treasurer of the Board a total of $36,593.25, for Home and Foreign Missions through the various agencies making contributions to Convention Missions as follows: Monthly collections from individuals and Sunday Schools and for the Emergency Fund, paid direct to the Secretary, $20,340.65; collections from conferences, $6,476.63. The above items, of course, do not include money raised and spent by conferences for Home Missions and church extension within their own borders, nor for money raised by Christian Missionary Associations and Societies doing local work.

There was also collected and turned over to the Treasurer $4,841.92 on Men an Millions. The report showed that the Board has paid out according to the Treasurer's report (R. W. Malone, Cashier First National Bank, Burlington, N. C., Treasurer) $20,986.77, for Home Missions and $18,155.62 for Foreign Missions, the difference in receipts and the amount paid out by the Treasurer accounted for balance carried over one year ago and for a loan that had to be negotiated to meet pressing demands. A goodly per cent of the amount paid out on Home Missions was to cover pledges and obligations already made by the Board in the form of indebtedness brought over accruing from five year pledges. In addition to these obligations the churches that were carried to completion and opened for service during the past year, were South Norfolk, Va., Rev. O. D. Poythress, pastor, and Richland, Ga., Rev. H. W. Elder, pastor. Both of these now have splendid plan's and should come to be great asse'ts and helps to all the enterprises of the Church. In Carroll County, Va., the building previously begun was completed and all out-standing bills were met. The work in Carroll County, including salaries and bills paid the past year, amounted to $5,651.79. We now have two splendid church and school buildings in Carroll County, equipped and paid for. They are a splendid contribution to a most needy and most appreciated enterprise.

The Secretary's report showed that there are still out-standing obligations already accrued to the amount of $14,575.00; and pledges made for the coming year of $3,500.00. These obligations are to home enterprises and do not count on current appropriations for the coming year. In face of these obligations the Board was unable to make any large appropriations for the coming year and only made appropriations necessary to carry on work already begun, and now looking to the Board for support until indebtedness is cancelled: Portsmouth, Va., Newport News, Va., Winchester, Va., Raleigh, N. C., Franklinton, N. C., Carroll County, Va., and North Alabama.

The Foreign Mission call is as pressing and as large and certainly as meritoricus as the Home Mission enterprises, and the Board feels, as our conferences indicate from their appropriations, that we should give as much to Foreign as to Home Missions. On this account it will be seen that the $39,000.00 asked for through the Durham Convention, and which the Convention voted should be raised from the various sources. If this can be done, the coming year, the Board feels that it can again lift its head above the water and begin constructive work on a scale commensurate with that which gave such impetus to our work six or seven years ago. The Board realizes that a beginning has been made and that our people are willing to contribute as the needs and opportunities are presen'ed to them. On this account the Board urges that the entire amount of $39,000 00 be raised for Missions the coming year, if possible, one-half to Home and one-half to Foreign Missions, except in certain designated funds called "Specials" already fixed for Home and foreign work. The Board vo'ed that instead of taking two offerings during Mission period in that part of the calendar year assigned by the convention to Missions, namely: March, April, May and June, that one offering be taken, the returns to be equally divided between Home and Foreign Missions. A motion was unanimously adopted recommending that our Missionary groups or conferences send representatives to the Summer Missionary Conference at Blue Ridge, N. C., usually held the last of June and first of July; and that the Chautauqua Committee for the Elon and Bethlehem Chautauquas be requested to put in their programs at least two courses on Missions.

A rising vote of thanks was given to the women for their splendid co-operation and great work not only in making contributions of money, but of in'erest and enthusiasm to the Missionary work of the church in general. The Chairman, Hon. J. E. West, paid a glowing tribute to the women in their achievements in the past two years. Among those visiting the Board session were Mrs. J. A. Williams, President of the Woman's Board, Dr. I. W. Johnson, Secretary of the Convention, and Rev. H. S. Hardcastle, pastor of Suffolk Church. It was a pleasant and busy day. The Board felt that while something had been accomplished, greater efforts must be put forth and larger offerings made for Missions if we are to go forward in the work assigned us.

J. O. Atkinson.
Mission Secretary.

MAKING EDUCATION TRULY CHRISTIAN.

By Dr. W. M. Jay.

There is no power wielded by the mind of man greater than the power of education; that power which unfolds the life of man, which elevates thrones and subdues kingdoms. Education is a power so great, so universal and so accessible to all in this day and time that it should also possess the one fur'her and supreme virtue, that of being a Christian power. Can you, by any stretch of the imagination, conceive of a mightier union than that of education and Christian piety. The writer recently listened to a sermon by a famous preacher who without any question was abounding in the spirit and zeal of the Lord. You did not question the sincerity and the consecration of the preacher as you listened to his message, yet according to his own testimony he had never had more than six months schooling in his life, and that was after he was twenty years of age. He was an earnest student of the Bible, and he came to read and know his Bible by studying it till one or two o'clock at night after a ten hour day's labor with the section gang or in the lumber woods. You could but admire the earnestness, ambition and devotion of the speaker. His lack of an education and his inability to express what his soul felt was just as obvious as his zeal and devotion. His own humble plea before that large and intelligent audience was touching and to the point. "If God can take a poor, ignorant, humble mountaineer like me, and use me to his glory and honor, what could he do with you counting the fact that if it is to be a choice be-with all your intelligence?" There is no distween education and spirituality, one should by all means choose the latter. But why not choose both when both may readily be yours?

Educating the child has become the order of the day. The child expects it, the State requires it, and the church endorses it and aids to the same end. The public school system is the State paying i's tribute and obligation to the child; while the church and State and private authorities sponsor colleges, universities, normals and schools of every description to further educate the grown-ups. Here you meet the student from the tender age of youth to the hoary head and wrinkled face. Thus the processes of education go on. All along this line of progress there are vantage points where the students are prone to say, "Here's where I will cease from my toil and study in the school room and will apply my fund of knowledge to the busy pursuits of life, some in one field of labor and some in another, while still others merely quit the school room.

As to the outcome of all these pursuits, some really succeed in varying degrees, and many fail. When it comes to assessing the causes of success or failure, we have to ask some very pertinent questions, as: How were you educated and prepared for your task in life? What influences were thrown around you during those days of preparation? What motives beat high in your breast for making use of your education? Was it the lure of financial income, the desire for rank and station, or was it that noble impulse to render the highest and best service of which you were capable, when duty called? The answer to these questions will throw great light upon why some folks fail and others succeed.

Education in itself is neither Christian nor non-Christian. Let me illustrate what I mean by this statement: You may give two boys the same opportunities for securing an education so far as the curriculum is concerned, and one will follow the purely mercenary pursuit of life, with selfish motives and self exaltation as the primary aims; and the other, having made a deliberate choice in life, will give himself in unselfish service and devotion to humanity's interests. Their curriculum may have been the same, their grades may have been the same, but there was a lack of sameness somewhere that accounts for the difference. The education that so unfolds the life as to prepare it for a life of unselfish service in the interests of mankind and for the glory of God, possesses marks of distinctly Christian character which an education that is merely mercenary does not possess.

Wherein lies the difference? It is not necessarily the kind of knowledge that makes it Christian, for Tom Paine and Bob Ingersoll were well versed in the Bible and the tenets of the church, but only for the purpose of refutation and denial. Many have schooled themselves in the Bible to their own condemnation. It was General Lew Wallace, the author of Ben Hur, that great religious story, who set about to acquaint himself with the Bible for the purpose of refuting its claims, only to be mastered by it and to become its great supporter. To be sure the very nature of the subject studied has its influence. A course

in Religious Education or Theology should do the same, and as a matter of fact they do, for they are usually pursued from a sympathetic point of view. To pursue the same courses unsympathetically and for the purpose of argument and refutation would devoid them of anything that is Christian. I would maintain that it is the influences, ideals, motives and objectives that are distinctly Christian in character and which are ever held up before the boy and girl at home as well as at school and which he accepts as a part of his education that makes for a Christian education. There is a field of related subjects that are religious in their nature and content and therefore we have our distinctive field of religious or Christian education. But why should I not pursue a purely sociological course, or a scientific course, and have these same ideals and motives, to honor God and serve humanity, and at the same time call my education Christian? The fact is that art, literature and science are a part of a well rounded Christian Education. Let us conclude then that you can make an education Christian by using it in a Christian way and as a Christian should—that the education which a Christian has should be a Christian education—that in fact all education should be Christian and probably will be so regarded, when we can surround those being educated with Christian influences, hold up Christian character as the ideal of life, and imbue the mind and heart with motives and purposes that are unselfish and pure.

Elon College, N. C.

GOD'S LAWS NECESSITATE CHRISTIAN EDUCATION.

By Rev. F. L. Gibbs, M. A.

There are so many of God's laws that it would take many volumes to treat such a broad subject. In this brief article let us think of only two of God's great laws. These two, the law of unity and the law of variation, cover a vast field.

Unity is God's first law. In the great plan of creation we recognize the law of unity. God added unit to unit until the whole of creation was established. The co-ordination and co-operation was so complete that the vast universe became, and now is, the complex working unit that is such a mystery to all who make an effort to study it as a whole or in parts.

This law of unity makes it necessary that we have Christian Education. In the final analysis isn't the life a unit with its component parts functioning and co-operating similar to the great component parts of the universe? What is Christian Education if it isn't the moulding the whole of this unitary life into a Christian unit? Our whole being must be so permeated by the Christian Spirit that it will become a working unit in the Kingdom of God. We can't have a part of our instincts Christianized and a part un-Christianized. "There is no such animal." Christian educators and others recognize this, since the purpose of Christian Education is to train the whole life into a oneness of Christian character.

Some have contended that there was such a thing as a religious instinct. We are glad that this conception has been changed by Christian psychologists and Christian educators. The conclusion now is that every instinct is basically religious. These instincts must be considered in the program of the Christian forces. Take for example the play instinct which was long neglected by the church. It was thought that the play instinct was of the devil, and was one of his instruments to defeat the work of the church. What a change! Today thousands are being ushered into the Kingdom through organized play, promoted in the plan of Christian Education in the church.

Show me a church that is merely making an effort to meet the need of the spiritual part of life and is neglecting the mental, social and physical, and I'll show you a church that is losing its grip on its youth. We cannot afford to remain in the dark on this all important point. We must recognize that no particular part of life is capable of being religious separate and distinct from the rest of life. Surely the law of unity necessitates Christian Education.

Let us go from the particular to the general. God within His great scheme of unity included the important law of variety. In creation, in nature and in human life, this is very obvious. This is especially true of the individual. There are no two alike. Christian Education has as its great purpose to administer to all the various stages of development in the individual life. If life is a unit made up of variety, and Christian Education cares for the variations in the whole life, then it follows that God's Law of Variation necessitates such a program that Christian educators advocate.

The child's life is a process of gradual change and development. The religious life of the child of twevle is very different from the religious life of a middle adolescent. These various stages can only be administered to properly through an effective program of Christian Education.

Finally, we must conclude that the law of variation necessitates Christian Education to administer to the various stages in the development of the Christian life; and that the idea involved in the law of unity necessitates a program of Christian Education with the ultimate purpose to bring the whole of the individual life into a unified Christian character.

Siler City, N. C.

A RECORD.

Thirty-five years! It doesn't seem so long, but it has been that long since I was first called to serve Beulah Church as pastor, and I have been pastor here all the while except two years, which time was filled by Revs. J. W. Elder and G. O. Lankford. My pastorate here has been pleasant, and I trust profitable.

I have preached approximately 700 sermons, have received to fellowship some 350 members, have baptized 250 persons. I have tried to be faithful in all my relationships to the church and the community. I have lived for twenty-four years right near the church, and have come to feel that the church is a part of me, and I a part of it. The people have been generous and kind to me, and I love and appreciate them. They have expressed a unanimous desire for me to remain as their pastor, but I feel that my work here should end with the conference year.

I trust they may secure a good shepherd, for the flock deserves one.

This church was organized about fifty years ago, and three of the charter members are still living. They are Sisters Lucy Gibson, E. H. Bailey and Lucattie Phillips. Many of the best citizens of this county have been and are now members of this old church. Almost all of our older members have gone to the glory world or moved to some other section of our country. Thus our ranks have been thinned. The church at Wadley was almost wholly composed of members of Beulah Church. This church has touched hundreds of lives, for she has sent out four ministers of the gospel, three of whom are still living and doing God's will. Five of her members are physicians and dentists, two have been admitted to the bar and are practicing law in our State. Quite a number have gone into the different parts of our country to teach school and to keep books. All of these have made good, without a single exception, so far as I know. Besides all of these, there is a large number who have remained here with us and have erected Christian homes and altars, in and around which their hearts are tuned to praise and bless God.

When we realize in how many ways the church touches life for good, we ought to take courage. It is some ordeal to leave such a people and such fellowship. May God lead them in all their attainments, and may their hope be realized, is the prayer of the retiring pastor.

G. D. Hunt.

TAXATION WITHOUT REPRESENTATION.

It is not fair! We do not like it! Well, let's be represented then. Where? At the next session of the Eastern Virginia Christian Conference, which meets at the Webster Community Christian Church, Havre de Grace, Md., November 2nd. Why? Because we voted to go, and the folks are expecting us and will be much disappointed if we do not go. Rev. Milton W. Sutcliffe asked that we let him know by October 15th how many we expect to attend. Let's do it. Don't forget it.

Another reason why every church should be represented: we are going to consider the action of the last session of the Southern Christian Convention as to enlarged giving. Is the extra amount really needed? Are our people able to raise it? Should we undertake to raise it as the convention asks us to do? Let each church speak through its chosen representative.

Let those who take The Christian Sun refer again to the articles by other members of the program committee, who have given directions as to getting to the Conference church.

If it means a sacrifice to attend, let's make it for His sake Whose we are and Whom we serve, and for the sake of the church which we love and whose mission we desire fulfilled.

W. D. Harward,
President and Chairman Program Committee.

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RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION NEWS NOTES.

We wonder if this column of The Sun is being read? We wonder if it is being read by those who especially should read it?

We especially entertain this wonder at this hour, for it seems a rather crucial hour for the Board of Religious Education.

Is the Board being taken as seriously as it should be? Is it recognized that the Board is responsible for a field of endeavor in the Convention which is a part of Christ's very own program? Christ said, "Teach."

Oh yes, it may be that the Board does not always go about this task in just the way it should, or at least in just the way you perhaps think it should. Do you always measure up to the ideas and wishes and plans of others?

Now we write after this fashion because the rumor has come to us that such is the case. We are given to understand that personal feelings are permitted to enter so intimately into this matter of support to our Boards that the support is withheld. We are given to understand that because of personal feelings, influential men in some of our conferences are using their influence to have the support of the churches of the conferences withheld from the Boards. Can this be true?

Let us see what is meant by this. And let us see what its effects will be.

For instance, because the Mission Board grants assistance to a church which has a program that does not meet with the approval of these men, they would endeavor to use their influence to prevent the churches of their conferences from giving financial support to the Mission Board. Or because the Board of Religious Education has associated with it a party whose opinions these men do not admire or approve, or whose character they do not relish, they would use their influence to have the churches of their conferences withhold financial support from the Board. Now as we understand it, this is what is meant. Now let us see what its effects are.

Well, in the first place it means the impairment of the usefulness of the Board. And yet our Convention created these Boards and created them to function in very much needed fields of labor. In the second place it means the crucifixion of innocent and well intentioned men who serve on these Boards. It is a terrible thing for a church to elect a man to a place of responsibility and place on his shoulders and upon his heart the burden of that office, and then to lift him into the air on a cross of indifference, of neglect, and of personal prejudice.

We have written severely, but we feel we have written frankly and truthfully. And we feel we are called upon to write so, for the situation the Board of Religious Education faces is most serious. We have just had to make another loan to meet our current expenses. This cannot continue. And yet we are informed from several sources that it is not worth while to make a call in certain conferences for support for our Board. We are informed it will not meet with response and for the reasons stated. If this is the real state of affairs, we would humbly require, "What are we to do?"

Now next Sunday is the Sunday designated as Rally Day in the Southern Convention, and the day on which the Board of Religious Education is to receive an offering for its expenses. If this

(Continued on page 11.)

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson I.—October 3, 1926.

"ISRAEL JOURNEYING TOWARD CANAAN."

Golden Text: *"Come thou with us, and we will do thee good."*—Numbers 10: 29.

Lesson: Numbers 10: 11-36.

Devotional Reading: Psalm 34: 1-8.

It had been good for the children of Israel to be at Sinai, for they had received the law there and had learned the fundamental principles of personal and social righteousness. But they could not remain there. God had other purposes for them. He wanted to lead them from law into the land of promise; He wanted to lead them from law to grace. The time for an advance had come. Jehovah had commanded the people to go forward. The cloud was taken up from the tabernacle of the testimony. The principle holds good today. The child should learn obedience even if it is the obedience of the details of law. But he should not remain here. He should go on to learn obedience to properly constituted authority, and obedience through love. The young Christian should obey specific rules of conduct rather than not to be obedient to any law, but he should go on to the place where he is governed by the law of love.

The people had come out of Egypt an unorganized mob. They leave Sinai a more or less well drilled army. Each group was organized and each had its standard which went before it. It was all in keeping with the method of God. He brought order out of chaos at the Creation and He has been bringing order out of chaos ever since. Paul said let all things be done decently and in order. God is not a God of confusion, but of order and discipline.

An Appeal to Selfish Interests.

"And Moses said unto Hobab, Come with us and we will do thee good." It was an appeal to self-interest. The emphasis was upon what Hobab was going to get out of it. It was, of course, legitimate, and it had a powerful appeal as does every appeal to self-interest, for after all selfishness is the most strongly entrenched force in human life. But here was one fellow living in that far off day who was above this appeal. There may have been selfishness in his refusal to go. He might have preferred to remain in his own home community rather than to go off on a wandering hike with a group who, although they were on their way, did not exactly know where they were going. "Not for me," says Hobab. I am going to stay where I am.

Let it be said in all honesty that there is a certain legitimacy in this appeal. A good test of our lives might be whether we can really do people good who go with us. Every Sunday School boy or girl, every adult, every officer and teacher might well look quietly into his life to see if he really is able to do good unto those who go with him. And, of course, there is this appeal in religion. It does do a man good. There is nothing in all the world comparable to religion when it comes to "doing people good." It is profitable unto all things, having the promise

(Continued on page 11.)

CHRISTIAN ENDEAVOR.

October 3, 1926.

"WHAT IS EDUCATION?"

(Consecration Meeting)

Topic: "What is Education? How Get It? How Use It?"—Rom. 12: 1-3; II Tim. 2: 15.

What Is Education?

The word education is derived from the Latin words *ex* and *duco, out* and *lead.* So the idea that education is cramming something into the brain is wrong entirely. It is drawing something out that is there at least in embryo. Education is the drawing out or developing of the innate powers that are within us, the development of our personality. One may know all books and not be educated. Many persons have been educated in the school of experience alone. It is a thorough school, but a very expensive one.

Education is based on the spirit of inquiry—curiosity—wholesome discontent. Man asks questions about this wonderful world, and gets an education trying to answer them. Man becomes discontented with his position in life, and he gains an education in his attempt to better his position and that of his fellow man. When we stop asking questions we decay. The pig in his wallow is a most wonderful example of contentment.

How Get Education.

We who are fortunate enough, go to school or college for our education. But these institutions can only give us a start. It is life and human activity that educate us best—and the price is sometimes high.

How Use Education.

The man who uses his education for his own selfish ends is worse than the miser who hoards his money. Education is for service, and we, if we want to get the most out of it, must use it for others. We must use it to do good work and to help make the world a better world in which to live.

Some Bible Hints.

To gain education we must give ourselves wholly to it and pursue it with unswerving aim. (V. 1.)

The attractions of the world must not lure the youth who wishes to attain an education. There is no easy way to it. (V. 2.)

Humility is necessary; a willingness to find the facts and follow them wherever they lead. (V. 3.)

Education is gained by *thoroughness* in study. Half knowledge is a dangerous thing. Master your subjects. (V. 15.)

To Think About.

What are we going to do with our lives?
What means of education are open to us?
How may we get a university-extension course?

"Education does not mean teaching people what they do not know. It is teaching them to behave as they do not behave. It is not teaching youth the shapes of letters and the tricks of numbers, and then leaving them to turn their arithmetic and their literature to lust. I means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls."—*Ruskin.*

The Christian home is the basic institution of our civilization. The home must co-operate with the church, the Sunday School, Christian Endeavor, missions, our colleges, else these causes must suffer. The home is the fountain whence must flow every good, money for our church enterprises and young life to keep them going forward. We should be glad to make our homes Christian, because they will make everything else Christian.

SUNDAY SCHOOL LESSON.

(Continued from page 10.)

of the life that now is and of the life to come.

But this appeal has been overworked. The explanation of the fact that so many have a selfish form of religion lies just here. The emphasis has been on the personal salvation which the believer enjoys in Christ. "That will be glory for me," sums up the philosophy of all too many Christians. I am saved, let the rest of the world go by, is an attitude too often characteristic of Christians, either consciously or unconsciously.

An Appeal to Service.

"And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes." Ah here is another kind of appeal. Moses says in so many words, "We are here in the midst of the wilderness. There are strange paths to be traversed. There are enemies lying in wait. We know not how to go or what to do. You are familiar with this section. You know it like a book. You can be of incalculable service to us. Come with us, we need you."

There was something in this appeal that won Hobab. The fact that a later reference shows that Hobab's decsendants were in Canaan would indicate that he went with the Israelites and was unto them "as eyes." It is true to life and as it should be. After all what is the strongest appeal which religion has for red-blooded men and women? Is it that it will do them good? or is it that it will help them to meet the needs of others? Perhaps the answer is both. But certainly there is a place for emphasis on the latter. We are living in a world that has many "wildernesses." There are many desert places and enemies. The Church of God is on the march and it is trying to reach and to develop as well a land of promise. In this mighty movement toward a better manhood and social righteousness, it needs every man and woman, every boy and girl. It is true that if men and women enlist it will do them good. But over and above any selfish advantage there will come the opportunity to be of service to others. Let this principle be applied to the school life, to the business life, to the religious life. Let the appeal be to the needs of others and the challenge to service.

(Continued from page 10.)

offering is not generous, we cannot see our way. But here is what we have on our heart, and it goes out to every pastor and every Sunday School superintendent of the Southern Convention winged on prayer. Here it is.

Go to your knees and with faith in a prayer-answering God ask Him for guidance in this matter. If He tells you not to take an offering, we have nothing more to say. If He tells you to take the offering, then there is only one thing to do.

J. H. LIGHTBOURNE.

NOTICE.

The Eastern Virginia Woman's Missionary Conference will meet in annual session on Friday, October 15th, with the Bethlehem Christian Church, Nansemond County, Va.

All societies are urged to have a full report of the year's work in the hands of the treasurer, Mrs. W. V. Leathers, Holland, Va., not later than September 30th.

Begin thinking of your delegates now. Churches without societies are requested to send representatives.

MRS. L. W. STAGG,
400 W. 34th Street, *Secretary.*
Norfolk, Va.

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by Professor J. Y. Simpson, M.A., D.Sc., F.R.S.E.

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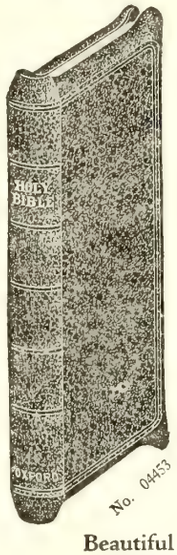

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35 And Jĕ-hôi'-ă-kĭm gave th
silver and the gold to Phâr'-aōh

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FAMILY ALTAR

Conducted by Rev. H. E. Rountree,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

Ideals and Attitudes for Every Day.

"Thou shalt love thy neighbor as thyself."—Lev. 19: 18.

"I have given you an example, that ye should do as I have done unto you."—Jno. 13: 14-15.

The teachings and spirit of Jesus clearly show that the effective force for the accomplishment and safeguarding of ideals and righ cousness and the Kingdom of God within us is the harmonizing of differences between us and our relations and environments, and the overcoming of evil and emanating the spirit of good will to all. Jesus was consistently animated by this principle, and He vindicated the life of love and service in spite and in the face of every circumstance, favorable or unfavorable, and it mattered not how unfavorable. His constant emphasis on forgiveness and charges to love enemies, and His prayer on the cross, "Father forgive them," is the climax of such an example.

Prayer.—Our Father in heaven, we desire to be the embodiment of Christian love as far as it is possible for us to be. Help us to see the way and love even as Thou hast loved us, and to trust in Thee. All will be well and we will give Thee the praise. *Amen.*

TUESDAY.

Thinking.

"Think on these things."—Phil. 4: 8.

Paul urges us to look for the things that are true, and honest, and just; pure and lovely, and good, and think on these, lest thinking on evil or unprofitable things, we shall miss the mark and be lost. We, without fail, become most like what we think about.

Did you ever *think?* Try sitting down in your room, all alone and *think* for thirty minutes. A son was once a bit obstreperous towards his father and showed thoughtless ingratitude. The father said, "Son think. Go to your room, lock the door, sit down and think. Think thirty minutes. When the time is up, come out." He obeyed. At first he could think of nothing. Finally he forced himself to think of something, and his father came in mind. He thought on his father: that he was older, that he was good, that he was respected in the community, etc. When he thought thirty minutes was up, he looked at the time, and he had been there only ten minutes "O Gee," how could he ever think for twenty minutes, but he tried and he thought on his ways and of some great men that were more or less heroes to him and how he would like to be like them, etc., and he became lost in his thoughts, only to find that more than his time had expired and he came out with a fired ambition to be something great in life. "I thought on my ways and turned my feet," said the Psalmist. I believe that many, perhaps a majority of folks never stop to think at all, just drift, take things as they come, and act impulsively, therefore without purpose of mine and too desultory. Take time to be alone a while each day and do some real thinking.

Prayer.—Father of us all, whatever we have received, or whatever we have heard, or whatever we have seen, or whatever we know to be good, impel us by Thy Spirit to think on these things and shine for the Master. In His name. *Amen.*

WEDNESDAY.

Demands of the Spirit of Christ.

"Thy righteousness is an everlasting righteousness, and Thy law is truth."—Ps. 119: 142.

"Put on the new man, which after God hath been created in righteousness and holiness of truth."—Eph. 4: 23-24.

All Christians are not only compelled to confess and acknowledge Him, but to voice their protest against evil and sin. They are called upon to go further still—to point out to others precisely what the spirit of Christ is and demands of us all, and to try to embody that spirit themselves.

For the attainment of this we must be controlled not by our personal good but by the spirit of the mutual good of the community and all with whom we come in contact.

The Kingdom of God in relation to our homes, our families, our communities, must be established, and we who are God's only forces for the community or for the world, must unite in the noble adventure of faith and a fixed and steady purposes.

Prayer.—Our Father, bless us with pure motives, high and noble purposes, and fix our whole lives on Thee.

Lord's prayer in unison.

THURSDAY.

The Builders.

"Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal."—Matt. 6: 20.

"Build up yourselves on your most holy faith."—Jude 20.

"Ye . . . are built up a spiritual house . . . acceptable to God by Jesus Christ."—I Peter 2:5.

The Builders.

"All are architects of Fate,
Working in these walls of Time;
Some with massive deeds and great,
Some with ornaments of rhyme.

"Nothing useless is, or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.

"For the structure that we raise,
Time is with materials filled;
Our todays and yesterdays
Are the blocks with which we build.

"Truly shape and fashion these;
Leave no yawning gaps between;
Think not, because no man sees,
Such things will remain unseen.

"Let us do our work as well,
Both the unseen and the seen;
Make the house where gods may dwell
Beautiful, entire, and clean.

"Else our lives are incomplete,
Standing in these walls of Time,
Broken stairways, where the feet
Stumble, as they seek to climb.

"Build today, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall tomorrow find its place.

"Thus alone can we attain
To those turrets, where the eye
Sees the world as one vast plain,
And one boundless reach of sky."

Prayer.—Dear heavenly Father, we come to Thee who art able to build us up unto a perfect man. Make us true builders of the material of life, so we may be used of Thee and win the inheritance among them which are sanctified. *Amen.*

FRIDAY.

Lesson: John 10: 1-11.

The Life That Jesus Gives.

"I am come that they might have life, and that they might have it more abundantly."

Jesus came to increase the dimensions of life! First, He increased its length by making it endless. "This is life eternal, that they might know Thee and Jesus Christ Whom Thou hast sent." Instead of a span, life is an eternity.

Jesus came to broaden life. "Thou shalt love thy neighbor as thyself." The lines of division were to be eliminated, and self begins to take in all humanity. "Make disciples of all nations" was prophetic of the widening waves of interest. The family is the whole household of God, and the nation fades out as we think of the parliament of man.

Jesus came to deepen life; from the shallow life of the flesh to the deeper life of the spirit; from pleasure-seeking to soul-seeking; from idle gossip to world concerns. Jesus solemnized life by showing its possibilities, its responsibilities, and its destinies.

Lord's Prayer—all joining.

SATURDAY.

One Thought Today.

"Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."—Matt. 6: 33.

"To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man."—*Shakespeare.*

Prayer.—Dear Father, whatever each day may bring to us of life, give us the spirit, the grace, and the courage to bring to it all that we can. Then when the day is gone, we may say "well done," because we have done our best. *Amen.*

SUNDAY.

Walking in His Path.

Lesson: Isa. 2: 1-5.

"He will teach us of his ways, and we will walk in his paths."

The religion of the Sabbath day is one fact and struggle to do that. How will you spend it?

Jesus produced the Gospel of "I am the way," and the ethical content of His message was to "follow me."

We may go to the church and worship, but if it ends there we are no more than the "temple traders." For such is no more honest, no more amiable, no more generous, no more self-controlled than if one had never gone. A child once said to its father, "Daddie, is the sermon done?" "No, my son," said the wise father, "it is said, but not done." Doing Christianity is our path every day, and Christ has shown us the way.

Prayer.—Dear Father, may our lives show forth His beauty; our lips speak His praise, and what we do each day make faith more beautiful. Lead us into Thy plain paths and Thy more excellent ways. This we ask for Jesus' sake. *Amen.*

Christian Orphanage

Dear Friends:

We have had two things that have kept us occupied for the last week: Cutting, curing and putting up hay has made it very busy for us for ten days. Our hay crop is fine this year, and the weather has been ideal to cut and cure it. The ground dry and hot beneath and the hot sunshine above it has made it dry in a hurry. We have succeeded in putting up something like sixty-five thousand pounds in the last two weeks. All of it is soy beans and makes the best feed for milch cows we know. Now comes the cutting of our corn crop. Another hard job, but the boys are good workers and will stick to it till the last bundle is shocked.

Our graded school opened this week, and there are one hundreed and ten children to get off to school. Books, tablets, and pencils, and many other things that go in the work. Old books patched up and new books to buy, takes time, patience and a good deal of energy to handle the situation; but where we can use old books on hand, we save buying a new book. But a little fellow is certainly happy to get a new book. I believe they would be glad if books were changed every year, so that they could get new books. They look so clean and nice. The children look about as happy as I used to fifty years ago when my father bought me a new pair of shoes in the fall of the year, with copper toes. They looked mighty good to me, and I was happy to get them.

The fall of the year will soon be here and it takes coats, wraps, shoes, stockings, and many other things for the winter. How many Ladies' Aid Societies, Missionary Societies, and other societies want to make up a box and send us. A hint to the good women will be sufficient. We feel sure we will receive many boxes, filled with useful articles.

Who wants to donate the range for our New Building? We cannot open the building till we get the range. It will cost $160.00. Who?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 23, 1926.

Brought forward		$ 18,403.08
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Mt Zion	$ 1.37	
New Lebanon	2.00	
New Lebanon Baracca Class	2.00	
Pleasant Grove	7.93	
Durham Sunday School	14.70	
First Sunday School, Greensboro	13.89	
Elon Church	5.00	
Palm Street Church, Greensboro	6.88	
		53.77
Western North Carolina Conference:		
Shiloh	$ 1.60	
Needham's Grove	.80	
Randleman	3.17	
		5.57
Eastern North Carolina Conference:		
Shallow Well	$ 1.74	
Wentworth	12.00	
Piney Plains	8.25	
Mt. Auburn	5.19	
Christian Chapel	4.53	
Liberty	1.57	
Mebane	1.25	
Catawba Springs	9.20	
		43.73
Eastern Virginia Conference:		
First Church, Norfolk	$ 7.67	
Wakefield	3.48	
Elm Avenue, Portsmouth	6.93	
Berea, Nansemond	10.00	
		29.63
Valley Virginia Conference:		
High Point	$ 2.25	
Timber Ridge	2.80	
Winchester	5.61	
		10.66
Alabama Conference:		
Mt. Zion		1.20
Georgia and Alabama Conference:		
Ambrose	$ 1.52	
Lanett	7.00	
		8.52
Northern Sunday Schools:		
Pleasant Hill Ohio		4.87
Special Offerings:		
Boone Bible Class, Sanford, N. C.	$ 15.00	
Lawrence S. Holt, endowment	150.00	
E. M. Davenport, support of children	37.50	
		202.50
New Building Fund:		
S. A. Horne	$ 10.00	
J. A. Truitt	20.00	
		30.00
Total for the week		$ 390.45
Grand total		$ 18,793.53

EAST LA GRANGE, GA.

We are always gald to have a good report to make of the work of Christ, especially where there is interest shown. You will surely feel glad with me for this Christian Endeavor.

I always go to church wherever I am. So while in La Grange, Ga., on business and visiting, too, the first of August, I was afforded an opportunity of visiting East La Grange Christian Church. I wish I could have made a visit to our other Christian Church there.

The first Sunday in August I went to Sunday School and preaching at East La Grange. As it was raining, not many were present for the morning service. But friends, you could tell that Christ was there in the midst of the few, just as He said He would be. There was much interest shown, with good talks and a sermon.

I was very much impressed with the Christian Endeavor service, seeing so many young people there interested. It indeed gave me much pleasure to meet with them. The many splendid young friends present seemed to be very much interested and to have the real Christian Endeavor Spirit—anxious to learn more about the work. I tried to emphasize the importance of Christian Endeavor in training new leaders for Christian service. Then I emphasized the value of our Summer School of Christian Education. I insisted that they send some one from their church.

The young people who were elected as officers seem very capable of filling their places. Mr. W. M. Crowder is due much credit for this work. He stands behind the young people, with prayer and a strong arm of help. He stands on the firm foundation regardless of disappointments and other things that come in the way.

And friends, we have got to keep praying and working and toiling on, if we ever accomplish anything worth while. God has promised us the blessing if we work for it. "We must work while it is day, for the night cometh when no man can work." May we ever be about our Father's business.

MISS SIDDIE LATHAM.

Linville, Ala.

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Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

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Aluminum is light in weight, durable, and does not tarnish.

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Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlockink, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
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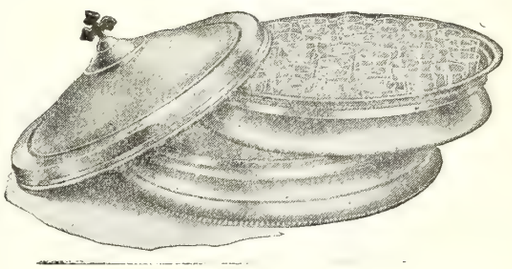
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plate; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)

Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

Bread Plate No. 3—Narrow rim	9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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1536 E. Broad St. - - Richmond Va.

Kiddies' Korner

MADGE FLEMING MOFFITT, *Editor.*

PLAYING COLUMBUS.

Mac and Paula found one drawback to their new home in the Michigan woods. It was lonesome. There was only one other family of children there, the Peppers, and they lived on the other side of the pond.

Every day they grew more lonesome and found it harder and harder to know what to play next. Then came Columbus Day, the twelfth of October, and they decided to have a picnic in celebration of the discovery of America. Mother packed a basket of lunch.

"But a picnic with just two of us isn't much fun," said Mac.

"Why not take your lunch out on the pond and pretend you are Columbus yourself?" suggested mother.

At the pond they boarded the little sailing raft and with the paddles they pushed off into the water. Never before had they gone far from their own shore, but today a strong wind was blowing at their backs, and almost before they knew it they had sailed across to the other side.

"Come," said Mac, "we must go ashore and take possession of this land in the name of our queen." He put one foot on the ground and then hastily drew it back to the raft.

Paula's heart leaped to her throat. There, slinking through the trees in the distance she saw four Indians! To be sure, Columbus had seen Indians when he landed. "But we aren't really Columbus," she thought. "Let's go home," she whispered.

Mac had evidently thought of that himself, and he began trying to push the raft back into the water. But the wind that had helped them coming over, was now against them, and it blew harder than ever. "I can't make the ship go," said Mac at last.

"I wish we'd stayed at home for our picnic." Paula was most in tears.

Then Mac had an idea. He laid down his paddle and picked up the basket of lunch. "Columbus met the Indians with gifts," he said to Paula. "I'm going to make friends with these red men, even if I have to give them every bit of our lunch."

Paula did not care to make friends with savages, but she cared even less to be left on the raft alone, so she trailed her brother. When the four Indians saw them coming ashore they began whooping and leaping.

"Oh, let's not go," said Paula, laying hold of Mac, "I'm scared."

But Mac moved forward as bravely as Columbus himself. When they came closer to the Indians he held out his basket of lunch. Then to their surprise they saw that the Indians were neither big nor powerful, but looked just like children all painted and fixed like Indians!

Suddenly they fell on their knees before Mac, crying "Hail, great white chief." Then Paula laughed, for she saw that they were not Indians, but the Pepper children, who lived in the woods beyond the pond.

"But how did you think of playing Columbus, too?" asked Mac, when the children had sat down on the ground to divide their lunch.

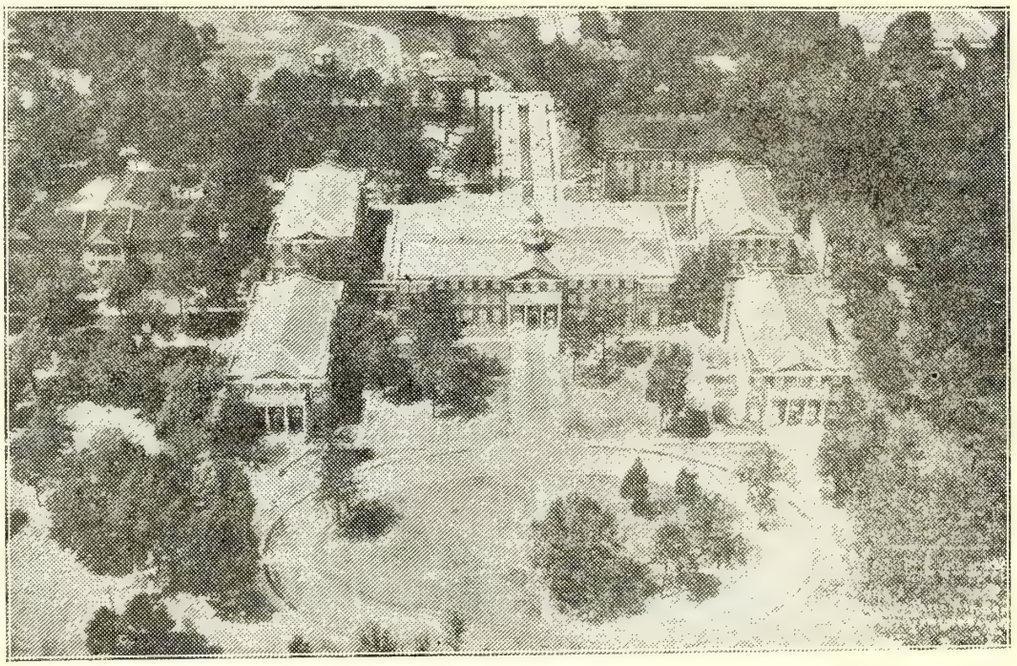
"Well," said Lucia Pepper as she took off her big feathered headband, "it's Discovery Day, and we wanted to discover something, so Tom suggested we discover our new neighbors. We telephoned for you to come down to the pond, and your mother said that you were already on your way—that you were playing Columbus. So we thought it would be fun to put on our old Indian suits and play we were the natives Columbus found."

"It was a tiptop idea," said Mac, but I was pretty scared for a little while."

" So was I," said Paula. "I never knew before what a brave man Columbus must have been."—*Catha Wells in Youth's Companion.*

E-L-O-N C-O-L-L-E-G-E

CO-EDUCATIONAL



A Photograph of a Section of the Elon College Campus showing the Central Group of Buildings. (Photograph taken from the air.)

ELON COLLEGE announces the opening of its fall term Sept. 1st.

The accommodations are limited. Only 400 students can be accepted. Members of the Christian Church are given preference. The enrollment is nearing the maximum. Make reservation now and be assured of good accommodations.

ELON COLLEGE offers superior educational advantages.

The new buildings and equipment give Elon one of the most efficient college plants in the South. Elon College has standard A Grade Rating. Its work is accepted by all other institutions and all State departments of education.

ELON COLLEGE is owned and supported by the Christian Church.

It strives to return to the denomination in trained leaders, both ministers and laymen, value received. It promises all who may enter its doors a congenial and Christian atmosphere. The first purpose of the college is to produce Christian lives.

For Catalogue and further information, address—

C. M. CANNON, *Registrar,* Elon College, N. C.

"Christian Character First and Always at Elon College."

OBITUARIES.

STRADER.

Mrs. Tempie Anne Strader departed this life on July 28, 1926, being at the time of her going a little more than 76 years of age. Mrs. Strader was the daughter of Col. F. W. Fonville, a prominent and useful citizen of this section of North Carolina, and the relict of the late Adam Strader of Alamance County. Four children survive: Frank J., Jerry D., Thomas H., and Vera, all of Burlington, N. C.

Mrs. Strader was a most faithful member of the Burlington Christian Church and was always interested in the affairs of the Kingdom. As long as she was able, she was regular in her attendance upon the services of the church and found great joy in the same. One of the marked characteristics of her Christian life was her unquestioned faith in prayer as touching all the activities of her life. It was her custom to pray and then wait expectantly for the answer. She was one of the most devoted mothers it has been the writer's privilege to know. Her children "rise up and call her blessed" as they look forward to meeting her in the land of the "unsetting sun."

Funeral services were held from the Burlington Church by her pastor, the writer, assisted by Dr. P. H. Fleming. Interment at Long's Chapel Christian Church by the side of her husband. May she rest in peace until the day shall dawn and the shadows flee away.

G. O. LANKFORD.

COGHILL.

Johnathan Fuller Coghill, an aged and highly respected citizen of Vance County, N. C., died September 1, 1926, in his 85th year.

He and Miss Zulieka Fuller were united in marriage on December 19, 1866. To them were born eight children. His wife and five children survive him.

In early life he confessed Christ and united with the Christian Church of which church he was a member when death came. He was the leading spirit and financier in the organization and erection of the church which bears his name, Fuller's Chapel.

He was a Confederate veteran, having served four years in the war between the States. At the close of the war, he returned home to build up his home, his church, his country. He labored long, faithfully and successfully. Fuller's Chapel stands as a monument to his loyalty, zeal and steadfastness.

He loved his God, his church, his family and his friends. A good man, husband, father, friend, neighbor and citizen has been called from labor to reward. The funeral services were conducted from Fuller's Chapel Christian Church by the writer, assisted by Rev. Brother Ballard. The interment was in the family burying ground near the church he loved so well.

P. H. FLEMING.

RESOLUTIONS OF RESPECT.

Whereas, our heavenly Father in His Almighty wisdom has removed from our midst Mrs. S. W. Pierce, the beloved wife of one of our faithful Deacons, Brother S. W. Pierce, and

Whereas, in her death this church has suffered the loss of one of her most faithful and devout members, her husband a loving companion and her children a devoted mother.

Therefore, be it resolved:

First. That we bow in humble submission to the will of our heavenly Father who doeth all things well.

Second. That such a life from our midst leaves a vacancy and shadow that will be deeply realized by those whom she has loved and helped.

Third. That with deepest sympathy to the bereaved family, we commend them to the Lord who will comfort and heal their wounded hearts and when the summons comes may they all meet in an unbroken circle around God's throne.

Fourth. That a copy of these resolutions be sent to the family, a copy be spread upon the minutes of the church and a copy be sent to The Christian Sun.

OFFICIAL BOARD
FIRST CHRISTIAN CHURCH,
E. H. EVERTON,
Secretary.

Adopted Sept. 8, 1926,
Norfolk, Va.

That they may carry on

Look into the face of your boy or girl.

There's fine stuff there—that lift of the head is pride—there is intelligence in the level eyes.

A man or woman of the South—in the making.

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"—knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

From the Constitution of the state of North Carolina.

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Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Christian Church.

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When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

Advertising Rates: "Want Ads," 2 cents a word an insertion. Display rates quoted upon request.

HOLLAND.

Mary A. Holland, widow of the late William H. Holland, was born in Nansemond County, June 23, 1859, and died in Norfolk, Va., August 19, 1926, aged 67 years, 1 month and 27 days. She was the daughter of Frederick and Mary A. Holland.

She is survived by five children, Fred. C. Holland of Suffolk, J. Dudley Holland of Norfolk, Mrs. O. D. King of Suffolk, Mrs. S. W. Johnson and Mrs. Stafford Fooshe of Norfolk; eight grand children; one brother, Charlie H. Holland, and two sisters, Mrs. J. L. Rawls and Mrs. Etta Austin of the County.

She was a faithful member of Bethlehem Christian Church where the burial service was conducted. The pastor was assisted in the service by Drs. W. W. Staley and I. W. Johnson. Interment in the church cemetery.

The Lord bless those who are bereaved in the going of this devoted Christian, loving mother, sister and friend.

W. D. HARWARD.

MITCHELL.

Mrs. Martha Mobley Mitchell was born in Rockingham County, September 10, 1862, and departed this life September 11, 1826, at the age of sixty-four years. She was married to Mr. W. J. Mitchell September 13, 1879, and was the mother of twelve children, four of these having died in infancy and eight of them survive her, five girls and three boys. Sister Mitchell was a devoted Christian, having embraced the religion of our Lord Jesus Christ early in youth, and was a faithful and loyal member of the Christian Church at Reidsville until her death. Her funeral was conducted from the church, on Sunday afternoon, September 12th, by the pastor, after which her body was laid to rest in the family cemetery near Leaksville. No higher testimonial could be given than that of her friends regarding her Christian character.

R. A. WHITTEN.

GRAY.

Mr. Elmore Lee Gray, one of the outstanding citizens of Waverly, Va., died on August 25, 1926, at his home in Waverly. He was born October 21, 1867, near Frankford, Sussex County, Delaware. He came to Virginia in 1883, and since that time was engaged in the lumber business. He is survived by his wife, who was Miss Ella Virginia Darden, also a son, Garland, and one grandson, Elmore Thomas Gray. Funeral services were conducted by the writer, assisted by Rev. E. T. Cox of the Baptist Church.

H. E. TRUITT.

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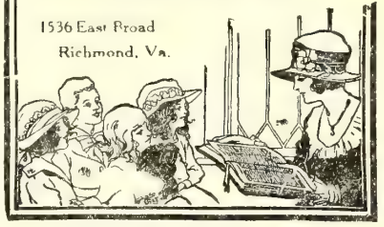

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Official Organ of the Southern Christian Convention.

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, SEPTEMBER 30, 1926. NUMBER 39.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

A New Fuel.—

In Rochester, N. Y., experiments have been made with liquid tar as a fuel. The experiments have proved most satisfactory. It is smokeless and may prove an economical fuel for small factories and homes. If so it will conserve the coal supply of the country, which experts believe to be rapidly being used up.

Dr. and Mrs. Speer Visit the Orient.—

Dr. and Mrs. Robert E. Speer have sailed for a five months' tour of the Orient. Dr. Speer is Senior Secretary of the Presbyterian Board of Foreign Missions, and will give his time to the mission centers of that church. Mrs. Speer, as President of the American Y. W. C. A., will devote her attention to the work of that organization in China, Japan and the Philippines.

Science Again Blesses.—

After a series of successful tests by physicians, a new drug, "Germanin," has been announced. It is a coal-tar product developed in Germany, and is said to kill all malarial germs. If the claims for germanin are well founded, then the human race has been greatly blessed again through science. Malarial diseases are wide spread, and many nations are deplorably backward because of it. This new drug, by destroying the germs, will relieve the situation.

Moravians Sell Trading Rights.—

The Moravian church has sold the Labrador trading rights which it has held since 1771 to the Hudson's Bay Company. The Moravians will continue their mission work in that lonely land, but their withdrawal from the commercial field deprives them of the income by which much of their mission work was supported. This withdrawal leaves the trade of Labrador almost entirely in the hands of the Hudson's Bay Company.

Who Wrote the Fourth Gospel?—

The London *Spectator* has stirred up quite a deal of debate in the columns of this London weekly, when it published a suggestion from Dr. W. K. Fleming that Lazarus was the author of the Fourth Gospel instead of John as most have supposed. The idea has been brought out before, but the thing which makes it significant now is that the public which has become interested in religious thought, has also become interested in the technical side of the scriptures as well.

Have You Your Share?—

According to an announcement of the Treasury Department, there was enough money in circulation that had it been equally divided, every man, woman and child of America's 115,641,000 people should have had forty-two dollars and one cent each. This means that the average American should have had more money on August 1st, than at any time since November 1, 1920. He had then $52.36. On November 1, 1920, there was more money per capita in circulation than at any time before or since in American history. The above figures mean that on August 1st of this year, the amount of money in circulation totaled $4,858,473,503, while the total stock of money in the United States was $8,399,076,061.

Cigarettes.—

According to statistics nearly eighty billion cigarettes were made in the United States during 1925. This means that those who smoke cigarettes smoked four billion more than during the previous year, or else that new cigarette smokers were made to consume the extra supply. This means that nearly six hundred million dollars were spent for cigarettes during 1925. The situation is indeed a grave one.

A Remembered Vow.—

Four hundred years ago King Charles VII of France vowed that he would build a church in memory of Joan of Arc, if she succeeded in driving the English out of France. She succeeded, but Charles forgot his vow. France remembered, and the Roman Catholic Church made Joan a saint. Four hundred years have passed, and now the little town of Domremy where this peasant girl was born is gay with flags and bunting during the celebration of the dedication of this church to Saint Joan. The church has been thirty-three years in the building, but it is finished now. So France has remembered the vow of its weak king, and made good to this girl who saved her native France four centuries ago.

Germany Enters the League.—

On the third day of the present session of the League of Nations, Germany was admitted to the league and to a permanent seat on the Council. This action of the League caused both Brazil and Spain to withdraw from the League, while the Pilsudski upheaval in Poland has caused that country to be of no help or hindrance to it. Germany has had made good to her the promises of the Treaty of Locarno, but many believe that it was done too late and in such a manner as to destroy the beneficent results which might have come from it earlier. It may also drive Spain and Brazil into the arms of Mussolini and the Latin League which he is striving to perfect, and so bring about a strict pro- and anti-Mussolini alignment in Europe. The admission of Germany to the League, and the withdrawal of the two members, and the disregarding of the Dutch and Norwegian protests show the weakness of the League and its incapacity to do the thing it was created to do.

A Second to Pennsylvania.—

The Senate's investigating committee has unearthed the facts proving that Frank L. Smith, the Illinois man who secured the nomination of the Republican party over Senator McKinley in the recent primaries, spent more than a quarter of a million dollars in his campaign. The Senate decided in the case of Newberry some years ago that the spending of a considerable less amount was indecently immoderate. The question now naturally arises, What will they do with Mr. Smith in case he is elected by the voters of Illinois who nominated him? This Illinois primary scandal is probably second to that of Pennsylvania, but by no means a close one. What a pity it is that the American voter cannot choose the man instead of the money. It makes one wonder if men like that are entitled to a democracy, or having a democracy, can long sustain it. Apparently we are not so far from the place where Rome was when the position of Imperator was sold at auction for ten million dollars. Of course, the United States would bring more money, but the moral condition is approaching the same. It is a time for Christians and patriots to speak out loud and clear and to take steps which shall forever put an end to such things.

Some Questions for the Ministry.—

Bruce Barton, the able writer and recent author of a life of Christ entitled, "The Man Nobody Knows," writing in *Collier's Weekly,* proposes some questions which he seems to be of the opinion would be sufficient for a candidate for the ministry. The questions which Mr. Barton proposes are so different from those usually asked that it might be well to think them over. As a starter, he would ask, "Could you conduct a successful carpenter shop?" He gives his reason for this question by explaining that Jesus conducted a carpenter shop until he was thirty years old. He points out then that the ministry is one of the most difficult of tasks, and wonders if it might not be well to demand success in some business other than the ministry before ordination. He would follow this starter with, "If confronted with the task of entering the outer court of the temple, alone and unarmed, and driving out a horde of greedy money changers, could you do it?" Following these two, he asks, "Do little children love you and follow you?" "Do common people hear you gladly?" "Do sick people in your presence feel new health and courage?" "Are you so thrilled by the message you have to deliver that if you were to proclaim it in the open country a crowd of five thousand people would come out to hear you, even forgetting in their enthusiasm to bring their food?" Mr. Barton has in his questions certainly left the beaten paths, and we pass them on to Sun readers as fit morsels for meditation.

NOTES-PERSONALS

Rev. S. D. Lankford changes his address from Ambrose, Ga., to Enigma, Ga. In connection with his Church work he becomes first assistant in the school at Enigma.

Rev. G. C. Crutchfield is being assisted in a revival meeting at Barrett's Church by Dr. C. C. Ryan, of Richmond, this week. It is reported that the meeting is great.

Conference secretaries should supply the Church clerks of their Conference with the authorized Church report blanks. The Convention furnishes these for the postage.

Beginning October 1st, all CHRISTIAN SUN subscribers will please send their money for renewals or new subscribers to the Editor CHRISTIAN SUN, Elon College, N. C. He will duly acknowledge all renewals and new subscriptions.

Remittances for subscriptions on and after October 1, 1926,—make remittances to "THE CHRISTIAN SUN," Rev. J. O. Atkinson, Editor, Elon College, N. C. For advertising, Bibles, books, Communion services, etc., send remittances to "THE CHRISTIAN SUN," 1536 East Broad Street, Richmond, Va.

Dr. W. T. Walters is to assist Rev. Floyd Ballard, pastor, in a series of meetings at Henderson, N. C., beginning October 4th. Dr. Walters closes his engagement as field worker of Elon College on September 30th, and expects to enter the pastorate again. Any Church or Churches desiring the services of Dr. Walters can address him at Burlington, N. C.

Rev. G. D. Hunt, president, transmitting the program of the twenty-eighth annual session of the Alabama Conference, says: "I am very anxious for us to have a great meeting—not great particularly in numbers, but in spirit and fellowship. Evidently we are facing larger responsibilities, and with it larger opportunities. The day of small undertakings has past for the Christian Church, and we must get under the great burden for our Church, for the souls of men, and the glory of God."

Rev. E. C. Brady, who has served Franklinton, N. C., Church and a group of Churches nearby, will close his pastorate in this field with the present Conference year and will locate at Bennett, N. C., where he has engaged to teach the coming term. Any Church in the vicinity of Bennett desiring his pastoral service should correspond with him. His address till Conference will be Franklinton, N. C. This will leave an important pastorate vacant at Franklinton, where the Church hopes to finish its building at a not far distant date.

Contributions from individuals who really care for the Christian Church history and principles should certainly come in abundantly during the month of October to the Committee on Memorials. This committee, under the leadership of Judge J. F. West, of the Supreme Court of Appeals of Virginia, has done its best in securing proper designs for the memorials, all of which were presented to the Southern Convention and approved. All who wish to help in erecting these memorials should send their checks to J. O. Atkinson, treasurer of the committee, Elon College, N. C., and the same will be acknowledged in THE CHRISTIAN SUN. Already $110.75 has been received and acknowledged. SUN readers have seen the plans and specifications, and the contract for the work has been let. It now remains only that the money be sent in and the committee, by the vote of the Convention, will do the rest.

Stirred to frenzy of a purely religious character by an eclipse of the sun, hundreds of thousands of Hindus from Calcutta congregated on the banks of the sacred Ganges river, where they bathed and prayed for protection from the demon believed to be swallowing the sun, which being too hot to retain, caused it extreme anguish. The Hindus believe their lives are profoundly affected by this deamon unless they bathe in the sacred river. Business and household activities were at a standstill during the eclipse and cooking utensils were broken and sleep and travel were suspended.

SALEM CHPEL MEETING.

The first Sunday in August is the day for the annual meeting of this Church to begin. It is really a home-coming day. This is an old mother Church, and her children are scattered from North Carolina to Indiana, and from Texas to New York. Many of the kindred choose this date for home-coming. The meeting lasted through Friday night. The attendance was large, the attention all a pastor could desire, the services after Sunday were held at 8 o'clock at night. There were four professions, four additions to the Church, and four baptisms. The pastor feels that other good was accomplished.

This Church has 11 A. M. service and night service each first Sunday. The Sunday School and Christian Endeavor add much to the religious atmosphere of the community. These old country Churches deserve great credit for what they have done for maintaining spiritual conditions of the State. Salem Chapel has done well.

JAS. L. FOSTER, *Pastor.*

FROM ROANOKE, ALA.

I wish to say to the readers of our Church paper that we had a fine day at Antioch Church last second Sunday. It was our annual missionary and Communion day. Notwithstanding there was a great deal of sickness in the community, and many of our members were kept away, we had a very sweet and delightful service in the forenoon. Our collection amounted to $86.00. We will easily make a hundred. Then we spread a most sumptuous dinner upon a table already prepared in the shade, where every one ate and drank to their fill. This was a joyful occasion. After dinner we reassembled in the house, where we enjoyed one of the most solemn and impressive Communion services it has ever been our privilege to attend. Truly the Lord was with us that day, both in giving and receiving. We are hoping at no distant day to see a nice new Church house at Antioch.

It will happen some time. Keep your eye on us. And, too, remember, friends, that the foundation is being laid for our new Church at Roanoke, Ala. Now, please don't forget to lend us that dollar. I have received up to date $86.00 of that number asked for. Watch our thermometer rise. We want to have every dollar in hand by the first of January with which to pay the Church debt. I believe we can, don't you? Just a small lift all along the line and we will carry the load. Great faith leads to great undertaking, and great efforts leads to great accomplishments. Who will be next? Every gift will be reported in THE SUN.

G. D. HUNT.

HOME COMING DAY AT BEREA.

September 19th was our home-coming day at Berea Church (Norfolk). We have had such days in our Church for the past five years, and such events or gatherings have come to mean great things to us. We have more people to come together than at any other time in our Church history. Sometimes we meet friends there that we have not seen for several years. Two years ago I met a lady and a gentleman that I had not seen in thirty years, and several others I had not seen in ten or fifteen years.

On this occasion of which I speak we had the largest gathering we have ever had, and the addresses of the day were given by home talent or speakers. Mrs. J. F. Morgan opened the exercises with a prelude. After the opening preliminaries we had an offertory by Mr. Guy Hall and his son, Guy, Jr. Then a solo, "Home of the Soul," by Miss Mary Hall Striker. Miss Striker graduated at Elon College two years ago and is now head of art demonstration in the public schools of Norfolk County. The address of the morning, "Home Coming," was delivered by Dr. S. B. Hall, Virginia State supervisor of secondary education, Richmond, Va. Guy, Sr., and S. B. Hall are the oldest and youngest son of our good brother Deacon M. W. Hall. After the address we sang a hymn, took a recess, and gathered around one of the most bountifully supplied tables of good things to eat that it has ever been my pleasure to witness. Oh, what joy, gladness, merriment was seen on every face as we met and mingled on the lawn and sought to satisfy the inner man with the delicious viands before us. In the afternoon we had another offertory by the same brethren who favored us in the morning, and a solo, "Teach Me to Do Thy Will," by Dr. S. B. Hall. An address, "The Berea of Yesterday," was given by Deacon M. W. Hollowell. After a hymn, another address, "The Berea of Today," was rendered by Miss Eva McKinney, her subject was wonderfully and logically prepared and delivered with such emphasis and earnestness that she held the audience spellbound.

Our pastor, Rev. J. F. Morgan, presided very gracefully during the entire day. This day we will long remember because of the joyful and pleasant associations. We parted with glad hearts, happy souls, and inspired lives.

M. W. HOLLOWELL.

IMPORTANT NOTICE.

TO DELEGATES TO GENERAL CONVENTION.

At the last session of the Southern Christian Convention, which met with our Durham Church, a committee composed of G. O. Lankford, W. A. Harper, and Chas. D. Johnston, was appointed to look into the matter of arranging a special car or cars for delegates to the General Convention at Urbana, Illinois, next month. If you expect to attend the Convention and are interested in going with a group, please notify the chairman of the committee at once. It is not practicable for all to get together, but one pullman might run from Norfolk, Va., and another from Greensboro, N. C., if a sufficient number desire such an arrangement. The Division Passenger Agent of the Southern Railway is expected in Burlington this week to look into this matter. Should a sufficient number report that this service is desired, definite effort will be made to secure the cars. Report will be made by letter as to the time and place of the leaving of said cars. Your wishes will have to be in our hands not later than September 25th.

Yours for service,

G. O. LANKFORD,
Chairman.

Burlington, N. C.,
September 13, 1926.

Shall We Preserve Our History and Pay Tribute to Whom Tribute is Due?

We have delayed for more than a hundred years. It was in 1794, under the leadership of REV. JAMES O'KELLY, the prophet and apostle of *religious liberty,* that the name "Christian" was adopted as a sufficient name for the Church, discarding all party and sectarian names, and it was declared that

The Bible is a Sufficient Rule of Faith and Practice

for the Church, and Christian character is the test of fellowship and Church membership, and the right of private judgment in the interpreting of the Scriptures was granted to all, and Christ was declared to be the only head of the Church.

Rev. James O'Kelly died on October 16, 1826, and we have let him sleep for *a hundred years* without permanently and prominently honoring his memory.

It was in OLD LEBANON MEETING HOUSE, Surry County, Virginia, on August 4, 1794, that Rev. Rice Haggard made the motion and the meeting, under the leadership of Rev. James O'Kelly, unanimously adopted the same, declaring that

The Name "Christian" is Sufficient for the Church

and the Bible is a sufficient rule of faith and practice."

The Southern Christian Convention in regular biennial session at Durham, N. C., April 30, 1926, adopted plans and specifications for an appropriate memorial on the site of Old Lebanon Church, which is on the Virginia State Highway, in Surry County, Virginia, and also the plans and specifications for a suitable

Memorial to Rev. James O'Kelly

to be established on the campus of Elon College. The combined cost of the two memorials is to be $2,095.00. *This call is for all individuals everywhere,* who have a care and concern for these important events, to send such cash donations as they can to the Treasurer of the Committee *during the month of October,* when it is proposed if possible *to raise the entire amount.* All money sent in will be acknowledged, with names of donors, through The Christian Sun.

Brethren, sisters, and friends, we have too long delayed this important matter, let us now move together and do this worthy deed. There has been raised to date $110.75. Let Sun readers speak to their friends, let pastors, Sunday School superintendents and people pull together during October, and this great work which should have been decades ago will be accomplished.

Respectfully and gratefully,

Judge J. F. West, *Chairman,* Waverly, Va.,
Rev. S. C. Harrell, *Secretary,* Durham, N. C.,
W. C. McClenny, *Historian,* Suffolk, Va.,
J. O. Atkinson, *Treasurer,* Elon College. N. C.
Committee on Memorials.

E-D-I-T-O-R-I-A-L

EDITOR:
J. O. ATKINSON, Elon College, N. C.

Contributing Editors:
W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN C. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WHEN IS A HOME CHRISTIAN?

Many of the ills in society at present are laid at the door of our homes. On all sides we are hearing that the moral break-down at the present is largely due to the lack of Christian homes. We are told that the good old days when father refused to begin the work of the day until he had had family prayer are gone forever. We are further told that there is a lack of reverence and devotion in the home and that the Bible lies untouched on the library table and that the family seldom if ever read it and together bow in prayer for divine guidance.

This writer will not undertake to say to what extent these claims are true. Neither will he assert nor deny that family prayers are essential in making a home Christian. He is inclined to think more people hold family prayers than the public is aware of, and that the family Bible does not lie on the library table as much and as long as some would indicate. However these matters may be, there are certainly many influences at work to destroy or prevent the moral and spiritual atmosphere, essential to a Christian home.

That which makes the home Christian is that which makes an individual, or a school, or a state, or a people Christian, namely: loving loyalty and an abiding faith in Jesus Christ. Unless the spirit of Jesus, the knowledge of Jesus, the name of Jesus as Lord and Saviour, are fundamental in the home life, and direct and govern the activities and attitudes of the home, it is not Christian. That is a Christian home, in which the spirit of our Lord is enthroned as ruler and has first place. It is difficult to say and to understand how the spirit of our Lord can or will control in the home when a knowledge of Him is absent from the home life and when His teachings, His sermon on the mount, His service to humanity, His self-denial, and His death on the cross, which was the last word in His self-giving, are not thought of or referred to or held up in the homes as things desirable, prominent, and permanent.

The Christian home, interpreted individually by the conduct and attitude of each member thereof, will certainly have to manifest some of the following teachings, attitudes and characteristics: First, It will honor the name of Christ above every other name and cultivate a loving loyalty and devotion to Him as the world's Saviour and Redeemer. Secondly, It will respect and hold in reverence and frequently as a group or as individuals will read the Bible that it may acquire a knowledge of its best Friend, its safest Guide, and its greatest wisdom. Third, It will hold near and dear the church and will seek the allegiance to and service in and for the church. As occasion presents, members of a Christian home will seek the church for worship and will entertain the highest respect and reverence for the church as not merely a human, but a divine institution. Fourth, It will seek co-operation with and activity in support of the institutions, enterprises, and auxiliary organizations of the church.

The Word has plainly said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." The Christian home will certainly do this much and will enthrone the King and the Kingdom and give these first place in its esteem, devotion and service. Making Christ first and fundamental is certainly an essential in making any home Christian.

THE O'KELLY AND OLD LEBANON MEMORIALS.

The Christian Church has certainly waited a long, long time without putting a permanent marker and memorial on the site of the old church in which the name Christian was first proposed as being a sufficient name for the Church, and the Bible as a sufficient rule of faith and practice. Moreover, on October 16th, 1926, the Rev. James O'Kelly, the leading spirit in the movement and the presiding officer of the Old Lebanon meeting in establishing the Christian Church, will have been dead one hundred years, and no suitable memorial has yet been established to his name.

The last session of the Southern Christian Convention, at Durham, N. C., in April, approved plans and specifications for a marker for the Old Lebanon site and a memorial to be established on the campus at Elon College, N. C., to the memory of Rev. James O'Kelly. The total cost of these two memorials will be $2,095.00. About $105.00 of this amount has been sent in and contracts for the memorials have been let. The committee charged with responsibility for this work, namely: Judge J. F. West, Waverly, Va., Chairman; Rev. Stanley C. Harrell, Durham, N. C., Secretary; Mr. W. E. McClenny, Suffolk, Va., Historian; J. O. Atkinson, Elon College, N. C., Treasurer, are exceedingly anxious that the funds for these memorials shall be donated during the month of October so that the work may be done in November and before it gets too cold to do such work.

It would seem that the people of the Christian Church, who have waited since August 4, 1794, now more than one hundred and thirty-two years, would be exceedingly anxious to do something in honor of the great pioneers in religious liberty and toleration, whose great vision and Christian statesmanship made the Christian Church possible. If ever there was a fund that should be liberally and gladly donated this would seem to be that fund. If pastors would speak of the matter from their pulpits or if Sunday School superintendents would ask classes to sponsor the movement and solicit funds from individuals, we are sure this fund would be quickly raised and donated.

We have certainly been prodigal of our history and have done next to nothing to preserve the memory of its landmarks, its patriots, its prophets and its seers. We have a history in which we can indulge a pardonable pride, but we have certainly done little to make that history permanent and prominent amongst us. This is certainly an attempt to give permanency to great events in our church life.

SHIBBOLETHS OR SURVEYS?

The scientific expert and the level-headed business man do not undertake or initiate projects without first ascertaining all the relevant facts that have a bearing even remotely upon the measure that is under consideration. Even then they sometimes err.

There was a time, however, when shibboleths played a large part in inducing scientists and business men alike to enter upon new undertakings. Experience has demonstrated the futility of such haphazard procedure, and today the reputable scientist or business man absolutely parts company with the shibboleth idea.

In the church, however, we are still influenced more by the shibboleths on our banners than we are by the facts involved in our situations. No retail shoe dealer, for example, would think of putting up another store in a town of five hundred population, but there are numerous instances where communities of five hundred population have four churches now competing with each other, with a fifth and sixth fully intending to enter.

We of the Christian Church are shortly to assemble in a quadrennial session of our General Convention. I venture to predict that the leader who is able to present the best catch-phrase, watchword, slogan, or shibboleth for his cause will be the one who will achieve the most notable victory for the project he undertakes. Good and worthy causes have been known to suffer in our denomination and in the other denominations, too, for the lack of a skilful phrase-maker.

What we ought to do is to set in motion at the General Convention measures that will lead to a survey of our denomination, to an appraisal of its resources, and that will give us a solid foundation upon which to erect programs for the future. This is particularly true as it relates to our colleges, to our missionary work, and to the general benevolent enterprises.

Let us hope and pray that we will have the wisdom to undertake the method of the survey and to deprecate the method of propaganda which relieves people of the necessity for thought, by substituting therefor a shrewd catchy phrase or shibboleth. W. A. H.

LOSSES THROUGH LEAKAGE.

Many people leave the Christian denomination and go to other denominations. The Christians are not the only ones that seem to suffer in this regard. From the *Western Recorder* (Baptist), Louisville, Ky., this statement is taken:

"Baptist losses are alarming and call for heroic action to put a stop to them. It has been conservatively estimated that for every hundred new members who are baptized into the fellowship of Southern Baptist churches we lose forty by pure leakage, not counting losses by death. *But such losses are not from readers of Baptist papers.* They come almost entirely from the ranks of those who could never be induced to subscribe for a Baptist paper; but if the paper were put in their hands many of them would read it and be saved to the Baptists."

The Editor of THE SUN is unprepared to say what percentage the Christians lose by pure leakage, that is, loss on the part of those who simply drop out from any church affiliation and those who go to other churches. This, however, the Editor can assert, namely: that practically all who go in either of these directions are from those who do not read their Christian paper. We little reckon what we are doing for the church when we get an individual or a family to subscribe for the church paper. It tells its story silently and powerfully, and one of the strangest things the Editor tries to think of is that in the face of such facts pastors of churches, who know the value and worth of the church paper, do so little, many of them nothing at all, to get their people to subscribe for and read their church paper.

OUR CHURCH YEAR.

The Burlington Church has something in the nature of a church year program of which the writer wishes to speak, in the hope that some suggestion may be passed on to some other church or pastor that will prove to be beneficial in some way. From the experience this church has had and is having in this matter, it is found that a workable program must be built with considerable elasticity and flexibility. Otherwise it cannot meet the needs of or fit into the demands of the congregation. We are finding, however, that a program can be made and executed with a number of definite objectives toward which to strive, and, at the same time, affording opportunity for a larger cooperation and unanimity of action because such a program serves as the basis of a stronger appeal to the membership. The stronger the appeal, the wider and fuller cooperation may be expected as a rule.

It has become a custom with this church to lay stress upon certain phases of the church's life and activities at certain seasons of the year, because of the seeming opportuneness of these seasons. For instance, as the old year ends with the last day of October and the new church year begins with the first day of November, it becomes necessary for plans for the new year to be made and set in operation. During September and on into about the middle of October, therefore, special preparation is made for the every-member canvass for the budget for the incoming year, the canvass being made as a rule on the second or third Sunday in October. This season is used to stress the subject and responsibility of stewardship and particularly the stewardship of possessions. Last year a stewardship institute which continued for a week, with Dr. W. H. Denison, Stewardship and Promotion Secretary, as leader, was held and with most beneficial and helpful results.

March of the present year was observed throughout as Mission Month. During this time the pastor spoke morning and night each Sunday on the great subject of missions. The various organizations of the church also definitely emphasized this subject in their meetings during this time, and much earnest prayer was offered for the missionary enterprises of the church. Never before in the same length of time has there been so much missionary teaching, preaching and intercession in this church. Aside from the observance of March as Mission Month, the subject of missions runs as a golden thread through the thought and activities of the church throughout the year. With four distinct missionary organizations meeting regularly each month, with a missionary program executed in each meeting, with a missionary superintendent in the Sunday School speaking twice each month, and with the special emphasis given in many and various ways through the life of the church, it becomes apparent to all that the spirit of missions is alive in our midst.

The work of evangelism is stressed from time to time as the church's activities are carried forward, but the easter season is observed with this thought especially in mind. It has become something of a custom with this church to hold special evangelistic services about this time, with special emphasis upon personal and visitation evangelism. Out of these efforts rich fruitage is realized in the lives of those who give themselves to service in this way. Many are enriched and strengthened. Responsibility for the winning of others to Christ as personal Saviour is definitely placed upon those who are already Christians, thus inculcating a spirit of evangelism as the years go on.

Each year, for the past three years, a Daily Vacation Bible School has been held for two weeks in the early summer. This work has proven itself a greeat factor for good and an inspiration in the church and to the community as well. Preceding and during this vacation school is a time that lends itself admirably to the thought of Christian education and the dedication to and training for life service. Some very effectual work has been done in that direction.

The men of the church are now organized, this organization having been effected about a year and a half ago, and is known as "The Men of the Church." Meetings are held monthly, with attention given to various phases of the church's life and work. An occasional fellowship meeting is held with fine results. A very wholesome interest has been manifested by our men in the special work they have undertaken and accomplished. Significant among the services this organization has rendered was the fine work done in making the every member canvass last October. It was an inspiration on that Sunday afternoon to see fifty strong men gather at the church, from which center they went out in the name of the church and of the Christ to make the canvass mentioned. And it was no less an inspiration and joy to see those same men gather in a body at the evening church service to make report of the work of the afternoon which terminated in victory for the cause undertaken. On a more recent Sunday afternoon our men did another piece of work we feel is worthy of mention, namely, an afternoon of house to house visitation with the sole purpose in view of interesting and enlisting inactive members in the work of the church. This was an experience greatly enjoyed by the men, and helpful results have followed.

A number of other matters touching our work might be mentioned, but enough has been said to give you an idea as to what is being undertaken. All in all, it is felt that the simple, flexible program we have in operation is beneficial in a great way and is making a worthy contribution towards the ends the church has in view. With the beginning we have made, with an expanding vision which we trust shall be ours, with a consecration which will dedicate every thing to Christ for which consecration we pray, and with a richer and maturer experience as the months shall go on, we hope to do increasingly the will of our Father in putting on the program of Jesus Christ, for we realize that His program alone deserves to succeed.

G. O. LANKFORD.

Burlington, N. C.

Temperance leaders and organizations need to renew their campaigns of education, which have been neglected since the Eighteenth Amendment was adopted. Their opponents are busy night and day on a campaign of education, trying to convince the American people that Prohibition has failed, trying to make it appear that the majority favors modification of the Volstead Act. The campaign of education which the many organizations supporting Prohibition should wage needs to go deeper than showing the benefits of banning liquor. It must also educate the people to personal obedience to the law and an active participation in its enforcement. When that is accomplished the illicit liquor traffic will be finished. The recommendation for dealing with the Prohibition question, presented to the Presbyterian General Assembly, was: "Pour out anew a flood of fact and truth in our schools, churches, places of business and society in general." It is only by systematic education showing the falsity of the liquor interests contentions that we can ever hope to reach the ideal of Prohibition enforcement.

READERS—TAKE NOTICE.

After October 1st THE CHRISTIAN SUN will be published under a new agreement which has been entered into by the Board of Publication and the Central Publishing Co., Inc. This new agreement is a modification of the contract submitted by the Board of Publication to the Convention, in Durham, and adopted by the Convention. This agreement deals mostly with the financial aspects of the original contract.

For the past several years the Central Publishing Company has been publishing THE SUN and receiving whatever was paid on subscriptions, and in addition thereto the Convention has paid the Publishing Company $3,000.00 per year. In view of the fact that a good many of the subscribers to THE SUN were in arrears and further that it was very difficult to get new subscribers, the Publishing Company was compelled to ask for an increased amount from the Convention per year, to cover the deficit in cost of publication. This was passed by the Convention. But since the Convention, the Board of Publications, with the aid of the President of the Convention and the Executive Committee, has perfected a new agreement with the Central Publishing Co., Inc., which essentially is as follows:

The Convention is to pay the Publishing Company a stipulated amount per week for publishing THE SUN, up to and including 3,000 copies, for 51 issues per year. The collection of all subscriptions, both new and those in arrears, to be collected by the Convention through the office of the Editor, Dr. J. O. Atkinson.

The Board of Publication is of the opinion, as well as Convention officials, that THE SUN can be published for less cost to the Convention under the new contract than would be possible under the original contract. However, this will not be true unless those subscribers who are in arrears will be kind enough to pay their subscriptions on an advance basis, and our preachers and laymen will emphasize the importance of having THE SUN go to the home of every member of the denomination.

The Board of Publication earnestly seeks the co-operation of every member of the denomination, but especially seeks the influence of the leaders in the denomination to the extent that they will urge upon our membership the importance of subscribing to THE SUN.

Bear in mind that all subscriptions are now to be forwarded to Dr. J. O. Atkinson, Editor, Elon College, N. C., but all other business matters, are to be sent, as formerly, to P. J. Kernodle, Managing Editor, 1536 E. Broad Street, Richmond, Va.

L. L. VAUGHAN,
Chairman Board of Publication.

CONTRIBUTIONS

SUFFOLK LETTER.

One of the complaints made against dangerous driving of automobiles is the "middle of the road" drivers. The "middle of the road" drivers usually go slow. The law in this country requires drivers, fast or slow, to remain on the right side of the road. This is just as important for slow driving as fast driving. It is even more important for slow drivers to remain on the right side of the road, as more cars pass the slow cars than the fast cars. Car drivers are not the only middle-of-the-road people. There are many other roads than highways over which cars go to and fro.

There are middle-of-the-road politicians—men who seek office and do not want to offend any voter. They go slow. They stay in the middle of the road on many questions. On the subject of prohibition you can hardly tell on which side they stand. They go slow and in the middle of the road. They believe in the abolition of the saloon, but they think the prohibition idea may be carried too far. Perhaps the eighteenth amendment and the Volstead act might be modified to meet better the will of the public mind and the need of the age.

Citizenship travels in the middle of the road sometimes. Law enforcement goes slow. Law is violated, the public demands investigation, the punishment of violaters; but the excitement dies down, the cases pass out and the courts have allowed the matter to die. The courts are blamed, but citizenship is in the middle of the road, too. Citizenship travels slow along the road of demanding the enforcement of law. There are so many ways to violate law, and so many violate law that courts find it difficult to enforce not only the eighteenth amendment, but other laws. What this counry needs is such strict obedience to law by a large majority of citizens that it would deter others from the violation of law. On this question of temperance, and many other questions, many citizens walk in the middle of the road.

In the matter of religion, many good people travel the same way. They believe in Christianity. They believe in the Bible. They believe in the Church. Thy believe in benevolent institutions. They contribute to charity. They give to the Church. But in the religious road they travel in the middle and go slow. They do not live up fully with the Church. They go to Church. They admit its claims. They appreciate what the Church does for business, society, education, everything except union with the Church. They travel with the Church and the world; they are in the middle of the road. When politicians, citizens, Church members, moralists, do not travel on the right side, but in the middle of the road, they are leaning to the left side of the road, which is the wrong side. What this age of great progress needs is for all people to keep on the right side of the road, to avoid danger, and to help to make this world not only "safe for democracy," but safe for all institutions, all individuals, and all interests. Joshua's exhortation to the people was fine: "Choose you this day whom ye will serve." Take sides with God or the gods on the other side of the flood. Indecision is the mark of failure, and the middle of the road increases the danger of all travelers. Keep on the right side. Help to make it safe for all who travel the same road.

W. W. Staley.

ELON LETTER.

Prof. Simon A. Bennett is now engaged in the third year of his work as professor of religious education and as director of the Mooney Christian Education Building in Elon College. He and his coworkers are engaged in a major work of experimentation in the general field of week-day religious instruction, particularly as it relates itself to the program of higher education. There is hardly a week in which distinguished visitors engaged in the work of Christian education do not visit Elon and look over this project in which he is the central figure.

This week Dr. Henry H. Sweets and three associate general officers of the Southern Presbyterian Church were visitors here and found themselves more than delighted with the constructive work being done under Prof. Bennett's leadership in religious education. Last July, Dr. George Albert Coe, of Teachers College, Columbia University, wrote for a description of the work we are doing here. It was sent him, and, as I write, I am just in receipt of a letter in which he thanks us for letting him know of this "interesting and important work," and concludes with these words: "My students, I am sure, will be fascinated by what you are doing in religious education."

Prof. Bennett has just brought from the press of the Christian Publishing Association, Dayton, Ohio, a book entitled "The Christian Denomination and Christian Doctrine," which, bound in paper, sells for 25 cents, and bound in cloth for 65 cents. It is a book of but four chapters, but they marvelously interpret the genesis, the genius, and the contribution of the Christian denomination to Christian doctrine in the United States. The reading of this book will give any member of the Christian Church a new pride in the movement of which he is a part and new appreciation of the principles which it espouses and undertakes to make effective in American life. There should also arise out of such a reading of this book an unconquerable desire to make these principles all that they ought to be in a developing Christianity.

Dean Shailer Mathews, of the Divinity School of the University of Chicago, has written a very effective introduction to Prof. Bennett's book.

This first volume by Prof. Bennett should find a place in the course of instruction in every institution of higher learning of the Christian Church. It should also be found in the libraries of all our ministers and Christian workers, and there is not a Christian home in the denomination that would not profit greatly by its possession and reading.

W. A. Harper.

FIELD NOTES.

As requests have been made for pastors to write regarding their labors and as the year's work is drawing near a close, I pen these sketches, hoping others may likewise do the same, because from others we like to hear too.

We began our protracted meeting at Apples Chapel the fourth Sunday in July. Rev. P. T. Klapp was present and preached in the afternoon. Rev. J. W. Knight, of Stokesdale, N. C., arrived on Monday and did the preaching till the close of the meeting with great acceptance and with power and demonstration of the Spirit.

As a result of the meeting we received ten members at the close and two others have joined since, making twelve in all.

Beginning the first Sunday in August, we held our protracted services at Hines Chapel. Rev. G. C. Crutchfield did the preaching from start to finish, which was well received and much enjoyed by all present. We did not get to hold our closing service which was to have been on Thursday night, on account of rain, but we have received since five new members.

On the fifth Sunday in August we held our protracted services at Shallow Ford, with Rev. R. A. Whitten, of Reidsville, N. C., doing the preaching. Bro. Whitten was with us a year ago, and so it was a great pleasure to both pastor and people to have him again, as he had already endeared himself to all who had heard him.

Also again it was good to have Bro. Charley Walker, representing the Federation of Christian Workers, from Burlington, with some of his workers, on two nights to help us along.

At different services through the meeting there were a number of the brethren in the ministry whose presence and services we much appreciated. As a result of these meetings, eight members have been received. Besides these meetings of our own charge, it has been a very great pleasure to be with the following pastors and their people: Rev. J. F. Apple, at Hopedale; Rev. L. L. Wyrick, at Happy Home; Rev. J. W. Knight, at Shallow Well; Rev. John M. Allred, at Union Grove, and Rev. M. A. Pollard, at Smithwood.

In our experience in the meetings this year, the work has not been as easy nor the results seemingly as great as last year, but that the work is moving steadily onward by harder earned victories for Christ and His kingdom. So we can truly say, Thanks be unto God, who giveth the victory through our Lord Jesus Christ.

T. J. Green.

Elon College, N. C.

HAPPY HOME.

The evangelistic services began here on July 18, 1926, and closed July 23rd. The attendance was very good and interest increased from day to day. Harmony prevailed in each service. The music and singing were inspiring. This Church has some excellent talented people for singing.

Brother T. J. Green, Elon College, N. C., came to us on Monday and took charge of preaching the Word. He was with us here last summer. His congeniality deepened his friendship with the Church and community. His messages were plain and substantial. His preaching was very effective, for he lived the life consistent with his teaching.

There were twenty-two confessions and reclamations of faith in Christ, besides a deeper spiritual interest among the local membership. There were nineteen additions to the local Church.

The meeting was very helpful to pastor and Church. For all the good that was accomplished and the blessings enjoyed, we give thanks and praise to the good Lord, who gives the opportunity to all for the abundant life.

L. L. Wyrick.

P. S.: The C. E. Society here is doing some good work. They conducted one prayer service one morning of the meeting which was very helpful to all present and enjoyed. This is a fine band of young people. L. L. W.

FOR SALE.

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Adv.

PROGRAM

TWENTY-EIGHTH ANNUAL SESSION OF THE GEORGIA AND ALABAMA CHRISTIAN CONFERENCE.

Richland Christian Church, Richland, Ga., October 19, 20, 21, 1926.

First Day—Evening Session. 7:30 o'Clock.

Conference called to order by the President, Rev. H. M. Gray.
Devotional Service, conducted by Rev. S. D. Lankford.
Enrollment as follows: Ministers, Churches, Delegates.
Reading and adoption of program of the session.
The Annual Address, by Rev. H. M. Gray.
Election of officers and appointment of Special Committees.
Miscellaneous business.
Adjournment.

Second Day—Morning Session. 8:30 o'Clock.

Conference called to order by the President.
Devotional Service by Rev. P. L. Duke.
Reading of minutes of previous session.
Report of Executive Committee: Revs. H. M. Gray, C. W. Hanson, H. W. Elder.
Address by Rev. H. W. Elder.
Report on Foreign Missions: Revs. C. W. Hanson, T. J. Dean, S. D. Lankford.
Address by Dr. J. O. Atkinson.
Report on Christian Endeavor: Miss Aylmer Goodwin, Miss Ethel Abell, Miss Mary Talley.
Address by Miss Mary Talley.
Report on Sunday Schools: Revs. A. B. Mann, C. L. Reese, Paul House.
Address by S. D. Lankford.
Ministerial and Church reports.
Sermon by Rev. C. W. Hanson, "Helping God at His Work."
Adjournment for dinner.

Second Day—Afternoon Session. 1:30 o'Clock.

Devotional Service, by A. H. Sheppard.
Reading of minutes of previous session.
Place of meeting of next annual session of conference.
Report on Moral Reform: Revs. P. L. Duke, W. D. Wilkinson, T. W. Gray.
Address by P. L. Duke.
Report on Religious Literature: Revs. W. T. Crowder, W. D. Wilkinson, E. J. Easterwood.
Address by the representative of The Christian Sun.
Report on Home Missions: Revs. H. W. Elder, C. W. Hanson, H. M. Gray.
Address by H. W. Elder.
Reports on Superannuation: Revs. A. H. Sheppard, A. B. Mann, H. M. Gray.
Adjournment for supper.

Second Day—Evening Session. 7:30 o'Clock.

Devotional Service, by T. J. Dean.
Annual session of the Christian Missionary Association, Rev. H. W. Elder, President.
Organization.
Regular order of business.
Address, "Our Orphanage," by Chas. D. Johnston.
Address, "Our Colleges," by Dr. Beougher, President of Bethlehem College.
Adjournment.

Third Day—Morning Session. 8:30 o'Clock.

Devotional Service, by Rev. A. B. Mann.
Reading of minutes of previous session.
Report on Education: Revs. H. W. Elder, A. H. Sheppard, H. M. Gray.
Address by Rev. J. H. Dollar, Dean of Bethlehem College.
Report of Special Committees.
Bills against Conference.
Report of Treasurer.
Sermon by Rev. H. W. Elder.
Miscellaneous business.
Final adjournment.

NOTICE.

On and after October 1, 1926, Subscribers will remit to The Christian Sun, Dr. J. O. Atkinson, Editor, Elon College, N. C., but all business matters pertaining to advertising and the general conduct of the paper will be addressed as heretofore to the "Managing Editor," 1536 E. Broad Street, Richmond, Va.

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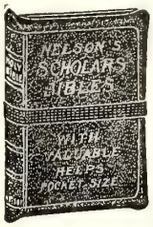

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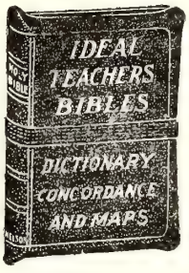

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, D D., *Secretary.*

Rev. Arthur A. Richards, President of the Merrimack Conference and pastor of our Franklin, N. H. Church, makes a strong plea in this message which follows. He sets forth in a clear and forceful way outstanding facts. Read his message carefully. He is speaking to every reader. Follow his reasons.

THE PRACTICAL SIDE OF TITHING.

I believe in tithing first of all because it is the most practical method of financing religious enterprises that human experience has evolved. The whole question of "The Money Side of Religion and the Religious Side of Money," is an old one. But the Jewish people who have given the world so much out of their hard earned experience, adopted tithing as the most sound, the most sane, the most satisfactory, and the most religious way of carrying forward the work of God.

I believe in tithing in the second place because Jesus named no other specific plan in His teachings. It is true that He did not in any direct way teach tithing. Yet, Jesus being a Jew, and the most practical of them all, no doubt accepted tithing as the most practical method. His very silence about the tithe is very suggestive of His approval of it, for He never was silent about the things that met His disapproval. True, He greatly emphasized stewardship, but He who honestly tithes has at least placed his feet on the first round of the ladder of Stewardship.

I believe in tithing in the third place because I know of no other plan that is as fair, that is as fit for universal adoption, that is as adequate for the work that Christian responsibility demands.

I believe in tithing in the fourth place because it works where it is adopted. We have much to say about this being the day of pragmatism, the day when we want to know if a thing works. History reveals no cases where the tithe, if made, has not met the demands of Kingdom promotion. I believe the tithe will work if the church makes it possible for it to work.

To my mind, the whole future of our church depends more greatly upon our willingneess to become a denomination of tithers, or even better, honest stewards, than we realize. As a Christian, as a member of one of our churches, as president of one of our conferences, I plead that we face, and that we answer this whole matter of Stewardship, beginning with the tithe. Until we do this, we can do but little more than we are doing, but when we do it satisfactorily, it will be a new day for God and the church and the world.

GETTING READY FOR THE CONVENTION.

In what way? First of all in the secret closet of prayer. That is where things really happen. I sat one day in a study class where our missionary, Miss Martha Stacy was instructor. The lesson was "Prayer and Missions." I asked, "Miss Stacy, does anything happen in Japan when we pray here, that would not happen if we did not pray? What evidence have you?" Those in that class at Elon will never forget how she stood there for thirty minutes with tears in her eyes and convinced us of the power and resul'ts of prayer. We need to get hold of God and let Him direct our plans, thinking, ambitions. We need help to do straight, Christian, unselfish thinking about measures and men. Japan is thousands of miles away. So thousands who are not delegates to Urbana can help mold our thinking, plans, decisions. Delegates are Christians, picked men and women, going up to our quadrennial convention to confer together how to plan and carry on the work God has entrusted to us. We are entrusted with a great stewardship. "It is required in stewards, that a man be found faithful."—I Cor. 4: 2.

OUR MOUNTAIN WORK.

The following people visited our work during the summer:

Miss Mary D. Atkinson, Elon College. She came up from Mt. Airy just before her school closed, spending a part of Saturday and Sunday. On Sunday morning she sang for us at Elk Spur and in the afternoon at Rocky Ford. The special selections were enjoyed by all. We enjoyed having her with us and hope she will be able to visit the work again in the near future.

Rev. A. W. Andes, of Harrisonburg, Va., was our next visitor. He did the preaching at our Rocky Ford revival meeting. His sermons were from the Word of God, and he spoke them with no respect of person. He was loved by all who heard him.

Bro. Pollard of Liberty, N. C., helped next in our revival meeting at Elk Spur. This being his second visit to the mountains, he found the people even more ready to hear him than before. They liked him so well this time that they expressed a desire to have him for their next pastor.

Our next visitor was Dr. M. J. W. White, Jr., Norfolk, Va. He spent about two months doing medical work. He was a hard worker and did all he could to help those who needed his service. As a result he found a large field of work. During his stay, his father made a visit and was impressed with the work the Convention was doing here. He made many friends during his short stay.

Prof. and Mrs. L. L. Vaughan, of Raleigh, came up on Sunday morning, August 15th, and stayed until Monday. They both gave talks at our Sunday School and evening service. Mrs Vaughan impressed the people very much in assuring them that the missionary societies were backing their work. Prof. Vaughan gave an interesting talk on advertising our work. They seem to be well pleased with the work and hope for its future.

Our last visitor was Rev. R. A. Whitten and family of Reidsville, N. C., who found us packed up and ready to leave. As they only stayed a short while we did not have the privilege of having them speak. Brother Whitten made several friends during his short stay.

We were indeed glad to have these people to visit the work. We feel quite sure they have a new conception of the work.

During August we were very busy visiting and being visited for the last time by our many friends. These were sad days for us. It seemes each day that we should return to the mountains to be about our work. It has been hard to realize that we have left our good friends.

The mountain people were always kind to us and ready at all times to offer such services as they could. They showed a deep appreciation for our work and did all they could to help make it a success.

On Thursday night before we left on Saturday, the church was lighted and a large congregation of people had gathered in before we know what was going on. In a short while we were invited over to the church. After a short song service, our good friend Mrs. Iola Hedgepeth Meredith led a short service of testimonies in regard to our work. After this, Supervisor W. C. Strickland, another good friend read a paper containing the expression of the appreciation of both Elk Spur and Rocky Ford people of our work. We can say that we did not deserve all the good things the people said, yet of course we appreciated their attitude. After this we gave a short talk expressing our appreciation of the kindnesses shown us in our stay with them. We want the people of our mountain work to be assured that while we cannot be with them, we will continue to do all we can for them.

The many churches, societies and friends that have so graciously helped us in the work, we thank, and we trust you will continue to give to the work your loyal support.

M. T. SORRELL.

Elon College, N. C.

BEREA (NORFOLK) OF TODAY AND TOMORROW.

A more pleasant task could not have been assigned to me than to recall the lastyear's history of our church and to picture the future, yet I do not feel capable. I feel as an old negro did, that I once heard the story of.

John Brown was a great sleepy head and once while on his way from the city he became so sleepy that he stopped his horse and fell asleep. Some people passing thought it looked so dangerous for him to lie there with the team at liberty that they unhitched the horse and tied him in the wood. After a while John awoke and exclaimed, "If this is John Brown he has lost a horse, and if it is not John Brown he has found a cart."

Now it is just as difficult for me to realize my position; however I shall attempt, and if I should omit any little event I hope some one will remind me of it.

But first let me bring to your mind the great changes that have taken place. The great changes that have taken place in the youth of today as compared with the youth of yesterday. I say great changes because they will revolutionize the whole system of our church, which we hope will be for the better. Now older people, don't misunderstand. I don't mean to say you've not been successful, because you have. You have your accomplishments to show and our future success depends largely on your past work.

Religion is like every thing else—never at a standstill—always moving either backward or forward. We hope to keep it on its forward journey as you have started it. Yet there are obstacles and our way looks dark and dreary when we try to devise some method to overcome these drawbacks. So many, yes so many youths of today are indifferent. That is they neglect religion and devote themselves to other phases of life. This is regretable for two reasons:

First, Their discovery of truth can never be complete without the contribution of religion.

Second, They may influence others to withdraw.

Now what is more sad than for man to let other things, often trifling, take the place of his God. How nice it would be if every youth could realize how essential it is to live within the kingdom of God. It will be a lamentable pity if the youth of today continues along this sort of highway and fails to take the correct attitude toward the church.

Yet with all this gloomy picture, I have been portraying, we say, "Be still sad heart and cease repining, for behind the cloud the sun is still shining."

Many characteristics point this out. We are proud of them and want to give due credit to the past generation as we feel they are largely responsible for this great development. The outstanding points are:

I. Presence of less dogmatism, which is the most audacious and insidious foe human progress encounters. This selfish idea locks the doors of the mind to all new truths. With smug complacency its victims declare their superiority over all others. Years ago men were afraid to investigate or question the theories of the leaders of the church for fear of being excommunicated. Naturally a reaction against such a state was bound to come, and we are glad it did come, but hope we will not swing to the other extreme. Today we feel free to pry into any phase of the church and reveal the whats and whys. We feel free to express ourselves so long as we do not enfringe upon the rights of others. In our minds we have this resolution, "Oh consistency, thou art indeed a jewel."

II. The churches and Sunday Schools are better equipped. Of course we are not very far advanced along this line, as our funds are limited, but are crawling slowly and surely. The average Sunday School is divided in two departments—a Junior and Senior department. They have class rooms. They have good libraries. They are using the graded system to an advantage. They are combining and offering training for their teachers. These teachers are well prepared to carry on the work of God.

III. The youth of today realizes the true meaning of leadership. We know that discovered leadership is far more stable than that which is assumed. If we cannot be good leaders, we have as our ultimate aim to be excellent followers. If we are anxious—and we know we are—to accomplish something definite and of the noblest and highest type in the sight of God, we must have real genuine leaders and most important of all we must train ourselves to be good followers.

Somebody has been an excellent leader, and somebodies have been excellent followers, for this church has broken its record the past year.

Note the church attendance. One year ago, six pews would easily hold the average attendance, and today we can boast of the church being at least three-fourths full. We are absolutely waking up. The young people have organized a Young People's Society. This has little to show now, but just wait. Look to the right of the church and you will see an attractive building constructed by the Ladies' Aid and presented to the church as the parsonage. What could mean more to a church. Then note the advancement of the Sunday School. One year ago, last quarter, the average attendance was 52; this year it was 98. Berea had the greatest percent increase of attendance of any Sunday School of Greater Norfolk.

Yes, someone is and has been an excellent leader. Most of you know who it is, but for the benefit of the visitors, it is Rev. J. F. Morgan, our beloved pastor. God saw our need, and sent us this wonderful pilot. No church could stand still with such a guide whose motto is "Forward go." We regret very much that we are to lose Mr. Morgan soon, and we hope through some means we will keep him longer than we expect.

In solving our problem of keeping Mr. Morgan, we must also devise some method of keeping the church alive, for losing him is misfortune enough. To me, the best and in fact the only way is to use a skillful hand in dealing with the young people. There are about 150 boys and girls within easy reach of this church. We must keep these within the community. We must create such an interest in this village, such a love in the church and the home, that they will not leave. The only reason why they will leave us is because other places attract and possess the elements that satisfy more. We seldom see those who roam from place to place ever settling down and taking an active part in any church organization. Of course there are exceptions, but we feel it is best to keep them here and train them as God would have them to be.

This is our great aim, but what are the little things we must do to accomplish this great aim? Just as it takes little grains of sand to make a seashore, so we must deal wisely with the little objectives to accomplish our great aim. I hope these that are about to be enumerated will make such an impression that you will accept the challenge, for "We are not here to play, dream or drift. We have hard work to do and loads to lift."

Mrs. Bullock says, for the child himself our objectives should be:

1. To help him to find for himself the laws of truth, courtesy, obedience, cheerfulness and friendliness, that he may live rightly in the world in which he finds himself.

2. To help him to find the principles of world friendship, that he may make his world a friendly world.

3. To give him information concerning good men and women that he may understand and participate as fully as possible in their thoughts and emotions and take their ideals as his own.

4. To relate him to the church through the knowledge that these will help him to become God's child in thought, word and action.

5. To relate him to the Bible and other religious literature that he may find rules that will guide him in choosing the right and rejecting the wrong.

6. To give him a definite desire to follow the laws of God in caring for his own body, in living with his associates, and in helping God to make and keep this world a beautiful place in which to live.

7. To give the child that sense of personal love and trust which comes through the acceptance of God as his Father and Jesus Christ as his loving elder brother and understanding friend.

8. To direct him in search of opportunities to carry out these principles of service and friendship.

In developing these characteristics inwardly we might say we will be building up the community outwardly. Use your imagination as I depict the picture of this village. The picture of this village ten years hence.

The parsonage is now occupied by an all-time preacher. His wife has proven to be an asset to the community and is quite a factor among the ladies. The people are witnessing in large congregations services at eleven o'clock every Sunday morning and at eight Sunday evening. music is furnished by an organized choir and is directed by a trained leader. The older people have prayer meeting every Wednesday evening. Interest in the Ladies Aid has been revived and they boast of a 100 per cent membership. These ladies are setting good examples for their children. The young people have done excellent work in their Missionary Society. They are even supporting a missionary in Porto Rico. They have organized a Christian Endeavor Society which meets every Sunday evening. The children have been organized and are preparing themselves to enter in work with the grown-ups when they get older. The rear of the church has been extended and we now have a Junior Sunday School. The children are being promoted annually. The church and school are co-operating in training the children of the public school. The pastor conducts chapel at the school at least once each week and his wife visits each grade and tells them helpful stories during their story hour. Many of the children do not have the privilege of attending Sunday school and are receiving help through these stories. The children love the pastor and are anxious to follow his example. Many of them stop in his home after school and stay for hours. The principal and pastor are solving the problems of school discipline together.

You may think this an ideal situation, and I do too; but it is not too far up the ladder. Other churches are doing this now. What we need is a stimulant. A right kind of leader. Some one who is not afraid to express himself. Someone to show interest and an intelligent desire to profit by experience. When this person appears, we will find interest really contageous—spreading like fire. "Only resolve and thou art free." That is, the most difficult part is to decide to do this work. When once we have set our hearts and our heads, then all will be well.

(Miss) Eva McKinney.

A bronze bust of Dr. Jesse Lyman Hurlbut, of Orange, N. J., was unveiled at Chautauqua, New York, recently. Dr. Hurlbut is the only survivor of that pioneer group led by Bishop John H. Vincent, who founded the Chautauqua movement. He was for years a leader in every progressive movement in Religious Education. The condition of Dr. Hurlbut's health kept him away from Chautauqua this year for the first time since its beginning in 1874. The unveiling address was delivered by Dr. Frederick Kepple, President of the Carnegie Foundation.

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RELIGIOUS EDUCATION

REV. J. H. LIGHTBOURNE, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION NEWS NOTES.

It has been suggested to the writer that the Board of Religious Education has not popularized itself with the Conferences as it might, and that especially has this been so in the matter of its being officially represented at the annual sessions of the Conferences. We are not altogether certain of our ground here, but we are lead to believe that if this criticism is justified it has been largely due to a lack of funds to defray the expense of such representation.

Two Conferences have so far invited the Chairman of the Board to attend the annual sessions this year and present the work and expectations of the Board. The Chairman would be delighted to accept in both instances, but he feels he would not be warranted in doing so until the Board is financially able to bear such an expense.

Yet, on the other hand, the Chairman feels it is just this character of work that is necessary to interest several of our Conferences in the Board and to secure for them a real understanding of the nature of the work the Board endeavors to accomplish.

Very frequently we hear the criticism that graded literature for the Sunday School does not contain sufficient Bible. We feel this is a criticism that cannot be sustained, for personal investigation of the facts reveals that the graded literature covers more of the Bible, and covers it more thoroughly, than the International Lessons. Recently, for instance, the senior class in the Holland Sunday School devoted two whole quarters to the study of the life of Christ as it is recorded in the Gospel of Mark. Not a great while ago the same class studied for a whole quarter the Epistle of James. Recently the class has been studying the life of David Livingston, with each lesson based on Bible lessons and references. This should prove interesting to both Bible and missionary exponents.

If the Churches of the Convention adopt the suggestion of the Educational Committee of the Budget Commission and assume the current expense of the Sunday Schools, and thus leave the schools free to adopt a complete program of benevolent offerings, we feel two things at least will be accomplished. One of these is a more equitable distribution of the benevolent offerings. The other is a training of the Sunday School scholars in benevolent giving.

The program proposed by the Budget Commission contemplates one Sunday's offering each month for missions, the Orphanage, religious education and colleges. In proposing the program to his own school, the Chairman suggested that the offerings on fifth Sundays be used for the Sunday School Convention dues.

And in line with this it might be well to suggest to the Budget Commission that these Convention dues be credited to the local Church just as the local Church is credited with the Conference apportionment. It is very probable that all the Sunday School Conventions will adopt the plan of giving the Board of Religious Education all of these dues except that small sum necessary in each Convention for running expenses. These dues are as legitimately benevolence as the Conference apportionments, and as such should be credited to the local Church.

Mr. W. H. Baker, an active member of the Newport News Christian Church, is this week at

(Continued in column 3.)

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

LESSON II.—OCTOBER 10, 1926.

"THE REPORTS OF THE SPIES."

GOLDEN TEXT: *"We are well able to overcome it."*—Numbers 13: 30.

LESSON: Numbers 13: 1-14: 45.

DEVOTIONAL READING: Psalm 95: 1-7.

After leaving Sinai, the Israelites had finally reached *Kadesh-barnea.* It was from this place that the spies of today's lesson were sent out. It was here that the Israelites waited for their report. Kadesh-barnea is an attractive desert oasis, and because of its water supply the Israelites made it their headquarters for the remainder of their wilderness life, over thirty-eight years, living there much as do the Arabs of this region today.

The student should read the entire lesson, as the part given in the quarterly gives only a very meagre part of the story. The entire lesson is divided into five subdivisions, which are briefly as follows.

I.—Twelve Spies Sent to Canaan. Verses 1-20.

When the Israelites reached Kadesh-barnea, Moses sent out twelve spies over the border to ascertain the nature of the land, and to determine whether the people were strong or weak, and the facts as to how they lived.

II.—The Journey of the Spies. Verses 21-25.

The Spies proceeded to Hebron and into the Valley of Eschol. They cut down a branch with a single cluster of grapes so heavy as to require two men to carry it. They also brought back pomegranates and figs.

III.—The Majority and Minority Reports. Verses 25-33.

Upon their return, the spies reported "to Moses and Aaron, and to all the congregation," that it was a land that "floweth with milk and honey." It was a land greatly to be desired, and the fruit of the land which they brought with them proved their words. "Howbeit," they said "the people that dwell in the land are strong; and the cities are fortified, and very great." And ten of the spies declared, We are not able to go up against the people, for they are stronger than we.

Then the two gave their opinion, "Let us go up at once . . . for we are able to possess it. Fear ye not the people of the land; for . . . Jehovah is with us."

IV.—The Rebellion of the People. 14: 1-10.

Despite all that Caleb and Joshua could say, despite the remonstrances of Moses and Aaron, the peeople accepted the adverse report, and they wept and murmured against Moses and Aaron. They even went so far as to threaten choosing another leader to lead them back to Egypt—back into bondage, and demanded that the two spies be stoned. At this point "the glory of the Lord" appeared in the tent of meeting.

V.—Jehovah's Threat, and the Penalty of Disobedience Pronounced. 14: 11-45.

"I will smite them with the pestilence, and disinherit them. But after Moses plead with God the penalty was changed. They were doomed to spend the rest of their days in the wilderness, but Caleb and Joshua should lead their children in to possess the land.

God heard Moses' plea, but the sin of unbelief must be punished. How much do we lose of the real joys of life, because we refuse to enter in and possess them at God's command.

CHRISTIAN ENDEAVOR.

OCTOBER 10, 1926.

"HOW TO PULL TOGETHER."

TOPIC: How to Pull Together."—Mark 2: 1-5; I Cor. 3: 1-9.

Pulling Together.

No business is effective where every department pulls for itself alone—thinks of itself alone—and would rather fail itself than help another department. Business is based on pulling together. And Christian Endeavorers are about the business of their King.

To co-operate with some people requires much diplomacy. We must believe that there is good in them and we must not do things which we know will antagonize them. To co-operate effectively, we must love them. If we do not love each other we will pull apart, selfishly, each thinking of his own gain.

Someone has said, "The spirit behind co-operation is the Golden Rule; and its effect is to give us better results than if we worked alone." The writer once saw a baseball game in which the pitcher fanned nineteen men out of the twenty-four that faced him. And he "put out" three other men un-assisted—and *lost his game.* There was no team work—no co-operation—no pulling together. More than one business, church, Sunday School, or Endeavor Society has failed, because the "nine" did not co-operate with their "pitcher."

Hints from the Bible.

There are things we cannot do alone. We must have help, and should not be too proud to accept it. (v. 3).

In planning a piece of work four minds are better than one, but they must work together in harmony; in carrying out that work, four working together have the strength to do things that four working separately would never accomplish v. 5).

Lack of co-operation is always selfish, and it leads to defeat (I Cor. 3: 3).

To Think About.

Why do people grate upon each other?
What society work calls for co-operation?
What good do we get out of co-operation.

(Continued from column 1.)

Bristol, Va., presiding over the State Christian Endeavor Union. Mr. Baker is an authority on Christian Endeavor, and has won state-wide recognition as such. He is a son-in-law of Dr. N. G. Newman.

But Mr. Baker feels the Christian Church lacks Endeavor interest and appreciation.

Several months ago Colonel J. E. West, of Suffolk, became very much concerned regarding the question of men and missions. The colonel realized the women are accomplishing great things, both as regards mission study and mission giving. And the colonel also realized the men do not study missions at all, and that their giving to missions is rather spasmodic and inadequate. The colonel interested the writer, and after these several months in which to ponder the matter he has nothing better to suggest than what he suggested when the matter was first brought to his attenion. It was this: the Bible classes of the Sunday Schools afford splendid fields of mission study, and the finest kind of courses can be secured for this study. Not only is this true of missions, but it is true of stewardship, evangelism, and a score of other big and vital questions and subjects. We feel a Bible class could now and then study one of these excellently edited elective courses on missions or stewardship, or even on one of the books of the Bible, for a quarter, and still remain loyal to its name. Try it.

CONFERENCES MEET.

Alabama Conference will meet with the Church at Bethany on Tuesday, October 12, 1926, at 10 o'clock A. M. G. D. Hunt, President; E. M. Carter, Secretary.

Georgia and Alabama Conference will meet at Richland Christian Church, Richland, Ga., on Tuesday evening at 7:30 o'clock, October 18, 1926. H. M. Gray, President; H. W. Elder, Secretary.

Eastern Virginia Conference will meet with Webster Christian Church, Havre de Grace, Md., Tuesday, November 2, 1926. W. D. Harward, President; I. W. Johnson, Secretary.

North Carolina and Virginia Conference will meet with New Lebanon Christian Church, Rockingham County, N. C., Tuesday, November 16, 1926. C. H. Rowland, President; Stanley C. Harrell, Secretary.

Western North Carolina Conference will meet with Pleasant Grove Church, Tuesday, Nov. 23, 1926. G. O. Lankford, President; W. C. Martin, Secretary.

Eastern North Carolina Conference adjourned to meet at such place as the Executive Committee may select on November 23, 1926, at 9:30 A. M. H. C. Caviness, President; W. C. Wicker, Secretary.

North Carolina Conference adjourned to meet on Wednesday, December 8, 1926. W. C. Wicker, President; L. L. Vaughan, Secretary.

PROGRAM OF THE WOMAN'S MISSIONARY CONFERENCE OF ALABAMA.

To be Held at Cragford, Ala., October 16, 1926.

Forenoon.

Devotional Services—Mrs. J. H. Swint
Welcome Address—Mrs. Hamp Mitchell.
Response—Mrs. A. I. Landers.
Business Session.
Song (Missionary).
President's Address.
Address, "The Place of Prayer in Our Work"—Mrs. W. M. Melton.
Solo—Miss Regina Carter.
Sermon—Dr. J. O. Atkinson, Elon College, N. C.

Afternoon.

Devotional Services—Mrs W. D. Mitchell.
Message from Mrs. J. A. Williams, president of Southern Board—Miss Zana Stephenson.
"How to Reach the Other Women"—Mrs. V. E. Kitchens.
"Onward through Missions"—Rev. G. D. Hunt.
Round Table Discussion—Lead by Mrs. O. H. Orr.
Reports of Committees.
Adjournment.

MRS. E. M. CARTER,
Wadley, Ala. *President.*

NOTICE.

The Eastern Virginia Woman's Missionary Conference will meet in annual session on Friday, October 15th, with the Bethlehem Christian Church, Nansemond County, Va.

All societies are urged to have a full report of the year's work in the hands of the treasurer, Mrs. W. V. Leathers, Holland, Va., not later than September 30th.

Begin thinking of your delegates now. Churches without societies are requested to send representatives.

MRS. L. W. STAGG,
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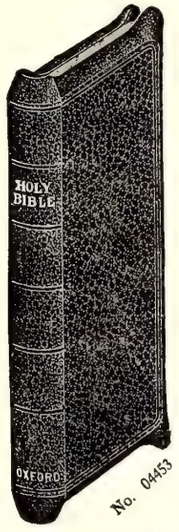

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"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

OUR GREATEST PROBLEM.

"If thou doest well, shalt thou not be accepted; and if thou doest not well, sin lieth at the door." Gen. 4: 7.

Matthew 7: 21 says: He that doeth the will of my Father which is in heaven shall do well. Mr. Coue expressed the philosophy of doing our very best when he said, "Day by day, in every way, I grow better and better." That is ideal in every thing that we have to do.

Someone has said, "The place to begin is here; the time to begin is now, and the tools you should use are the ones in your hand." The other man's job may look the best, and you may wish better tools, all of which may be true, but they are not in thy hands, why slack or drift. "Go to it," with what you have. Do the small things if you can't do the greater ones.

Prayer.—Our Father, give unto us a vision of all the duties, however small, imposed upon us by Christianity. Make us willing to try, and in everything to do Thy will. We pray for a fruitage of life that is blessed to others and glorifies Christ. In His name we ask it. *Amen.*

TUESDAY.

IS JESUS PRECIOUS?

LESSON: I Peter 2: 1-10.

"Unto you therefore which believe he is precious."

If Jesus is precious to us, it should not be in belief only. We ought to know some outstanding reasons for the fact.

First, He has saved us from our sins. If He is our Saviour, He is precious.

Again, He is our Teacher who teaches us all things and brings all things to our remembrance. It is through Him the great truths of our Lord come to us. We are desperately in need of that and because He is our teacher, He is precious.

Again, All around us is darkness, sorrow, broken hearts, depleated plans, disappointments, sickness, misfortunes of a thousand kinds; but in spite of them all, there is light, comfort, inspiration in renewed or new plans, heartening influences, fortitude in sickness, loyalty in misfortunes and sin. It is Jesus that does this, and "He is so precious to me."

Prayer.—God, our Father, and Jesus, our all, Give us a full appreciation of Jesus. Give us His abiding presence. Help us to practice His presence today. In His name we ask. *Amen.*

WEDNESDAY.

THE BEAUTY OF GOD.

LESSON: Ps. 90: 12-15.

"Let the beauty of the Lord our God be upon us."

God has spread beauty everywhere. He has made everything beautiful in its own season. He is love; He is light; He is law; He is beauty, also.

But how man distorts life! How he disfigures beauty! How he sins and mars his soul! How he changes the divine image!

Give God loyalty, and He gives His beauty. Live pure, and His beauty is bestowed upon us. Our greatest prayer is that we may have the beauty of the Lord upon us.

Prayer.—Our Father, satisfy us early with Thy mercy, that we may see and realize Thy beauty and rejoice and be glad. May we grow in the divine life and a closer walk with Thee. In His name we ask it. *Amen.*

THURSDAY.

A BRIGHT SOUL.

"They that be wise shall shine as the brightness of the firmament; and they that learn may be to righteousness as the stars for ever and ever."

As weak and falible as we are, we are strong enough to be wise and right, and to turn other folks into the paths of righteousness, honesty, truth and integrity. It is a task of infinite difficulty and too much for us alone, but the shining light of wisdom and true understanding that beams to the world the infinite wisdom of God is attainable through the guidance of divine aid.

God's great love revealed in a man's life is wisdom! And this in co-operation with God is the wisdom that turns men to God. The world is to be made right and in harmony with God by Divine Compassion and love working through men's hearts.

Prayer.—Our dear Father, we offer ourselves to Thee this day to live for God, glory and right. And may our light shine to save others along the way. *Amen.*

FRIDAY.

OUR PASSPORT TO HEAVEN.

"Straight is the gate and narrow is the way which leadeth unto life."—Matt. 7: 14.

"If thou wilt enter into life, keep the commandments."—Matt. 19: 17.

Our Lord tells us that nothing entereth there that defileth, and in the parable of the talents, He said to the one who had been faithful, "Enter thou into the joy of thy Lord."

So it seems that character and not education nor logic is the credential to be offered at Heaven's gate for entrance thereto. Christianity is the builder of character for heaven.

"Sow an act, reap a habit;
Sow a habit, reap a character;
Sow a character, reap a destiny."
—*Thackary.*

Prayer.—Father of us all and all that ever shall be, may the springs of our lives be out of Thee. May we lose ourselves, and seek to make all the ends of our aims be for our truth, honesty and uprightness, and Thy glory. In His name we ask it. *Amen.*

SATURDAY.

COMING, HEARING AND DOING.

LESSON: Luke 6: 46-49.

"Every one that . . . heareth my words, and doeth them."

Property owners along the New Jersey coast will not soon forget a storm which swept the shore a few years ago. Under a boistrous northeast wind, the waves piled higher and higher. For three days there was no abatement of the wind, nor change in its direction. Angry waters took their toll of the summer cottages alongshore. Many large houses were crumpled up like cardboard and whisked off to sea.

One small cottage remained intact, however, while a more stately neighbor was undermined and carried out to sea. The owner of the small house had erected the cottage with his own labor. A student of the Scriptures, he had remembered the famous parable of Jesus. Unable to dig down to rock, he had sunk concrete pillars deep in the sand and the sills of his house had been bolted to these pillars. The storm gave illustration of the parable of our Lord.

Let us note the parable closely. So often we lose the point of familiar passages of the Word. *Cometh, heareth, doeth,* these are the points of the lesson. That man builds upon the rock, who heeds the three words. The house built upon the sure foundation represents "Every one that *cometh* unto Me, and *heareth* My words, and *doeth* them." With many of us our religious experiences are like the house built upon the sands, because we have failed in the last two words—"doeth them."

Lord's Prayer—all the Circle joining

SUNDAY.

THE PROMISE OF THE PRESENCE OF GOD.

LESSON: Judges 6: 14-18.

"Surely I will be with thee."

After Bishop W. S. Lewis had been in China for some time, Bishop J. W. Bashford was heard to say: "I now know the secret of the power of Lewis. Bishop Lewis walks with God."

God can do mighty things through the man who is submissive to His will. Gideon was an obscure man who was called to a large task from which he instinctively shrank at first. But God came to him with a word of assurance, and commanded him to go and save Israel from the hand of the Midianites. "Have not I sent thee?" was the challenging question of Jehovah Himself. Gideon was assured of the sustaining Presence and the supporting power.

The presence of God makes his servants sufficient for their task. "I was asked," said Bishop Thoburn, "to tell the secret of the work in India throughout these years. So far as I had anything to do with it, it is this: Jesus Christ has been just as real to me as this man is here, today (and he placed his hand upon the shoulder of the person next to him), and that work in India was not done for India, but for Him."

Elijah could face the assembled hosts of Baal on Mount Carmel, and Paul could make his defense before Felix, each being secure in the knowledge that God was with him.

Prayer.—Our most gracious Father, may our faith in Thee be strengthened, and may we seek Thy counsel in all the affairs of life, and follow it, confident that if we acknowledge Thee in all our ways, Thou wilt bear us safely through every crisis. In the name of the Saviour we pray. *Amen.*

Moslem women are not allowed to marry Christians by the terms of the modified form of the Swiss civil code now before the Turkish national assembly for ratification. The law which prohibits polygamy and divorce by the mere whim of the husband, declares as null marriages contracted with Christians.

The number of church members in America increased 800,000 during 1925. Methodists led in the increase. There are now 46,883,000 church members out of a population of 116,000,000.

WHAT HAVE WE DONE?

Another conference year is fast drawing to a close. When we think of this, we are reminded of the great question, What have we done for the Lord's Kingdom? We can look back and see multitudes of mistakes that we have made in our efforts to render service in His kingdom. We, ministers and laymen alike, have made many mistakes. On many occasions the results have not been what we expected. Doubtless we have gone away from our churches greatly disappointed with the results of the meeting. A number of us have closed our annual revival services with no visible results. In fact there has been very little or nothing constructive accomplished in many places. The Sunday School, the Christian Endeavor, and other auxiilaries of the church may have decreased in interest and in number. There is a cause somewhere. Where is it? Who is to blame? Certainly not Christ. The fault is undoubtedly with the ministers and laymen. No doubt we have gone before our congregations without thorough preparation, although we may have studied our commentaries and read our Bibles, but have we really communed with God? Have we had a vision? "Where there is no vision the people perish." Have we been burdened with the needs of our people? Or have we only gone before them and preached and enjoyed their hospitable entertainment, and gone home and congratulated ourselves upon rendering service?

Have the laymen been true to the trust reposed in them? Have they supported the cause with their presence and their prayers? Have they held up the minister's hands? Have they been burdened with the unsaved in the community? Have they kept the altar fires burning in the homes? Has the church as a whole been praying for God's Kingdom to come on earth as it is in Heaven?

Let everyone ask himself this question, Have I done my best? Will God accept anything less?

Are we going to our various conferences burdened because we have not done our part? Although we may not have accomplished our desires, yet we should thank and praise our heavenly Father for His goodness to us and strive to do more to extend His kingdom in the future than we have ever done in the past.

G. H. VEAZEY.

Elon College, N. C.

Many a war, it is safe to say, has broken out in Europe and elsewhere over issues no greater than those which, from time to time, cause sectional alignments on Capitol Hill. We are a people made up of many sections, and if the interests of North and South do not clash as they did in the decades that preceded the Civil War, there is still an abundance of opportunity for sectionalism to show itself. And by the same token, it is a great tribute to the genius of American political institutions that sectionalism in Congress no longer menaces our national unity.—*The Boston Transcript.*

PROGRAM
TWENTY-EIGHTH ANNUAL SESSION OF THE ALABAMA CHRISTIAN CONFERENCE.

Bethany Christian Church, Randolph County, Ala., October 12, 13, 14, 1926.

First Day—Morning Session.

9:45 Opening song—"Blest Be the Tie that Binds."
Devotional Services, led by Rev. J. H. Hughes.
10:00 Organization:
Enrollment of Ministers and Delegates.
Election of Officers.
Courtesies to Fraternal Delegates.
11:00 President's Annual Address.
Communion Service. (Emblems furnished by the local church.)
12:00 Adjournment.

First Day—Afternoon Session.

1:00 Conference called to order.
Devotions led by Rev. W. T. Meacham.
Report of Executive Committee, Rev. G. D. Hunt, chairman.
Reading of Ministerial and Church Reports.
Report on Moral Reform, by J. W. Payne.
Discussion: "What should be the Attitude of the Church toward the Moral Upbuilding of the Country?" by Rev. J. H. Hughes.
Report from the Christian Orphanage, Elon College, by C. D. Johnston, Superintendent.
Miscellaneous Business and Adjournment.

Second Day—Morning Session.

8:30 Devotional Services, led by Rev. J. D. Dollar.
Report on Religious Literature, by Rev Carl Dollar.
Address: "Our Literature," by Dr. J. O. Atkinson.
9:30 Report of Committee on Foreign Missions, Rev. C. W. Carter, Chairman.
Address: "Our Foreign Work," by Dr. L. E. Smith.
10:30 Report of Home Mission Board, by Chairman.
Address: "Our Needs in the Home Field," by Rev. G. D. Hunt.
Freewill Offering for Missions.
11:30 Preaching by Dr. D. Anonymous.
12:00 Adjournment.

Second Day—Afternoon Session.

1:00 Conference called to order.
Report of Committee on Education, Rev. E. M. Carter, Chairman.
Address: "Our Schools and Colleges, and Their Demands upon Us," by Dr. W. A. Harper, President of Elon College.
Address: "The Why and Wherefore of Bethlehem College," by Rev. G. D. Hunt.
Address: "Financial Needs of Bethlehem College," by Rev. H. W. Elder.
Address: "The Opportunity Bethlehem College Offers those of Moderate Means," by Dr. S. L. Beougher, President.
2:30 Report of Sunday School Board, by Mrs. E. M. Carter.
Address: "The Claims of Our Young People upon the Church," by Rev. J. H. Dollar.
3:30 Report of Committee on Superannuation, by Rev. C. W. Carter.
Address: "The Ministry of the Christian Church," by Dr. J. O. Atkinson.
Miscellaneous Business.
Adjournment.

Second Day—Evening Session.

8:00 Report on Christian Endeavor, by Rev. J. H. Hughes.
General Meeting for Young People, led by Miss Pattie Coghill, Field Secretary.

Third Day—Morning Session.

8:30 Devotional Services, led by Rev. H. W. Elder.
Report of Committee on Church Statistics, by J. J. Carter, Chairman.
Report of Committee on Apportionments, J. W. Payne, Chairman.
Report of Committee on Nominations.
Report of Special Committees.
Preaching.
Fellowship Meeting.
Final Adjournment.

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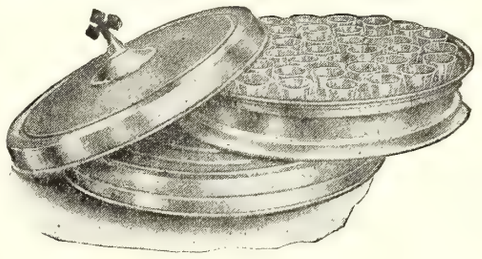

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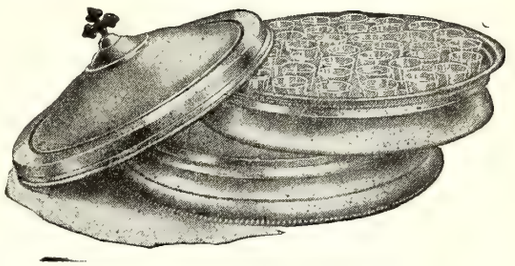

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OBITUARIES.

MONTGOMERY.

John B. Montgomery died at Rainey Hospital, Burlington, August 29th, after undergoing an unsuccessful operation. He was seventy-two years of age and had spent the greater part of his life in Graham. He had been in feeble health for a year; however, he was cheerful, hopeful and submissive to the end.

He married Laura Harden, daughter of the late Peter R. Harden, of Graham, and he and his companion had lived in Graham since their union forty-five years ago. They had one child who lived only a short while.

The deceased was a member of Graham-Providence Memorial Church, and was very much interested in it. The pall-bearers were selected from the Men's Bible Class of which he was a member.

His funeral was conducted from his Church and by his pastor, assisted by Dr. P. H. Fleming, and then his body was laid to rest in the cemetery by the side of his infant child.

Besides his wife, he leaves three brothers—W. L., of Chicago; J. P., of Burlington, and F. C., of Graham—two sisters, Mrs. Ludwick Sommers and Mrs. Lafayette Holt, both of Burlington, and an adopted daughter, Virginia Harden, who mourn his departure.

T. E. WHITE.

STRATFORD.

Mrs. Bessie O. Stratford, wife of W. O. Stratford, Haw River, N. C., was born October 19, 1858, and departed this life September 6, 1926. Her maiden name was Trollinger. On October 25, 1877, she and Mr. W. O. Stratford were united in marriage, and to them were born seven children. Her husband and five children survive her.

In early life she united with New Providence Christian Church, but some years ago placed her membership with the Presbyterian Church, and was at the time of her death a member of the Presbyterian Church, Graham, N. C.

In her daily life she was kindly disposed, generous, self-sacrificing. She delighted in doing good, in helping others. A good woman, wife, mother, friend and neighbor has passed from labor to reward.

The funeral services were from the home, and her body laid to rest in the family plot in the Trollinger cemetery, New River, N. C., by the side of loved ones.

P. H. FLEMING.

BRADLEY.

Mrs. Phoeba Elizabeth Bradley departed this life at a hospital, where she had gone for treatment, September 4, 1926, in her sixty-fifth year. Her husband preceded her to the spirit land some years ago. She leaves to mourn her going seven children, thirteen grandchildren and one great-grandchild.

She was a member of Union Christian Church and a very useful woman in the homes where there was sickness, sorrow, and suffering. In the midst of sorrow and suffering she found comfort in the religion of our Lord and Saviour Jesus Christ.

The funeral services were conducted from Mt. Zion Christian Church by the writer, assisted by Rev. Mr. Overton; and her body was laid to rest in the Church cemetery to await the resurrection.

P. H. FLEMING.

BRAY.

Mrs. Sarah Alice Bray was born January 3, 1876, and died September 4, 1926. In early life she was converted and joined the Christian Church, and where she lived, there she placed her membership and worked and worshipped. At her death she was a faithful member of Liberty, N. C. (Randolph County), Christian Church. She was married to Charles L. Bray May 24, 1895. To this union one daughter was born—Mrs. E. R. Stout, of Mt. Airy, N. C. Her death was sudden and distressingly sad. The father and mother were spending a short vacation with their daughter, Mrs. Stout, when the daughter carried Sister Bray and the little granddaughter out riding, and as the child stood at the auto door the door opened and the child fell out, and the grandmother, to save the child, sprang out after it, but failed to land on

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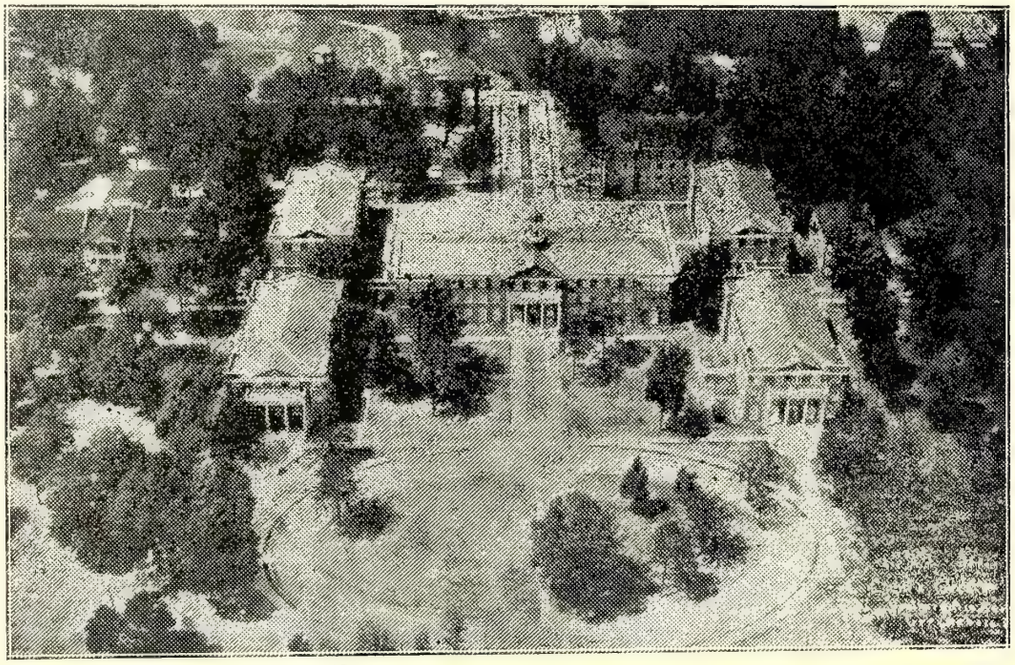

A Photograph of a Section of the Elon College Campus showing the Central Group of Buildings. (Photograph taken from the air.)

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C. M. CANNON, *Registrar,* Elon College, N. C.

"Christian Character First and Always at Elon College."

her feet, but struck on her head with such force that she died in a few minutes.

"Greater love hath no man than this, that a man lay down his life for his friends" (Jno. 15:13). Surely this mother gave her life for the grandchild. She lived the earnest, sincere Christian life. She was a woman of strong faith in God. She was faithful and efficient in her Church. The burial was from Pleasant Ridge Christian Church, where the pastor, Rev. Allred, and quite a number of friends spoke in loving testimony of her life. The attendance was very large and the flowers beautiful in their color and fragrant in their silent words of love. The hymns of the old type were sung tenderly and sweetly. The burial services were conducted by the writer, assisted by Revs. J. E. McCauley, J. E. Allred, and Lindley. She leaves to mourn their loss a devoted husband, an only daughter and son-in-law, and the precious good daughter for whom she gave her life, and a host of relatives and friends. May God sustain the bereaved ones is the prayer of her pastor.

JAS. L. FOSTER.

FERRELL.

Phillip Ferrell was born July 27, 1859, and died August 31, 1926, in his 68th year. His wife, whose maiden name was Della Cooper, died October 21, 1903. To Bro. Ferrell and wife were born eleven children, ten of whom are living. He has 39 grand children and 12 great grand children living.

In early life he united with Hanks' Chapel Christian Church, but a year or two ago moved his membership to the Haw River Christian Church, of which church he was a member when he fell asleep to await the resurrection.

He was very fond of music and frequently played on his violin, "The Haven of Rest." He expressed himself as sure of the rest that remaineth to the people of God.

The funeral services were conducted at Hanks' Chapel by the writer, assisted by Rev. Mr. Starling. The interment was in the church cemetery.

P. H. FLEMING.

WILLIAMS.

Murdock Augustus Williams died at his home in Nansemond County, June 18, 1926, aged 77 years.

He was twice married, his first wife being Miss Eudora Johnson. From this union there survives one son, J. F. Williams of Suffolk.

He is also survived by his second wife, who was Miss Marta John Daughtrey, three daughters and seven sons: Mrs. Westley Nelms, Mrs. Forest Pearce, and Miss Marie Williams, of the County, George, Harrison, Jack, Cecil and Moses Williams of the County, Otto Williams of Suffolk, and Millard Williams of Silver City, New Mexico, and seventeen grandchildren and one great grand-child.

The funeral services were conducted at Providence Methodist Church by the writer, assisted by Revs. H. J. Goodwyn of the Baptist Church and C. L. Ledbetter of the Methodist Church. Interment in Cedar Hill Cemetery, Suffolk, Va.

The Lord bless the bereaved ones.

W. D. HARWARD.

Oh, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? We who are so mutable, so faulty, so irritable, so unjust, and he who is so watchful, so pitiful, so loving, so forgiving! Why cannot we, slipping our hand in his each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—Phillips Brooks.

A Chicago boy, hailed into court on a disorderly conduct charge, was sentenced to read good books. The sentence was carried out under supervision of a court official.

The greatest earthquake disaster in all history occured in China in 1556. More than a million people were killed. Chinese tradition refers to it as "the time when the mountains walked."

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But the service must never stop. The way must ever be kept open for the great freights as they rush through the night carrying products of the South to distant markets, and the world's goods to Southern buyers. And the *Crescent Limited*, the *Royal Palm* and other passenger trains must not be delayed.

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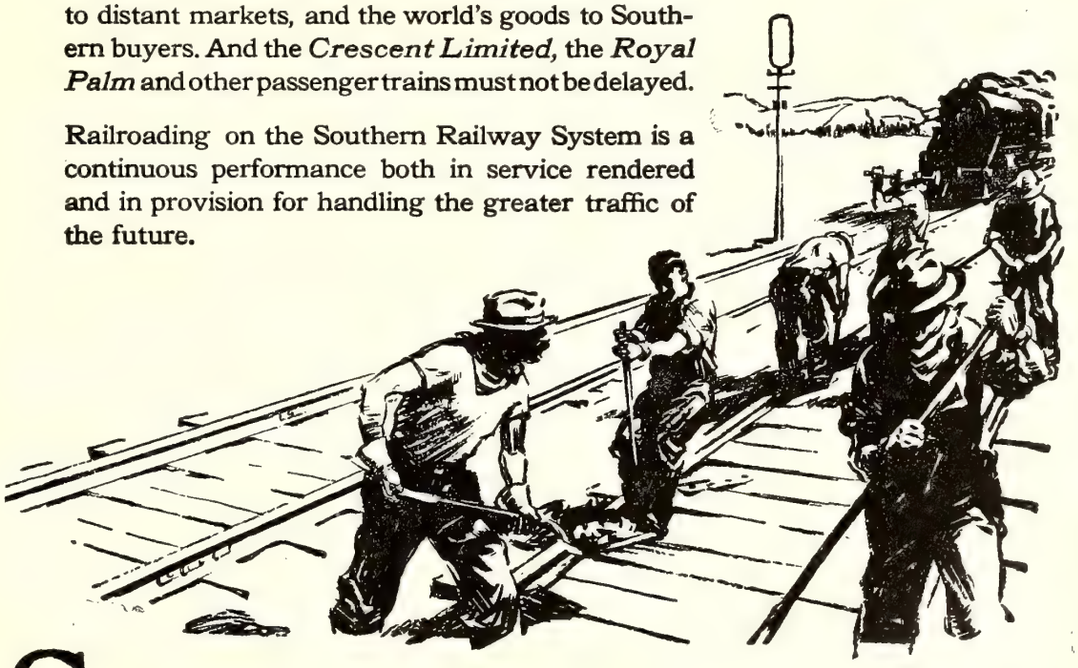

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RESOLUTIONS.

Whereas on July 6, 1926, God, in His infinite love took from our church, Sunday School and community our beloved brother, Walter Vick, we wish to express our appreciation of him:

First, That we remember him as being a most faithful member in all his duties to both church and Sunday School. His loyalty was not surpassed. We commend his life to all our members, and may the influence of it draw us nearer to God and heaven.

Second, While we realize that we have lost a faithful and long-lived member, and mourn our loss, we are submissive to Him who doeth all things well.

Third, That we sympathize with the family, especially with the one who remained with him so faithfully, and may our Father sustain them.

Fourth, That a copy of these resolutions be sent to the family, a copy sent to the records of Johnson's Grove, and copies sent to The Christian Sun and The Tidewater News for publication.

Miss INEZ BEALE,
Miss EMMA HANCOCK,
M. H. DOYLE.

RESOLUTIONS.

The Ladies Aid Society of the Main Street Christian Church of Durham wishes to pay a tribute of love and respect to one of its oldest and most faithful members, Mrs. Margaret Harward, whom God in his infinite love and wisdom saw fit to remove from our midst on June 30, 1926.

She was always present at the meetings when able to attend, and ever interested in every phase of the work.

Be it resolved:

First, That we thank our heavenly Father for her faithful Christian life and cherish her memory as one who dedicated her life to her Lord.

Second, That we extend our sympathy to the children and grandchildren and trust that her gentle influence and life of devotion may be a guide to them in all the years to come.

Third, That a copy of these resolutions be sent to The Christian Sun for publication, one sent to the family, and a copy be preserved in our records.

Mrs. R. J. KERNODLE,
Mrs. E. H. BOBBITT,
Mrs. J. M. SAUNDERS.

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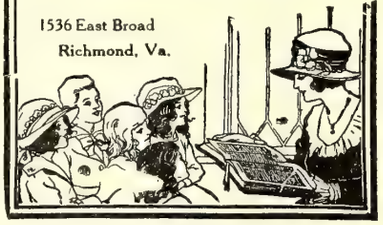

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Official Organ of the Southern Christian Convention.

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, OCTOBER 7, 1926. NUMBER 40.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

THE PRESIDENT RETURNS.—

President Coolidge has returned to the White House in Washington after his summer spent at White Pine Camp, in the Adirondacks, as the guest of Mr. Irving Kirkwood, a St. Louis Newspaper man. He has announced that he will probably visit the west next summer for his vacation.

A GREAT RECORD.—

According to statistics released at London recently, but one railroad passenger was killed in England last year, 1925. As students of railroads know, the English trains are very fast trains, those between England and Scotland being the fastest in the world. During 1925, 6,766 passengers were killed in wrecks on American railroads. This is a big difference, and cannot be accounted for by the extent of the American systems, but only by the fact that English Railroad systems are operated in a far more careful manner than those of America.

NO CHANGE IN POLICY.—

President Coolidge announced that the report of the unofficial commission to Russia under Sherwood Eddy would bring no change in the policy of the United States toward Russia. The policy is not to recognize Russia or any other power until it has established a government which meets the standards of the United States, so that the government can feel safe in saying to its citizens that they may make commitments to that country and rely upon the support of the government in their collections. The Sherwood Eddy commission was not able to convince President Coolidge that Russi ahas such a government as yet.

INDIANS INCREASING.—

During the eighteenth century certain poets praised the American Red Skin, and lamented the fact that the day would soon come when no more of these romantic figures would be left to roam the forests. Had they survived so long, they might have rejoiced at the report of Charles H. Burke, the Indian Commissioner of the United States Government. His report showed that there were at present 450,000 Indians in the United States. He pointed out that this was a gain of four and one-half per cent in the last decade. The Cherokee Indians of North Carolina are more prolific than any of the others, and show a thirty-four and one-half per cent increase in this period Since 1871, the United States Congress has appropriated $460,000,000 for the support and education of the Indians. "I know of no dependent people in all history who have made such progress as the last fifty years show the Indians to have made," Mr. Burke said. Except these few on whose land oil has been discovered, all the In[illegible] dians are poor enough to need government aid.

HEALTHY CHICAGO.—

Of the 148,000 children given public health examinations last year, 110,000 of them were found to have ailments serious enough to warrant medical treatment. Though this is true, Chicago's death rate is still the lowest of any community of more than a million people in the world, and this in spite of her killings. In Chicago, 11.5 persons out of every thousand die; in Berlin, 11.7; in New York, 12.2; in Vienna, 12.9; in Philadelphia, 13.2; in Buenos Aires, 13.7; in Paris, 14.7; in Bombay, 25.4; in Calcutta, 32.7. These statistics may be surprising, and the thing to wonder at is not more that Chicago's death rate is so low than that the death rate in the two Indian cities is so high. It is true that Jesus came into the world to bring life, and where He is known the death rate is comparatively low, and where His is not known, it is high.

CATASTROPHE.—

The destruction at Miami, Florida, stands out as one of the greatest catastrophes of our time. No city's growth has ever been so phenomenal as Miami's, increasing as it did a quarter of a million in five years. It has drawn to its blue waves and sun-kissed shores the wealth of a nation where millions are abundant. It has boasted of its indolent rich and the magnificence of its hotels. Its real estate has been exploited until further exploitation was impossible. During the past summer the reaction had come, but Miami still boasted. The other day the barometer began to fall, and fell steadily until it stood at the lowest point ever reached in America. The winds blew a 130 miles an hour hurricane. The houses that were built to sell crumbled and fell and were blown away, leaving nothing to mark the place where they had stood. Debris strewed the earth. Ships anchored themselves in the streets and houses went to sea. Water and crashing timbers took a heavy toll of life. No one knows yet how many corpses are still buried beneath the wreckage. The monetary loss is inestimable. Thirty-eight thousand people were left homeless and without food or clothing. Martial law was declared, and to the rescue came the Red Cross. President Coolidge called upon the nation to aid Florida. The papers thought it well to assure the people that this catastrophe was not an exhibition of the wrath of God, and they boasted no more of the fair city which in a night had ceased to be. The poor will suffer most. They always do. Those men and women who had answered the boom call and had put all they had in Florida; they will suffer because the st[illegible] eir all. Many feel, however, [illegible] not it was the wrath of God [illegible] sent the storm, it will certainly aid in the correct adjustment of values, and that Florida and Miami will emerge with a greater stability than ever could have been possible had the hurricane not come. "God moves in a mysterious way His wonders to perform."

MR. KIPLING OFFENDS.—

The newspapers, cartoonists, and the American public generally have seized upon a choice morsel from Rudyard Kipling's latest book which they consider an insult to Americans. By a striking simile of the parable of the laborers in the Vineyard, and by insinuation, he charges America with having entered the late war at the eleventh hour, and using the fresh strength which she had to seize the spoils and make them her own. In this poem, which will help his reputation not a bit, Mr. Kipling has been unpleasantly frank with America. The English Press regrets the poem, but it reminds Americans that Poet Kipling is not the Laureate of England, and never has been. In his early years he did do some hymning of the "Dominion over palm and pine," and aided the brutal exploitation of India in his "The White Man's Burden," but he was never poet lauerate of the nation. His utterances, therefore should not be taken as the utterances of the nation or the national attitude. In America the press has been irritated distinctly by the poem, or it has found in it a source of philosophizing broadly. In writing the poem, it is certainly true that Mr. Kipling did not keep his facts in mind. On the other hand it is equally true that Americans have been too conceited about their part in the war, bragging as many do, that they won the war. The whole European attitude toward America, which is none too friendly, is caused by the fact that America is insisting upon the collection, in part at least, of debts which they made during the war. They wanted the United States to make a financial contribution to them as individual powers in lieu of her belated entrance into the struggle. Mr. Kipling's poem is not calculated to make the American people feel more generous toward Europe. America is asking only for her own, while Europe is just as urgent in her efforts to collect the indemnity from Germany, which is a contribution levied by the conquerors upon the conquered, and in which the United States does not share one cent's worth. Mr. Kipling should remember these things, and Americans must remember the heroic sacrifices of other peoples in the struggle, and remember that together she and they did what, perhaps, neither could have done alone. Let us be more considerate, and more opinions such as Mr. Kipling has expressed may not cross the ocean to us here in America.

NOTES-PERSONALS

Conferences will soon begin. The Churches, in making their selections for delegates, should choose those who will go to the annual Conference, arriving by the hour of opening and remaining until Conference closes.

Let each SUN reader bear in mind that the Committee on Memorials, Judge J. F. West, chairman, Waverly, Va., is exceedingly anxious to secure enough funds during October to erect the memorials to O'Kelly on the Elon College campus and a permanent marker on the Old Lebanon site, Surry County, Va.

Send all money for O'Kelly and Old Lebanon Church memorials to the treasurer of the committee, J. O. Atkinson, Elon College, N. C., who will acknowledge the same in THE CHRISTIAN SUN. Any individual who cares for our Christian Church history and principles can and should have a part in this worthy undertaking.

Miss Ruth Johnson of Fuquay Springs, N. C., is very much delighted with her work in our Riverdale Church, Dayton, Ohio. Miss Ruth sends us the last installment of her recent trip to Europe with Christian Endeavor and we know many readers will deeply regret that she returned so quickly and finished her interesting account so soon.

Get two or three children busy in each church or Sunday School soliciting funds for the O'Kelly Memorial and the Old Lebanon Site Marker. We need $2,000.00, all of which can be and should be secured during the month of October, if proper opportunity is given to the people of the church. All money for the memorials should be sent to J. O. Atkinson, Treasurer, Elon College, N. C.

Mr. and Mrs. M. Orban, Jr., of Whittier, California, accompanied by their daughter, Mrs. Melville, have been pleasant visitors at Elon College and in the home of President and Mrs. Harper, the past week. Brother Orban and his good wife donated the handsome, adequate and costly Religious Education Building to the College. While here they drove over one day to Christian College, Franklinton, N. C., in which these good people are much interested.

Let CHRISTIAN SUN subscribers bear in mind that hereafter, all money on subscriptions, whether for new subscriptions or renewals, should be sent to the Editor of THE CHRISTIAN SUN, Elon College, N. C. The Board of Publications has asked the Editor to collect and receipt all subscriptions, and he is glad to do so, or to help in any way possible, that our dear CHRISTIAN SUN may continue to live and go forward in the great work it is doing for the Church.

The General Convention of the Christian Church convenes in Urban, Ill., Wednesday, October 20th. It is the mecca towards which hundreds and thousands of Christians are looking and longing. From reports, a large delegation from the South will be going. The Chesapeake and Ohio railway route has been chosen from Norfolk, Richmond, Charlottesville, and a special Pullman, or more than one if necessary, will be attached to the train leaving Norfolk at noon on October 19th. See notice of more detailed schedule in another column.

It is to be hoped that every CHRISTIAN SUN reader will read every line of the brief article in this week's SUN, "After a Century." This article is by Brother J. F. West, Jr., son of Judge J. F. West, Waverly, Va., who is the Chairman of the Committee on Memorials and has done so much to get the work as far as it is. Brother J. F., Jr., certainly goes to the point in his article and gives the whole matter in a nut shell. If nothing else is read in this week's SUN, by all means read "After a Century."

Rev. G. O. Lankford, D. D., Burlington, N. C., has returned from a series of meetings with Pastor J. F. Morgan, at Berea Church, Norfolk County, Va., of which Dr. Lankford was the former pastor. In writing of the meetings, Brother Morgan says, "We closed a wonderful series of revival meetings last night at the Berea (Norfolk) Christian Church. There were twelve additions to the Church, and a very large number of reconsecrations. Dr. G. O. Lankford, of Burlington, N. C., did the preaching, and the music was led by the pastor. Dr. Lankford's sermons were of a high order, and were greatly appreciated by the large audiences that attended the services."

We are wondering if teachers in Sunday Schools or leaders of Christian Endeavor Societies have cards to give to some member of their class or school to solicit funds for the O'Kelly and Old Lebanon memorials? The Editor of THE SUN has sent some cards to each Sunday School superintendent and every pastor in the Southern Convention with the earnest desire and urgent request that these cards be given to some hustling young person in the Sunday School. We believe in this way funds can be secured for the memorials. Rev. James O'Kelly will have been dead one hundred years on October 16th. It would seem a most fitting thing that Churches take an offering on the 17th of October, so that we may raise the funds necessary to put up the memorial to this great man and pioneer in the field of religious liberty.

People's Christian Church, Dover, Del., celebrated a rally day service with a large congregation, and a most beautiful and appropriate service on Sunday, September 26th. The printed program shows an inviting occasion. The sermon by the pastor was on "The Supremacy of the Church." They had a rally day song, entitled "People's Church, How Wonderful!" tune, "America the Beautiful." Words by the pastor. The first two stanzas and chorus were as follows:

O wonderful is People's Church!
It's known both far and near;
Its building stands majestically
In Dover, Del-a-ware.

Chorus.

O People's Church, with faith so true,
In Gospel's liberty;
God bless thy loving service here
With wondrus victory.

Our members have sweet fellowship,
True loyalty and worth;
They have the grace of harmony,
Their love spans all the earth.

FOR SALE.

Two or three lots fronting the Elon College campus from the South; width 80 to 100 feet, depth 200 to 300 feet. Address

JAMES L. FOSTER,
P. O. Box 113. *Elon College, N. C.*
Adv.

AFTER A CENTURY.

The call of the Committee on Memorials of the Southern Christian Convention, now finding its way into the heart of our denomination, should meet with quick response. For one hundred years—to our shame—we have left unmarked the site of "Old Lebanon," in Surry County, Va., the birthplace of the Christian Church, and failed to memorialize Rev. James O'Kelly, the founder and father of the movement which brought this great thing to pass.

It was a great day in our Church life when the Southern Christian Convention appointed a committee to undertake this work, and the recent announcement by this committee that the contracts have been let for the erection of these memorials should awaken us from our long sleep. The committee is to be congratulated in that suitable memorials have been arranged at a total cost of only $2,095.00. The appeal for a special offering on the Third Sunday in October is deserving and no Christian should let so rare an opportunity pass. The Old Lebanon Memorial will stand on the Richmond-Norfolk highway, and the memorial to Rev. O'Kelly will be erected on the campus at Elon College.

Brother Superintendents and Pastors, you have been asked to carry this story to your people. Be prompt in your action. We have been moved by love and pride; may that same devotion and sacred memory flood the office of Dr. Atkinson during the third week of October by your remittances and mine, so that this noble work can be finished in November. Not a dollar should be left unpaid; and Christian people, the task is ours. After One Hundred Years! will we not respond? God help us to do the right.

J. F. WEST, JR.

AN APPEAL FOR BETHLEHEM.

Bethlehem College opened according to the regular program. We had a fine opening. It will be hard to find a finer set of young people anywhere. The teachers are happy on their jobs. But, oh! how we need more room. I am doing all I know to get the Administration Building up. We need a few thousand dollars to get this building finished. I am trying to pay as we go, and that makes the work slow. We have the subfloor on the second story, and we want to get the roof on before bad winter weather. Our people here are responding nobly, but we must have some outside help, if we are to succeed. I know we have good people far and near who wish us well, but we need help right now.

I am just wondering and praying if the many good friends who read this will not stop right away and send us a check. Send it to me at Wadley, Alabama. It would help us so much in this hour of our need. I am making the hardest fight of my life to put this project over. Back me up with your prayers and your money.

I am yours for the Kingdom of our Christ.

H. W. ELDER.

The Christian has much to be thankful for. He who stands upon the solid rock of eternal truth enjoys a satisfaction found nowhere else. To avoid human opinions, refusing to build upon the sand, and, upon the other hand, to walk in the light of Holy Writ, practicing implicitly what is enjoined therein, is, indeed, to stand upon the firm foundation of God. When the rock of Gibraltar shall have crumbled to dust, when the everlasting hills are leveled by the wasting hand of time, the grounds set forth upon the sacred page, and that are occupied by all true children of God, shall prove to be firm and eternal.—*Gospel Advocate.*

Shall We Preserve Our History and Pay Tribute to Whom Tribute is Due?

We have delayed for more than a hundred years. It was in 1794, under the leadership of REV. JAMES O'KELLY, the prophet and apostle of *religious liberty,* that the name "Christian" was adopted as a sufficient name for the Church, discarding all party and sectarian names, and it was declared that

The Bible is a Sufficient Rule of Faith and Practice

for the Church, and Christian character is the test of fellowship and Church membership, and the right of private judgment in the interpreting of the Scriptures was granted to all, and Christ was declared to be the only head of the Church.

REV. JAMES O'KELLY died on OCTOBER 16, 1826, and we have let him sleep for *a hundred years* without permanently and prominently honoring his memory.

It was in OLD LEBANON MEETING HOUSE, Surry County, Virginia, on August 4, 1794, that Rev. Rice Haggard made the motion and the meeting, under the leadership of Rev. James O'Kelly, unanimously adopted the same, declaring that

The Name "Christian" is Sufficient for the Church

and the Bible is a sufficient rule of faith and practice."

The Southern Christian Convention in regular biennial session at Durham, N. C., April 30, 1926, adopted plans and specifications for an appropriate memorial on the site of Old Lebanon Church, which is on the Virginia State Highway, in Surry County, Virginia, and also the plans and specifications for a suitable

Memorial to Rev. James O'Kelly

to be established on the campus of Elon College. The combined cost of the two memorials is to be $2,095.00. *This call is for all individuals everywhere,* who have a care and concern for these important events, to send such cash donations as they can to the Treasurer of the Committee *during the month of October,* when it is proposed if possible *to raise the entire amount.* All money sent in will be acknowledged, with names of donors, through THE CHRISTIAN SUN.

Brethren, sisters, and friends, we have too long delayed this important matter, let us now move together and do this worthy deed. There has been raised to date $110.75. Let SUN readers speak to their friends, let pastors, Sunday School superintendents and people pull together during October, and this great work which should have been decades ago will be accomplished.

Respectfully and gratefully,

Judge J. F. WEST, *Chairman,* Waverly, Va.,
Rev. S. C. HARRELL, *Secretary,* Durham, N. C.,
W. C. MCCLENNY, *Historian,* Suffolk, Va.,
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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHRISTIANIZING THE ENTIRE EDUCATIONAL SYSTEM.

There is no greater need in America today than that our entire system of education shall be Christianized. Be it borne in mind that Christianity led off in the work of education in America. Some of our very first primary and secondary schools, as well as our oldest and most noted colleges and universities were founded and fostered by the church, or religious leaders. Harvard University bears the name of Rev. John Harvard, an humble minister of the gospel so interested in its welfare that he gave it his library. Yale was founded by twelve ministers and is to this day a Congregational institution, or at least is largely sustained by Congregational leaders and religionists. Every denomination of numbers and history has its college or colleges for higher education of its youth. These are some of the facts which prove that America has always felt the need of Christianity in her educational system. One is inclined to assert, in the absence of definite statistics to the contrary, that there are more pupils in church colleges and universities in America today than there are in State owned colleges and universities.

This does not indicate, however, that all education, even in denominational colleges, is Christian. This is the tendency and should be the fact, but how easily in prosperity and power and in prestige do we forget the spirit of the Man of Galilee and ignore the teachings and the life of the Carpenter of Nazareth.

All education should be Christian. This would not detract from the worth and power, but would enhance the merits and achievements of education. Jesus said, "I am the truth." What education seeks is truth. But the spirit of many institutions is to educate youth from Christ instead of educating youth to and in Christ. That education is Christian only which begets both in the educated, but the educator, a spirit of loyalty to Jesus Christ. He is the world's greatest teacher. Socrates, Aristotle and Plato taught unitedly a hundred and thirty years, but their combined lives and teachings are not to be compared in heighth, or depth, or in results with the three years' teaching of the Carpenter of Nazareth. He stands alone in the realm of teachers, and from His day until this hour teachers have been great and achieved only as they have approached Him and His methods, and have led their pupils along the line of loyalty to, esteem and reverence for, Him. The Sunday School is engaged in the Christian task of giving a larger knowledge of the Christ, and this task should be carried out and is carried out by institutions that are really Christian. The effort of Christian colleges is to enthrone Jesus Christ, not to dethrone; and to build up in the hearts of pupils everywhere a loving loyalty to Him and a more thorough and intimate acquaintance with Him.

Our whole educational system from grades to graduation should be Christian, and must be Christian to attain highest and best results.

"JESUS SAID IT."

"Heaven and earth shall pass, but my words shall not pass away." Man has done much to destroy the words of our Saviour and the Word of God, but it cannot be done. There is a reason. Jesus Himself gave the reason, in John 6: 63, "The words that I speak unto you, they are spirit and they are life." Because the Word of God is spirit and is life, the Word cannot be done away by the will or works of man. Voltaire, the versatile and powerful French atheist, predicted that the Bible would soon pass and the Word of God would be to non-effect. The very printing press from which Voltaire's works were issued has since been used to print the Word of God. Chesterfield, the great infidel who held an infidel club in his parlor expected naturally that the Word of God would pass away and yet in that very room now Christian men meet for prayer, praise and worship. Even "the wrath of God shall praise Him. Hume, the Historian, predicted that Christianity would be dead in twenty years from the time he wrote, but the Bible Society of Edinburg held its first meeting in the room where Hume died. Hume passed away, but the Words of Jesus still abide. When Tom Paine landed in New York, he predicted that in five years not a Bible would be found in the United States, but there are more Bibles in the United States today by millions than there were in the days of Paine, and more than in any other country in the world.

Some things pass away readily, but the great and good God who created this earth, made some things to be permanent. His Word is one of the "permanents." Jesus knew what He was talking about when He declared that heaven and earth shall pass away, but my words shall not pass.

OUR DENOMINATION BUDGET.

Convention Action Affects All Pledges to the Denomination's Interest.

There has been a desire on the part of the leaders of our Church for the past years to expand her interests and enlarge her program. Such undertakings have entailed great responsibilities in men and in money.

To make these responsibilities possible and to make possible the growth and development of our Church, a large number of our public-spirited men and women of the Church came forward promptly with their pledges and liberal donations.

Large pledges were made to the missionary interests of our Church in response to the appeal made by our Mission Secretary, Dr. J. O. Atkinson. We are not only interested in missions, but we are interested in education—in Elon College—and there were a large number among us who came to the support of the institution with our pledges and co-operation under the leadership of our president, Dr. W. A. Harper, and our board of trustees. There arose, however, a feeling throughout the Church that only those with larger means had had the opportunity of contributing to the Church through these two departments, and that the whole Church should be asked to support every interest of the Church; so under the insistance and inspiration of Lieutenant-Governor J. E. West, the Men and Millions Movement was launched.

Pledges were received from every section of our brotherhood and from a number of individuals and Churches.

A great number of these pledges have been paid in part or in full. The date set for the final payment of all paid pledges had past. The Convention felt the necessity of adopting a larger program for the Church which would necessarily entail the adopting of a larger Convention budget—this done in Convention assembled at Durham, N. C. At the same time, the Convention voted to return all pledges, made to the Convention interests, to the individuals or Churches making these pledges.

I am writing this article to the Church at large to suggest that if there are individuals who do not wish their pledges returned to their local Church that they write immediately to the one to whom the pledge was made; also to state that these pledges will be returned to any and all Churches upon request. Write either Dr. W. A. Harper or Dr. J. O. Atkinson, Elon College, N. C.

In voting that these pledges be returned to the individual or Church and that no further collection be sought by the Convention officials, it is the hope and prayer of the Convention that every individual in the Church will feel a personal responsibility to support the larger program and budget of the Church through his local Church, and that every Church will be willing to underwrite both the assessment determined by the Convention and accepted by the Conference, and the larger benevolence budget which the Convention has requested and whose committee is now becoming most active in placing this claim on the Church at large.

As President of the Convention, I most earnestly appeal to every Conference, every Church and every individual throughout the Convention to give his whole-hearted endorsement and support to the extent of his financial ability in order that our Convention interest such as missions, colleges, orphanages, Christian education, superannuation, etc., may have sufficient support to enable them to press forward with their aggressive and forward-looking program.

Your Church is depending on you.

L. E. SMITH,
President Southern Christian Convention.
Norfolk, Va.

TOWARD A BETTER UNDERSTANDING OF YOUTH.

BY REV. P. V. HARRIS.

To discover the reason for the contradictory opinions concerning the young people of today is difficult. To discover the fact is not difficult at all. Extravagant statements are made pro and con. A certain group of outstanding leaders who pose as the champions of youth would have us believe that youth presents no problem at all. That, in stead, they constitute the final court of appeals, since they have not been affected by the cake of custom or the tethering of conventionali-

ties. A man of national repute, in a lecture delivered recently, impressed his hearers with the idea that youth, being unaffected, as they are, by such influences, were able to solve the major problems facing civilization and the Church today. Such an attitude, to most of us, seems extreme and we believe is only rarely accepted by the young people themselves.

Other leaders swing to the opposite extreme. They offer adverse criticism freely, and many of them go into tirades against modern youth upon the slightest provocation. Scathing denunciations are being printed daily in both secular and religious periodicals. A large per cent of this group find the strength (or weakness) of their argument in a comparison of the youth of an idealized past with the youth of the present.

While the great majority represent neither of these extremes, the insistence of the extremists in broadcatsing their views, and the silence of the majority, are grounds for the belief that too much cannot be said or done that will tend toward a better understanding of youth.

So far as the people of the Christian denomination are concerned, we have great reason to rejoice. A bright star is shining. It will lead to Bethlehem. A new and sane understanding is being developed between its adulthood and its youth. We are feeling our way through the maze of darkness. We are doing again what the Master once did. We are putting man first, personality before things. We do not want anything to exist for its own sake. Our Churches, schools, orphanages, everything that we call a righteous enterprise, must be merely an agent through which life can be properly unfolded. We have reached such vantage ground that even the greatest friend of youth need not feel that he must rise up to defend them. We have passed through the period of defense, and are doing a much more pleasant thing. We are heralding the fact that in co-operation with the young people themselves a program for the proper development of character that is worthy of the approval of us all is being worked out. This program is based on self-development through vital activity.

It is true that some changes, modifications, and developments are being made in the young people's program. But—why not? Does not the change of world enterprises make it necessary? Such terms as a "new day," "new age," etc., have long since become hackneyed, but the very fact is that they have helps to establish it as a fact in our thinking. Industrial changes, production of wealth, released time with its cultural and recreational opportunities, have produced conditions that necessitate policy changes of the Church as well as every other institution that functioned in an earlier day. Of all changes or modifications, the program directly touching the young people is the one that would naturally be altered first.

The message and purpose of the Church will always remain the same. The method of the Church must change with every movement of society As an institution, the Church has always been rather conservative, and ought to be. It should neither be erratic nor unstable. It should not be guilty of sailing after every glittering innovation that some high-powered salesman offers her until it is proven and found worthy. The Church must remain the stabilizing influence in the world, and no revolution should mark its tactics.

But it must be remembered that until recently we have had no distinct enterprise within our Church, as a whole, that offered the modern youth full opportunity for safe development of his fourfold life—physical, mental, social and spiritual. Nor has it been so essential in the past as it is today. Until recently, there was no such thing as commercial interests capitalizing the elements of appeal for the sake of money. Perhaps we did not notice this until it was discovered that even after the series of tirades upon the waywardness of youth, a large percent of the Churches had drawn a parenthesis about the ages of fourteen to twenty-four, this group being conspicuous by their absence from all Church meetings. It was discovered that the situation was produced by a misunderstanding of the young people themselves. To some it came as a shock, but the discovery was only made by those who were able to convince the young people that they were their friends. This friendship continues to wax stronger and stronger in our denomination, until it can soon be said that there will be no middle wall or partition between the wholesome interests of the youth and the desire of the adults for their realization. In many Churches the adults are gladly responding with their money and interest as new building programs and educational plants are being added with recreational and social rooms, when possible, in their effort to co-operate with the young folks in the program of character building through self-activity.

One discovery that has been made is that we demanded of the young people that they have adult reactions, rather than the reactions of young people. We have called them silly, flippant and giddy because they had not completely absolved the characteristics of childhood and appropriated the piety and even parsimony and external seriousness of adulthood (a certain type of adulthood). But now the pendulum is swinging so that many of these characteristics to which we gave the taboo we are wanting to appropriate as adults.

The one thing that has been definitely established is that the boy or girl will receive his greatest advantage in the proper development of his life when the Church will afford an opportunity for his self-activity. There is no other way to learn than by doing. It is a great thing to sanction an ideal and say, "That is mine." But it is more important to build it into one's life by an ardent battle for it as a principle. It is a good thing to talk about the ideals of Jesus in the Sunday School class, and to let the individual talk about them in the Christian Endeavor prayer meeting. But after they have been talked in the class and reviewed in the Endeavor Society, is it not equally worth while that the boy appropriate them in his life, while ardently engaged in his favorite sport? Virtue and respect for the opposite sex can be taught effectively in the review of the story of Jesus and the woman at the well. But is it not also an aid in building it into the life itself by proper social contact under the supervision of the Church? So it is that the modern Church is using fine arts, dramatization of Bible stories, pageantry, etc., in relation to its young people's program. It is welcoming the social room or the parlor in a Christian home and thus capitalizing the social instinct of youth in the effort, through self-activity, to build Christian character. It is even appropriating the gymnasium and the recreational room for the same purpose, and the writer believes that it will be a happy day for the Church when its understanding of youth reaches the point that it can say of every wholesome activity, "We do not bid you depart, but we appropriate you in our supreme task of character building."

To make these interests merely a bait would be justifying criticism of their use. Unless a good thing in themselves, the Church has no right to use them. If a good thing in themselves, then the Church should approve them.

A young pastor recently was enthusiastic over the new program that he wished to have adopted by his Church for the advantages of his young people, when a counter-charge came back at him with a finalissimo that does not lend itself to word picture. "Well, I think that the young people have got such a start of the Church that they can't do anything now." The Church cannot compete with the world.

Another minister, while advocating the use of pageantry and the dramatization of Bible stories, was set back in a similar way when the remark came, "Before I was converted, the world made an appeal to me. I wanted to go to the theater and enjoyed worldly things, but after I became converted I cared no longer for the things of the world. I ceased going to the theater, and I do not want the theater to come to the Church."

Another who was planning a recreational program for the young people soon met the objection that it was from such foolishness that the Church was seeking to save its youth.

I mention these three incidents because they are representative of the thought too frequently expressed in our Churches.

In the first instance, the person practically says, "The task is hopeless, the present-day youth is godless. Let the Church throw up her hands and call 'Enough'."

In the second instance, the objection is that the bars are down, the Church can no longer function since its ideals are those of Beelzebub rather than Christ. Its practices are no different from the worldly distructionists. Therefore, the more it would succeed, the greater would be the influence for evil in the life of the unfolding youth.

In the third instance, the objection is that true religion consists in a life of restrictions; that, although it may be the natural thing for the girl to giggle at a certain age, it would be far more religious to cry; while the boy might have oodles of impulses to prank and play and develop physically and socially, it would be foreign to religion and it would be better to curtail such vain impulses, hold his hands down and molly-coddle away what leisure time he is permitted to have, and if he is determined to throw a baseball, jump the rope or disgrace himself with a worldly group of basket-ball players the Church should stay by its lead, and cry out against such nonsense. At least it should turn its back upon such carryings on so as not to behold with its holy eye. Above all things, it should not supervise, lest it be giving sanction to a worldly program.

But let it be understood that the religion of Christianity is to be applied to the whole of life. That just as the adult must allow it to affect his business relations, his every-day activities, even so must it carry over into the young man's or young woman's every-day interests and activities. And a proper understanding of the youth would lead one to affirm that he is living in these realms, that play and recreation and social activities are just as much a vital part of his life as the business transactions of his father and is a vital part of his development for the period of sterner things which are to appear later on his horizon.

Perhaps no finer thing has been done for the youth of our Church than the establishment of the summer schools for conference and training of young people. There is a great task, a far-reaching challenge. The utopia is not yet. The consecrated youth of our Church must be trained and released to serve their own. Those who are permitted to work with young people at summer schools and Christian colleges are amazed at the initiative and ability the young people display. They are working out a program of their own. Let every Church and every pastor encourage them in their task. With the larger place given them by the Church, scores of young people will be led from the unsatisfying appeals of worldly unselfishness into the channels of Christian service with lofty ideals and altruistic endeavor.

Conneaut, Ohio.

CONTRIBUTIONS

SUFFOLK LETTER.

One of the problems in a local church is the matter of finance. Money is as necessary in the conduct of a church as it is in government, public schools, or business. It is as binding upon church members to pay for the support of the church as it is for citizens to pay tax. A citizen is not allowed to vote in an election unless he has paid his poll tax. In the Jewish economy the tithe included support of church and state. It was a Theocracy—the church and the state were one. The separation of church and state is a modern Christian idea. While the church and state are separate in their government and support, the Christian is under obligation to contribute to the support of both; and it would not be a bad rule to pay as much to the church as to the State, the county, and the city. Spiritual interests are as important as are civic interests. In the field of civic obligations there are taxes in the city, the county, the State, and the nation. In the church there are local financial needs, Conference needs, and Convention needs. The United States rests on the States, the States on the counties and the cities. The Convention rests on the Conferences, and the Conferences on the churches, and all rest on the members.

The above emphasizes the importance and value of church membership. It is everything in its influence, its value, and its support. There are three things church members must do or the church will die. They must live their profession. They must follow Jesus Christ in such a way that others may "take knowledge of them, that they have been with Jesus." (Acts 4: 13.) The sinless life of Jesus was not for Himself but for sinners. Church membership is not for self, but for others. The life of a church member that does not radiate the spirit of Jesus Christ fails in its first obligation. Church attendance is the second obligation resting upon all church members, "not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." (Heb. 10: 25.) Church attendance is not simply a privilege, it is an obligation. "When the day of Pentecost was fully come, they were all with one accord in one place." (Acts 2: 1) *One accord* in *one place*—that is the secret of a revival. It always begins that way. The potential forces of the church are locked up in being *together in prayer.*

Living and attending could never make a real church. There would be no house of worship, no pastor, no Sunday School, no choir, no heat and light, if members did nothing but live and attend church. They *must pay;* and they *do.* All do not, but those who pay keep the church alive, the pulpit to speak for God, and the choir to sing His praise. Every member should contribute regularly to the support of the church and its enterprises and institutions. Those who cannot give much should give little. Those who are able should give more; and all should give as God prospers them: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come. (I Cor. 16: 2.) That plan is simple, practical, divine.

W. W. Staley.

BETHLEHEM LETTER.

It is said that "competition is the life of trade," but it is even more than this, for through it a moral end is reached. For when the underlying principle of any successful business is the power to inspire confidence that just value is given for value received, and there can be no establishment of confidence aside from the spirit of the Golden Rule.

Under adequate governmental regulation, competition not only stimulates individual effort, but clears itself of abuses. Even for successful and permanent business, competition only fixes the limits within which men may operate. Where private initiative is not a factor to be considered, competition should be eliminated altogether. It will be easier for the social order to be Christian when all the necessary forms of public service have been socialized.

This is a hopefully competitive world. Even co-operation must have in it a competitive element, for it is this that gives zest to life. The old poem of Genesis tells only a half-truth when it names work as a curse upon the head of man. True, work in and of itself may be a burden, and when the only incentive is to secure the bare conditions of subsistence, it is a hardship. But introduce the competitive element, let one man measure himself against another, and work becomes a game.

But for what shall men compete? Upon that question turns the fate of society. Upon this change of the basis of competition, of the stake for which man plays his game, depends the socializing and Christianizing of human life. The time was when the bald struggle for existence was the only form of competition, but this gave place in time to the contest for power. The chief was the man who wielded the heaviest club. Afterward, when man began to join his brain to his muscle, he was still superior who by cunning and strength was more powerful than his fellows.

Happily the stake for which men have competed has changed for the better, but equally happily the competitive spirit remains. Every real man wants to win, whatever the game; he wants to excell, to stand among his fellows, to be counted great and successful. A man's eminence in any age is reckoned on the basis of his achievement, but on what basis is achievement reckoned? The world's progress may be read in the changing definition it makes for achievement. What was it that men competed for; what was counted success in any age; on what ground was one man held to be superior to another; what was the power and excellence which men craved? Answer these questions, and you will know the stage of development that each age has attained.

In our day, money is the badge of success! It is the evidence of achievement, the mark of superiority. What the chieftain and priest and monarch could do, the rich man can do in proportion to his wealth. Money rules today. The way to socialize an incurably competitive world, is to set men competing for something better than lordship and gold. Society is just as good as the stake for which men play. Christianize the rules of the game and the game becomes Christian. Set up a new standard of excellence, a new definition of achievement, a new measure of success, and men will inevitably play for the new stake.

Jesus gives us the Christian definition of achievement and true success: "Whosoever would be great among you, let him be your servant." The adoption of this rule for the game—that winning means serving—will change the game. Men will still compete to be first, but for a new stake, and business will become Christian. Apply the standard of Jesus and measure man's success by the amount of service rendered and not by the amount of dividends wrung out of business, and we will have in business one of the finest expressions of the Christian ideal.

S. L. Beougher.

SEEING EUROPE WITH CHRISTIAN ENDEAVORERS.

By Miss Ruth Johnson.

Across the channel lies Holland!

The Christian Endeavor group that toured the continent this summer were rather old-fashioned—none of them swam the channel; all crossed in the boat. And in contrast with the whirl of London, quaint, peaceful Holland was a retreat. She has no scars of war, but a clean, bright-faced people, full of joy and welcome.

As we rode through her streets, her villages, or countryside we were greeted with smiles and waving hands from old and young. Whether their dress was the modern or the old Dutch style, wooden shoes and balloon trousers, their manners were the same.

The Dutch women were not the bedraggled type that the English were, nor the over-blase that the French were, but rather the American type—stylish, chic dresses worn by athletic women in appearance. There was much bobbed hair, but many of the smaller girls wore their hair in two long braids.

And everybody rode a bicycle. Oh, what a fad was created among the Americans. We couldn't rent one, but some of the group dramatized enough to borrow one for a short ride.

One energetic Endeavorer thought he would qualify for a David Belasco production when he went to a "garage" where bikes were parked and demonstrated his desire to rent a bike. They had none for rent, but gave us a card with a nearby address. We traced the address and found it to be a circus of expert bike-riders. We decided our Endeavorer would qualify better in the animated movies.

Quaint Holland with her dikes, canals, windmills and charming people, has much to interest her visitors.

The Peace Palace at The Hague, and the queen's palace in the woods bespeak of her peaceful atmosphere.

No one wished to leave Holland so soon, especially those who were staying at Hotel Kurhan's, at Schweningen (the Atlantic City of Holland), by the North Sea.

But the itinerary took us over into Belgium and into Brussels, their capital, where the Germans made their barracks during the World War, and where they committed their most dastardly crime in shooting the English Red Cross nurse Edith Cavell.

The Belgians impressed us with their bravery and courage. The restoration has been made beautifully and rapidly.

We think the best testimony of the Christian Endeavor group came from a Belgian. There were about three hundred of us who ate at a restaurant one day. The preparations had been previously made, except there was no water. The manager of the group insisted that the restaurant manager supply water. He said it was impossible and fussed around. The meal was delayed, but finally water was supplied, and the Belgian told

(Continued on page 15.)

PROGRAM

TWENTY-EIGHTH ANNUAL SESSION OF THE GEORGIA AND ALABAMA CHRISTIAN CONFERENCE.

Richland Christian Church, Richland, Ga., October 19, 20, 21, 1926.

First Day—Evening Session. 7:30 o'Clock.

Conference called to order by the President, Rev. H. M. Gray.
Devotional Service, conducted by Rev. S. D. Lankford.
Enrollment as follows: Ministers, Churches, Delegates.
Reading and adoption of program of the session.
The Annual Address, by Rev. H. M. Gray.
Election of officers and appointment of Special Committees.
Miscellaneous business.
Adjournment.

Second Day—Morning Session. 8:30 o'Clock.

Conference called to order by the President.
Devotional Service by Rev. P. L. Duke.
Reading of minutes of previous session.
Report of Executive Committee: Revs. H. M. Gray, C. W. Hanson, H. W. Elder.
Address by Rev. H. W. Elder.
Report on Foreign Missions: Revs. C. W. Hanson, T. J. Dean, S. D. Lankford.
Address by Dr. J. O. Atkinson.
Report on Christian Endeavor: Miss Aylmer Goodwin, Miss Ethel Abell, Miss Mary Talley.
Address by Miss Mary Talley.
Report on Sunday Schools: Revs. A. B. Mann, C. L. Reese, Paul House.
Address by S. D. Lankford.
Ministerial and Church reports.
Sermon by Rev. C. W. Hanson, "Helping God at His Work."
Adjournment for dinner.

Second Day—Afternoon Session. 1:30 o'Clock.

Devotional Service, by A. H. Sheppard.
Reading of minutes of previous session.
Place of meeting of next annual session of conference.
Report on Moral Reform: Revs. P. L. Duke, W. D. Wilkinson, T. W. Gray.
Address by P. L. Duke.
Report on Religious Literature: Revs. W. T. Crowder, W. D. Wilkinson, E. J. Easterwood.
Address by the representative of The Christian Sun.
Report on Home Missions: Revs. H. W. Elder, C. W. Hanson, H. M. Gray.
Address by H. W. Elder.
Reports on Superannuation: Revs. A. H. Sheppard, A. B. Mann, H. M. Gray.
Adjournment for supper.

Second Day—Evening Session 7:30 o'Clock.

Devotional Service, by T. J. Dean.
Annual session of the Christian Missionary Association, Rev. H. W. Elder, President.
Organization.
Regular order of business.
Address, "Our Orphanage," by Chas. D. Johnston.
Address, "Our Colleges," by Dr. Beougher, President of Bethlehem College.
Adjournment.

Third Day—Morning Session. 8:30 o'Clock.

Devotional Service, by Rev. A. B. Mann.
Reading of minutes of previous session.
Report on Education: Revs. H. W. Elder, A. H. Sheppard, H. M. Gray.
Address by Rev. J. H. Dollar, Dean of Bethlehem College.
Report of Special Committees.
Bills against Conference.
Report of Treasurer.
Sermon by Rev. H. W. Elder.
Miscellaneous business.
Final adjournment.

NOTICE.

On and after October 1, 1926, Subscribers will remit to The Christian Sun, Dr. J. O. Atkinson, Editor, Elon College, N. C., but all business matters pertaining to advertising and the general conduct of the paper will be addressed as heretofore to the "Managing Editor," 1536 E. Broad Street, Richmond, Va.

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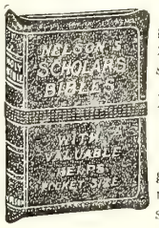

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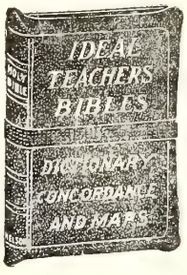

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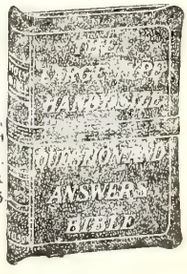

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Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

Warren H. Denison, D D., *Secretary.*

A DENOMINATIONAL BUDGET.

We believe that the time is at hand for our Convention at Urbana to adopt a plan for a denominational budget. We hope such action will be taken. We believe our workers generally are ready for such a business system. To have adopted such before this time would have been abortive, but now if the Convention will adopt a limited or minimum budget, our people generally will consider it sound and wise.

Such limited or minimum budget should be made up of the actual needs of the Convention itself and of its several boards. The "askings" of each board should be based on receipts of the previous year and actual needs to carry forward the work as constituted at the end of the year. These askings should then be referred to a Finance Board of the Convention and finally be ratified by the General Board which is composed of some fifty of our most representative workers. Thus the church would receive a united financial program after careful study by three groups—the especially *interested* group, a special *finance* group, and the *whole church* group. All this would make it an unbiased budget for the best interest of the whole church.

This budget then should be suggested and apportioned to the several conferences on a definite percentage basis for the various causes by the Finance Board, taking into consideration four items necessary to arrive at a just division among the conferences—one-fourth to be worked out on the basis of church membership, one-fourth on the value of church property, one-fourth on the salary paid pastor, one-fourth on the previous cultivation and giving.

This limited or minimum budget would not provide for growth and expansion of the present work nor the inauguration of new work. Also, it does not provide for special interest, initiative on the part of executives, expression arising from educational periods and growing interest. Our church year rightly calls for definite educational periods for four major enterprises. These are already a very definite part of our church life, habit and thought—the Convention and its allied or subordinate interests, Foreign Missions, Home Missions, and Church Extension, and Christian Education. During these four educational periods an offering should be taken largely for expansion work. These four voluntary offerings being already established among us would give opportunity for expression, enlistment, cultivation and special interest. This would do away with a multiplicity of calls and with the undesirable features that arise from a fixed maximum budget. These voluntary offerings would supplement the minimum or limited budget.

The above plan would call for a Finance Board in the Convention. Such has been a growing need for some time and should be provided at Urbana. It is obvious that this Finance Board should not be composed generally of Board executives, each feeling that his work is the most important, but should be composed of those who in a special way represent all the work and who are familiar with the work of all the boards. It should therefore be composed of the President, Vice-President, and Secretary of the Convention, by virtue of their offices, and the two "at-large" members of the Executive Committee. To these should be added some four others from the General Board and chosen by said Board, chosen with special reference to their fitness for this particular kind of work.

We believe such a plan as this is necessary, will meet many of our troublesome problems, is fair, business like, will provide for normal work and give chance for expression, initiative, and growth.

REPORT OF MISSION SECRETARY FOR SEPTEMBER.

SUNDAY SCHOOL MISSIONARY OFFERING.

Oak Level, Youngsville, N. C.	$ 1.32
Henderson, N. C.	4.55
Youngsville, N. C.	1.00
First Church, Richmond, Va.	2.02
Isle of Wight, Va.	1.75
Monticello, Brown Summit, N. C.	4.90
Lawrence Bible Class, Elon College, N. C.	.57
Wadley, Ala.	1.48
Holland, Va.	10.00
Mt. Pleasant, Vass, N. C.	1.60
Wake Chapel, Fuquay Springs, N. C.	3.80
Vanceville, Tifton, Ga.	1.50
Linville, Harrisonburg, Va.	4.54
High Point, N. C.	14.35
Pleasant Grove, News Ferry, Va.	8.84
First Church, Norfolk, Va.	5.80
Salem Chapel, Walnut Cove, N. C.	1.00
First Church, Greensboro, N. C.	17.31
First Church, Winchester, Va.	5.21
Ether, Star, N. C.	3.73
Suffolk, Va.	12.50
Pleasant Hill (A), Liberty, N. C.	3.00
People's Church, Dover, Del.	31.11
Berea (Nansemond), Driver, Va.	6.50
Bethlehem, Nansemond Co., Va.	3.92
Providence Memorial, Graham, N. C.	3.71
Durham, N. C.	15.48
Pleasant Ridge, Ramseur, N. C.	2.75
Ocean View, Va.	2.86
Liberty (Vance, Henderson, N. C.	4.80
Antioch, Harrisonburg, Va.	6.75
Lawrence Bible Class, Elon College, N. C.	1.65
Randleman, N. C.	5.63
Oakland, Chuckatuck, Va.	6.00
Holland, Va.	10.00
Fuller's Chapel, Henderson, N. C.	2.80
Rosemont, South Norfolk, Va.	6.38
Mt. Zion, Mebane, N. C.	1.00
North Highlands, Columbus, Ga.	2.05
Ramseur, N. C.	5.35
Turner's Chapel, Sanford, N. C.	1.29
Liberty, N. C.	1.85
Dry Run, Seven Fountains, Va.	1.85
Palm Street, Greensboro, N. C.	15.00
Zion, Moncure, N. C.	2.00
Wentworth, McCullers, N. C.	4.35
Richland, Ga.	1.00
Newport News, Va.	37.03
Mt. Auburn, Manson, N. C.	3.40
Mt. Bethel, Summerfield, N. C.	1.03
Park's Cross Roads, Ramseur, N. C.	2.18
Burlington, N. C.	86.52
Woman's Bible Class, Rosemont, Norfolk	12.50
Shallow Ford, Elon College, N. C.	1.81
Total Sunday School Offerings	$ 302.97

EMERGENCY MISSION FUND.

Leaksville Church, Luray, Va.	$ 3.00
Richland, Ga. (refund)	16.50
Total for month	$ 19.50
Amount previously acknowledged	11,860.17
Negotiable note	300.00
Grand total	$ 12,179.67

TOTALS FOR SEPTEMBER.

Emergency Fund	$ 319.50
Sunday School Regular Offerings	302.97
Mountain Work	3.55
Specials	252.37
Individual collection	5.00
Total	$ 883.39
Check to R. W. Malone, Treasurer	$ 583.39
Negotiable Note	300.00
Total	$ 883.39

We are very grateful to the Sunday Schools named above for their liberal offerings in September, and we are happy to include some schools not heretofore reported in the list of those making the once a month offering to missions. There are quite a few schools in the convention who do not yet make a once a month offering to missions, but it is devoutly hoped and believed that all our schools will come to realize the wisdom and the righteousness of such an offering and will rejoice one day to take in regularly and send it promptly. The co-operation and liberality thus far manifested in behalf of our mission work on the part of our Sunday Schools are constant sources of inspiration and encouragement.

We are also grateful for the other sums which have been sent in to forward the work of missions for the Master.

Respectfully submitted,

J. O. Atkinson,

Mission Secretary.

HENDERSON MISSIONARY MEETING.

On Tuesday night, September 23d, the Ladies' Missionary Society of the Henderson Church held their semi-annual Missionary Meeting. It was a missionary rally and there were quite a number present.

This meeting was a very pleasant surprise to us. Not even all the members of the Society knew what was coming. A very unique program was rendered consisting of hymns, prayer, scripture reading, and the roll call. They also rendered a short play entitled, "Sewing for the Heathen." At the conclusion of the program, again to our surprise, they served refreshments.

As a result of this meeting, quite a number of members gave their subscription to the *Christian Missionary*. It was a very enthusiastic meeting and one enjoyed by all who were present. Several new members joined the society.

This spirit of the women of our churches is what keeps us men alive. If the men of our churches were as enthusiastic about missions as the women are, our societies would be larger and we would have no difficulty in raising the amount of money called for by our Mission Board. Where ever the women of a church are alive, the church is alive and active. The same can be said about the men, but we men won't let it. Missions need *men*. If you are a *man*, the missionary call of Christ needs you. The surest way to help ourselves is to help others.

A fine example of some Home Mission work is this: A wise teacher and Christian woman, who is superintendent of the junior department, saw the need of a good public bulletin board. She saw the need of it, first to help the church, then seeing it as a help to the church she set about the task to raise money enough to buy one. In her

department she had a number of fine boys and girls who were anxious for something to do. Soon they began to work out some scheme together. They decided on something and went to work toward that end. That was an electric lighted bulletin board. More than two years have passed since the task was begun, but the goal has been reached. Last week the board was installed, and the members of the department are surely proud of the work they have accomplished. We are planning to have a dedicatory service next Sunday for the purpose of inculcating into the minds of these young people the spirit of Missions and of reverence to God. To dedicate the board to the proclaiming of Jesus Christ and His Gospel along our highway. "Go out into the highways and hedges, and compel them to come in, that my house may be filled."—Luke 14: 23.

F. D. BALLARD.

OFFICIAL NOTICE.

The Woman's Missionary Conference of the North Carolina Christian Conference is to meet with the church in Raleigh, November 5th. By vote of the Executive Board, in a meeting held in Burlington on September 9th, it was decided to close the books of the treasurer, Mrs. W. R. Sellars, Burlington, N. C., on October 15th. Each society will take notice and send all money in hand immediately to Mrs. Sellars.

The secretary was instructed also to send two statistical report blanks to each church, one to be retained by the church for its records, and the other to be mailed back immediately to Mrs. W. A. Harper, Secretary, Elon College, N. C.

If any church fails to get a blank, I will be glad to be notified and blanks will be immediately sent.

MRS. W. A. HARPER,
Secretary.

SPECIAL NOTICE.

To All Pastors and Churches of the Eastern Virginia Conference:

All pastors, delegates and visitors are urged to send, not later than October 15th, to the pastor of the Webster Community Christian Church, the Rev. Milton W. Sutcliffe, Havre de Grace, Md., their names, when they expect to arrive at the Conference Church, and if they are traveling by automobile or train. The Committee on Entertainment cannot properly provide for you unless you help them with this information. Please send it to us at once.

MILTON W. SUTCLIFFE.

PROGRAM OF THE EASTERN VIRGINIA WOMAN'S HOME AND FOREIGN MISSIONARY CONFERENCE.

Bethlehem Christian Church, Nansemond County, Va., October 15, 1926.

CONFERENCE THEME: "Extension."

Morning Session—10 o'Clock.

Call to Order by President, Mrs. M. L. Bryant.
Hymn No. 572—"This World for Christ."
Devotional Service—Mrs. W. H. Andrews, Suffolk, Va.
Welcome Address—Mrs. F. H. Dilday, President of Bethlehem Woman's Missionary Society.
Response—Mrs. B. D. Jones, Holland, Va.
Report of District Superintendents.
Report of Superintendent of Young People.
Report of Superintendent of Cradle Roll.
Report of Superintendent of Literature.
Report of Treasurer.
Vocal Solo—"In the Beautiful Garden of Prayer," by Rev. O. D. Poythress.
Greetings from Dr. Atkinson. (Absent, attending Alabama Conference.)
"Blue Ridge Breezes," Mrs. W. V. Leathers.
Quartette—"Send the Light," Revs. J. F. Morgan, G. A. Pearce, O. D. Poythress, I. W. Johnson.
Address—Lieutenant Governor J. E. West.
Appointment of Committees.
Announcements.
Collection.
Adjournment for Dinner.

Afternoon Session—2 o'Clock.

Hymn No. 583—"Go Ye into the World."
Devotional Service—Mrs. W. D. Harward, Windsor, Va.
Address—By a Missionary from abroad.
"The Books We Must Study," Mrs. W. V. Leathers.
Male Quartette.
Suggestions from Ministers present.
Presentation of Banners, Rev. H. S. Hardcastle.
Reports of Committees.
Miscellaneous.
Reading of Minutes.
Closing Service.

MRS. L. W. STAGG,
Secretary.

PROGRAM
TWENTY-EIGHTH ANNUAL SESSION OF THE ALABAMA CHRISTIAN CONFERENCE.

Bethany Christian Church, Randolph County, Ala., October 12, 13, 14, 1926.

First Day—Morning Session.

9:45 Opening song—"Blest Be the Tie that Binds."
Devotional Services, led by Rev. J. H. Hughes.
10:00 Organization:
Enrollment of Ministers and Delegates.
Election of Officers.
Courtesies to Fraternal Delegates.
11:00 President's Annual Address.
Communion Service. (Emblems furnished by the local church.)
12:00 Adjournment.

First Day—Afternoon Session.

1:00 Conference called to order.
Devotions led by Rev. W. T. Meacham.
Report of Executive Committee, Rev. G. D. Hunt, chairman.
Reading of Ministerial and Church Reports.
Report on Moral Reform, by J. W. Payne.
Discussion: "What should be the Attitude of the Church toward the Moral Upbuilding of the Country?" by Rev. J. H. Hughes.
Report from the Christian Orphanage, Elon College, by C. D. Johnston, Superintendent.
Miscellaneous Business and Adjournment.

Second Day—Morning Session.

8:30 Devotional Services, led by Rev. J. D. Dollar.
Report on Religious Literature, by Rev Carl Dollar.
Address: "Our Literature," by Dr. J. O. Atkinson.
9:30 Report of Committee on Foreign Missions, Rev. C. W. Carter, Chairman.
Address: "Our Foreign Work," by Dr. L. E. Smith.
10:30 Report of Home Mission Board, by Chairman.
Address: "Our Needs in the Home Field," by Rev. G. D. Hunt.
Freewill Offering for Missions.
11:30 Preaching by Dr. D. Anonymous.
12:00 Adjournment.

Second Day—Afternoon Session.

1:00 Conference called to order.
Report of Committee on Education, Rev. E. M. Carter, Chairman.
Address: "Our Schools and Colleges, and Their Demands upon Us," by Dr. W. A. Harper, President of Elon College.
Address: "The Why and Wherefore of Bethlehem College," by Rev. G. D. Hunt.
Address: "Financial Needs of Bethlehem College," by Rev. H. W. Elder.
Address: "The Opportunity Bethlehem College Offers those of Moderate Means," by Dr. S. L. Beougher, President.
2:30 Report of Sunday School Board, by Mrs. E. M. Carter.
Address: "The Claims of Our Young People upon the Church," by Rev. J. H. Dollar.
3:30 Report of Committee on Superannuation, by Rev. C. W. Carter.
Address: "The Ministry of the Christian Church," by Dr. J. O. Atkinson.
Miscellaneous Business.
Adjournment.

Second Day—Evening Session.

8:00 Report on Christian Endeavor, by Rev. J. H. Hughes.
General Meeting for Young People, led by Miss Pattie Coghill, Field Secretary.

Third Day—Morning Session.

8:30 Devotional Services, led by Rev. H. W. Elder.
Report of Committee on Church Statistics, by J. J. Carter, Chairman.
Report of Committee on Apportionments, J. W. Payne, Chairman.
Report of Committee on Nominations.
Report of Special Committees.
Preaching.
Fellowship Meeting.
Final Adjournment.

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RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION NEWS NOTES.

At the Elon Summer School this year Miss Lucy Eldredge taught a class on Young People's Work, and in the class there were many young people. One day Miss Eldredge assigned for written work for these young people papers on "What I Expect of My Church." Later Miss Eldredge asked the permission of these young people to permit me to see their papers. The permission was granted, and I have excerpts from the papers before me. They are very interesting to a pastor.

Miss Edlredge was very fine in asking the permission of the young people to show me those papers. Some would doubtless feel it was a very minor matter and inconsequential in the extreme. But these persons are wrong in their opinion, for these very much criticised young people are very critical themselves, and they have little use for those who do not play the game fair. Prayers and professions and gifts will not cover up unfair play in their young minds.

Now one note is discoverable in many of these papers, though it is given very different expression. It is the desire of the young people for fellowship from the older members. This rather surprised me. But here are some of the terms used by them: "I expect guidance of the older members," "We expect Christian fellowship," "From my church I expect fellowship," "We expect the church to teach us . . . true fellowship," "When young people go into the church, they expect the church to sympathize with them," "I expect right fellowship," "One thing youth expects from the church is the Christian example of its members," "But lastly, there is one other thing that we expect from the church, something that in the past we have not had, and that is fellowship."

These, my readers, and I trust that some of my readers are the older members of the church, are the words of our very own young people. And they are well worth pondering. Perhaps it will interest you to read some of the replies of these young people more at length. If so read on:

"I expect guidance of the older members of the church; a good working program to keep me busy. I expect instruction from the pastor, the Sunday School teachers and the missionary workers."

"Besides instruction we expect Christian fellowship. This is essential in the development of personality."

"One of the chief things which we expect of the church is instruction in religious education. We expect to have the Bible explained and presented to us so that we can understand it. We not only expect to learn the Bible but also the work of the church, its history, about its missionaries, etc. We also expect training in leadership so that we too can take part in its activities."

"From my church I expect fellowship, friendship, recreation and training in Christian character; and also guidance in the spiritual things of Christ."

"When young people enter the Church they expect the church to sympathize with them in the things that they undertake to do. The young people expect to be informed about the church. They expect the church to give them something to do. The young people expect fellowship."

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson III.—October 17, 1926.

"MOSES HONORED IN DEATH."

Golden Text: *"Precious in the sight of Jehovah Is the death of his saints."*—Psa. 116: 15.

Lesson: Deuteronomy 32: 45-52.

Devotional Reading: Psa. 116: 12-19.

Time: 1459 B. C.

Place: Moab and Mount Pisgah, opposite Jericho.

Thirty-eight years have elapsed since the events that took place in last Sunday's lesson. The Israelites who had turned a deaf ear to Jehovah's command to go up and possess the land of Canaan, were perished, and a new generation was found there in the wilderness. Miriam, the little sister who had watched when Moses was hid in the river had died only eleven months before, and Aaron had followed six months later. Only Mose, Joshua and Caleb of that great throng were left. And the time had come when Moses was to go away.

Even then Moses first thought was of his people, and his final counsel to them was, Set your heart unto all the words which I testify unto you this day, which ye shall command your children to obey, even all the words of this law. For it is no vain thing for you; because it is your life. What Moses said then is true today. No individual, no nation, can live who breaks the immutable laws of God.

And on that selfsame day, when Moses had ceased speaking, God summoned him: "Get thee up into this mountain of Abarim, unto Mount Nebo facing Jericho, and behold the land of Canaan, which I give unto the children of Israel for a possession." Moses was in sight of the land of promise, but he could not enter in, for his time had come. The death of Moses was punative, "because ye have trespassed against me in the midst of the children of Israel," said the Lord. Yet Moses was ready to lay down his heavy burden. And God had prepared a home more wonderful than Canaan for him.

So Moses bade farewell to his people, and blessed the tribes, one by one. He then betook himself to the Mount of Nebo, where "Moses the servant of Jehovah, died." "And he buried him in the valley of the land of Moab." How wonderful it was that God was with him even at death, and that his record was that he was a servant of Jehovah.

Moses stands out as one of the greatest men of all times, and the contrast is only emphasized by those about him. It was Moses who crossed the Red Sea; the children of Israel only followed. It was Moses who bore with them and taught them; for what were they but abject slaves, who desired nothing better than the enjoyment of a slaves' portion from the flesh-pots of Egypt. Yet even greater than the freeing of the slaves from bondage was Moses' achievement of making of their children a people capable, under God, of conquering Canaan and of knowing God and His laws. It was Moses who created the people of God. He used his life for God, and a greater thing than this can no man do. The voice of Moses sounded in the hearts of the Israelites, and sounds today in the hearts of all who hear Jehovah.

CHRISTIAN ENDEAVOR.

Lesson for October 17, 1926.

"IDEALS OF THE CONSTITUTION."
(Citizenship Day.)

Topic: "What Ideals are Found in the Constitution of the United States?"—Rom. 13: 1-8.

Before the Constitution of our country was adopted many a war of words was waged. It was only after a momentous struggle that all of the original thirteen States were brought to promise to abide by its rulings. And even now, to quote the words of President Coolidge, "The Constitution is not self-perpetuating. If it is to survive, it will be because it has adequate support. . . . That means making adequate sacrifice to maintain what is of public benefit."

Suggestions for the Leader.

The ideas contained in the Declaration of Independence were in the minds of the men that wrote the Constitution. Some of our ideals are there.

One ideal is "a more perfect union." Man always, when at his best, seeks union, co-operation. On this prosperity and safety depend.

Another ideal is justice. Unjust nations may long endure, as some Eastern powers have done, but they cannot prosper or make their people happy.

A third ideal is "domestic tranquillity" or peace. Without the Constitution, America would have been another Europe, with selfishly striving nations.

There is another thing about the Constitution. It guarantees our liberties, but it also places responsibility upon us. It forces us to take a part in our own government. We make the laws, and we must obey them. It shows poor sportsmanship not to live up to the laws of the game of government.

What the Bible Lesson Teaches.

There is no middle path between obedience to law and anarchy (V. 1).

God is the source of all law, and human laws are good only as they express divine law (V. 1).

The Constitution is a "minister for good." It expresses our ideals, outlines our methods, and is a real covenant between the States (V. 4).

The spirit of the Constitution is really love: that is, yielding personal rights in order to secure the welfare of the nation as a whole (V. 8).

To Think About.

Why should everyone study the Constitution?

What are some of the sources of the Constitution?

How may the Constitution be amended?

The women in your church should have these books by Mrs. George H. Morrison, wife of the famous Scottish preacher.

PRAYERS FOR WOMEN WORKERS—

Contains prayers for committee and missionary meetings, mother's circles and other occasions. There are many fine prayers for children in the home and verses for prayer building.

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Inspiring addresses made at public gatherings. Just the book to provide subjects and inspiration for women who speak in public.

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DORAN BOOKS

CONFERENCES MEET.

Alabama Conference will meet with the Church at Bethany on Tuesday, October 12, 1926, at 10 o'clock A. M. G. D. Hunt, President; E. M. Carter, Secretary.

Georgia and Alabama Conference will meet at Richland Christian Church, Richland, Ga., on Tuesday evening at 7:30 o'clock, October 18, 1926. H. M. Gray, President; H. W. Elder, Secretary.

Eastern Virginia Conference will meet with Webster Christian Church, Havre de Grace, Md., Tuesday, November 2, 1926. W. D. Harward, President; I. W. Johnson, Secretary.

North Carolina and Virginia Conference will meet with New Lebanon Christian Church, Rockingham County, N. C., Tuesday, November 16, 1926. C. H. Rowland, President; Stanley C. Harrell, Secretary.

Western North Carolina Conference will meet with Pleasant Grove Church, Tuesday, Nov. 23, 1926. G. O. Lankford, President; W. C. Martin, Secretary.

Eastern North Carolina Conference adjourned to meet at such place as the Executive Committee may select on November 23, 1926, at 9:30 A. M. H. C. Caviness, President; W. C. Wicker, Secretary.

North Carolina Conference adjourned to meet on Wednesday, December 8, 1926. W. C. Wicker, President; L. L. Vaughan, Secretary.

PROGRAM OF THE WOMAN'S MISSIONARY CONFERENCE OF ALABAMA.

To be Held at Cragford, Ala., October 16, 1926.

Forenoon.

Devotional Services—Mrs. J. H. Swint
Welcome Address—Mrs. Hamp Mitchell.
Response—Mrs. A. I. Landers.
Business Session.
Song (Missionary).
President's Address.
Address, "The Place of Prayer in Our Work"—Mrs. W. M. Melton.
Solo—Miss Regina Carter.
Sermon—Dr. J. O. Atkinson, Elon College, N. C.

Afternoon.

Devotional Services—Mrs W. D. Mitchell.
Message from Mrs. J. A. Williams, president of Southern Board—Miss Zana Stephenson.
"How to Reach the Other Women"—Mrs. V. E. Kitchens.
"Onward through Missions"—Rev. G. D. Hunt.
Round Table Discussion—Lead by Mrs. O. H. Orr.
Reports of Committees.
Adjournment.

MRS. E. M. CARTER,
President.

Wadley, Ala.

NOTICE.

The Eastern Virginia Woman's Missionary Conference will meet in annual session on Friday, October 15th, with the Bethlehem Christian Church, Nansemond County, Va.

All societies are urged to have a full report of the year's work in the hands of the treasurer, Mrs. W. V. Leathers, Holland, Va., not later than September 30th.

Begin thinking of your delegates now. Churches without societies are requested to send representatives.

MRS. L. W. STAGG,
Secretary.

400 W. 34th Street,
Norfolk, Va.

A Great Background Book

LANDMARKS in the STRUGGLE BETWEEN SCIENCE and RELIGION

by Professor J. Y. Simpson, M.A., D.Sc., F.R.S.E.

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of trouble: I will deliver the
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silver and the gold to Phâr'-aōh

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Improved Thumb Index on any style at 50 cents extra.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

WAIT UPON GOD.

"Teach me thy way, O Jehovah; and lead me in a plain path."

LESSON: Psa. 27: 11-14.

This states the whole purpose of our Family Altar page. Begin this week by reading the above lesson, and follow the dictates of thy soul.

It is not an easy thing to do. There is so much to keep us from it. Samuel said to Saul, "Stand thou still awhile that I may show thee the word of God." We know too well that we cannot know the word of God, cannot be spiritual, cannot even possess a well poised mind without "being still" long enough to possess what we seek.

The pace and pressure of modern life is anything but spiritual. Our various duties and activities crowd every minute of our days and nights. If we don't stop and tarry for Jesus and let Him preoccupy our minds a little, there is no chance that He can reach our souls at all.

"Happy is he who, knowing how to wait,
Knows also how to watch and work and stand
On life's broad deck alert; and on the prow
To seize the passing moment, big with fate,
From Opportunity's extended hand,
When the great clock of destiny strikes Now!"

Prayer.—Our Father, bring us to resting places and quiet times with Thee. In His name we ask it. *Amen.*

TUESDAY.

CONTINUING IN PRAYER.

LESSON: Col. 4: 1-5.

"Continue stedfastly in prayer"

Our daily strength depends largely upon our prayer life, and to this end the Apostle Paul bids us continue in prayer. The Bible is indeed a great Book of Prayer. Here we find Jacob wrestling with the angel in prayer; Daniel, in his little upper room, with his windows open toward Jerusalem, praying. Paul and Silas, when cast into prison, prayed and sang praises to God. But our greatest Example and Teacher is our Lord Himself. Jesus prayed continuously—and as He prayed, the fashion of His countenance was altered. *Prayer not only gives strength, it changes things.*

Our trouble is we do not ask for strength, but are content with certain physical or athletic exercises. Whatever else we may do, nothing can take the place of prayer—"Prayer releases power."

One day, two men were discussing prayer and its necessary place in the life of a Christian, whereupon one took from his pocket a small notebook filled with long lists of strange and foreign-sounding names. He explained that these names were of people whome he definitely assisted to Christ. Daily he had used this book through the years, just to refresh his memory so that he could be always praying for them. Let us continue in prayer and claim our blessing from day to day. —*Rev. Lewis Keast.*

Prayer (*by one of the parents*).—Asking that our entire household may realize the value of prayer, and that our frequent petitions may rise to the Throne and win acceptance; also that our faith in the power of prayer may grow daily and brighten the whole life.

WEDNESDAY.

CHILDREN AND A CHILD'S PART.

LESSON: Gal. 3: 25-29.

"Ye are the children of God."

As God's creation, the birds are at home in the air, the fish are at home in the sea, wild animals are at home in the forest, and man can be at home only at peace with himself and with God, his Creator and Father, and that by the ties of faith and love.

"Thou, O God, hast created our souls for Thee, and our rest is never found until we find it in Thee."

"Ye are his children," then instead of freting, let us take our troubles to Him. "Ye are his children," then let us go to Him as to a loving Father. "Ye are his children," then let us ask Him to explain the mysteries we should know. If we are His children, let us go to Him, because we need Him, and because He is standing waiting to do for us what we most need.

Prayer.—Our Father, we are Thy children. May we be loving and loyal and always sensible to the honor of being His child. Forgive us and save us. *Amen.*

THURSDAY.

MY DUTY TOWARD MY NEIGHBOR.

LESSON: I Kings 20: 38-43.

"Keep this man." "Am I my brother's keeper?"

"A minister was called to conduct the funeral of a girl who had died just as she was blooming into womanhood. Hoping to speak a word of comfort to her friends, he asked her Sabbath School teacher: 'Was Mary a Christian?' The answer was, 'I do not know. I meant to speak to her a few days ago, but I put it off for a more convenient season.' He asked the mother a similar question, and received the same answer. He then turned to her best friend, and was startled to get the same reply. The Holy Spirit had been trying to get a message to this girl, but no one would go for Him. Now she was gone."

Every one of us are under charge to keep our brothers. The man with us, whoever he may be is a brother.

Then what if we are "too busy," or if he is not according to our liking, or if he is our enemy, or even if we have no interest in him? Let us answer honestly. Christ said, "Preach the gospel to every creature."

Prayer.—Our Father, forbid that we should become so engrossed in our own concerns that we leave Thy charge unfulfilled. May we be bold and brave for Jesus' sake, lest our own life be required. In Christ's name we pray. *Amen.*

FRIDAY.

GOD'S BOUNDLESS GIFTS

LESSON: Psalm 84: 11-12.

"No good thing will He withhold from them that walk uprightly."

This Psalm is composed of twelve of the most wonderful verses in all literature! Not only each verse, but each sentence suggests volumes. This eleventh verse is a promise, coming as the climax of many beautiful and uplifting thoughts. God has given, is giving, and stands ready to give so much that the Psalmist sums it all up in these words: "No good thing will He withhold from them that walk uprightly."

There are many things that God, in His infinite wisdom withholds from us. But when we read that "no good" is withheld, then we need no explanations or qualifications. God is more anxious that we receive *every good* than we are to seek it.

We must qualify for this good. We must "walk uprightly. If we are not in the right attitude to receive good from the hand of the Lord, it would not be "good" for us. We might ask for it; we might earnestly desire it; we might almost question the wisdom of God on withholding it; but in and through it all, we should remember that—

"Ill that God blesses is our good;
And unblessed good is ill;
And all is right that seems most wrong,
If it be His sweet will."

Rev. I. D. Lyttle.

Prayer (*by one of the parents*). Asking that we may learn the lesson of absolute trust in God who is ever ready to supply all our needs, and who desires to withhold no good gift from those who love and serve Him.

SATURDAY.

THE SECRET OF CONTENTMENT.

LESSON: Phil. 4: 10-13.

"I have learned, in whatsoever state I am, therewith to be content."

A recent writer says of the Apostle Paul: "Although he often traveled through grand scenery there is not in all his letters a single allusion to the beauty of nature, or any indication that he ever heard a bird sing or observed so much as a blade of grass." True enough, but let us observe too that although he was continually meeting with perils of every kind, there is little in all his letters that would suggest that birds ever ceased to sing or flowers to bloom. The tokens of love and thoughtfulness from his converts brought a lump into his throat; Christians repenting under his rebukes brought tears of joy to his eyes; and faith that was spoken of throughout the whole world brought him to his knees in gratitude. His normal condition was rejoicing in the Lord always. "I know both how to be abased, and I know how to abound."

—*Rev. D. Raymond Taggart.*

Prayer (*by one of the parents*). Asking that we, too, whatever our position in life, may learn the secret of contentment and trust our bountiful Father—who never fails—that He will supply our needs.

SUNDAY.

THE WORK THAT JESUS LOVED.

LESSON: Jno. 9: 3-6.

"I must work the works of Him that sent me."

During childhood, when with his earthly parents, Jesus loved his toil, the sanctity of life, and, as seen in the temple, his ministry.

That work was relieving human suffering, wretchedness and sorrow. His greatest work was the saving of souls from death, as James puts it. It was this great work He has committed to us. It is so imperative that we carry out His work that only eternity can reveal the dire consequences of our failure in it. We must do His work and do it well, for night cometh to our opportunity, and then it will be too late.

Prayer.—Our Father in heaven, purify our hearts and minds, strengthen us in Thy love, and make it a joy to us to follow the example of Jesus to do His work. *Amen.*

Christian Orphanage

Dear Friends:

The Orphanage has had showers of blessings. Our good women of our Elon Community Church have set a good example, and we hope many more will follow the example they have set. They showered the orphanage with a box containing thirty-three towels and a pair of pillow cases. This shower was sponsored by Circle No. 4, but was given by the entire society. It was designated for the New Building.

Our good friends, Mr. and Mrs. L. E. Carlton of Richmond did not stop at a shower, but made it just rain by sending us for the upper floor of our New Building: 32 comforts, 32 blankets, 128 towels, 32 pillows, 64 pillow cases, 128 sheets, and 64 spreads. These good friends have furnished the entire upper floor in the New Building. And it makes you happy to see how pretty it is. A child having a place in this pretty home will certainly be inspired to make good in life.

Our people are real kind to us in this work of love and charity, and often remember us with showers of different kinds. We have had quite a number of showers since our last report:

The daily Vacation Bible School of our church at Franklin, Va., sent us 29 aprons.

High Point Christian Philathea Class, two nice quilts, two dresses, five towels, one boy's suit, and one sheet.

The Daily Vacation Bible School, First Church, Greensboro, one box of rag dolls.

Truitt Philathea Class, Greensboro First Church, 20 towels, 8 pair pillow cases, 4 sheets, one counterpane.

Mrs. J. W. Holt, Burlington, N. C., one dozen half-gallon jars of apples.

Holland-Holy Neck Vacation Bible School, 4 aprons, 6 table cloths, one dress, one undergarment.

A Friend, Star, N. C., three pair of pants. No name on package.

Mrs. J. L. Steel, Durham, N. C., six dozen writing tablets.

Mrs. Hattie Glass, 2 dresses and 3 quilts.

Roger Lee, one boy's suit.

Mrs. J. E. Dever, one shirt.

Our good friends, Holland-Beamon Co., of Suffolk, Va., shipped us one car of coal containing 70½ tons, to make the children happy and comfortable during the winter months. These good friends make this their annual donation, and it is a wonderful help to us in our work.

We are very grateful indeed to all of these kind friends for these gifts, and we pray that God will richly bless each and every one.

You will notice in our financial report this week that we have passed the nineteenth rung in our ladder for this year, and are climbing on up toward the twentieth. We are hoping and praying that we will reach and pass the twentieth rung in the month of October, as that will carry us two thirds of the way to our goal for this year.

I want to ask all who have not paid their second payment on their pledge to the new building fund to please send it in, as we are needing it very much at this time. We also want to request all Sunday Schools that have money on hand for the Orphanage to mail us a check so that we will be able to reach and pass this twentieth rung in our ladder this month. Let us all make a strong pull and pull together to do this thing. And may the Master richly bless you.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR TWO WEEKS ENDING OCT. 8, 1926.

Brought forward	$ 18,793.53	
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Long's Chapel	$ 1.00	
Shallow Ford	1.77	
Howard's Chapel	1.00	
Monticello	4.93	
Bethlehem	3.70	
Third Avenue, Danville	5.97	
Mt. Zion	1.50	
Reidsville	6.89	
		26.76
Eastern North Carolina Conference:		
Auburn	$ 4.50	
Christian Light	4.01	
Sanford	5.55	
Liberty (Vance)	7.33	
Henderson	7.47	
Morrisville	2.00	
Mt. Carmel S. S. and Class 6	7.77	
Fuller's Chapel	3.37	
		42.00
Western North Carolina Conference:		
High Point	$ 7.50	
Hanks Chapel	2.40	
Pleasant Ridge	1.37	
Ether	5.53	
Burlington	59.94	
		76.74
Eastern Virginia Conference:		
Isle of Wight	$ 2.00	
Suffolk	25.00	
Bethlehem	2.98	
Berea	11.88	
Antioch	7.07	
Union	12.00	
Holland	10.00	
Ocean View	2.86	
Christian Temple	21.62	
Newport News	17.94	
Oak Grove	5.00	
Mt. Zion	3.37	
		121.72
Valley Virginia Conference:		
Palmyra	$ 1.71	
Linville	4.09	
Mayland	1.65	
		7.45
Alabama Conference:		
Pisgah	$ 1.32	
Wadley	1.45	
		2.77
Georgia and Alabama Conference:		
Rose Hill	$ 1.00	
North Highlands	2.05	
Richland	1.00	
		4.05
Special Offerings:		
Boone Bible Class	$ 15.00	
W. A. Roscoe	15.00	
W. W. Brown	15.00	
		45.00
New Building Fund:		
K. S. Garmon	$ 5.00	
Sunday School Classes of Mrs. R. L. Baker and Mrs. Byrd, Newport News, Va.	50.00	
J. H. Richmond	5.00	
Mrs. Julia A. Tuck	1.00	
Class No. 25, First Church, Greensboro	10.00	
J. J. Carter	2.50	
Woman's Bible Class, Holland	10.00	
Young People's Class No. 6, Holland	5.00	
Danville S. S.	4.00	
Bible Class, Holy Neck	30.00	
Live Wire Class, Mt. Auburn	7.50	
Mr. and Mrs. W. R. Sellars	100.00	
Mrs. Cora J. Zeiders	20.00	
		249.50
Total for two weeks	$	569.13
Grand total	$	19,362.66

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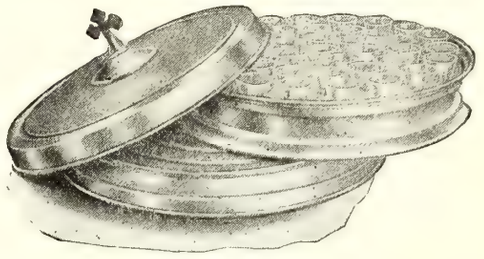

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlockink, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60
No. 2—Broad rim 1.60

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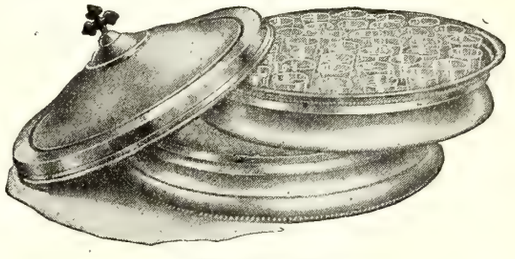
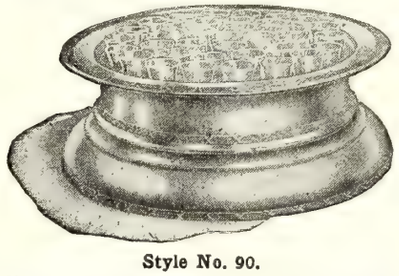


Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85 11.00
Cover No. 5—Silver-plate; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling). $22.00
Base No. 2—Silver-plate; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plate; fits Silver Tray 90.. 14.00

Bread Plate No. 3—Narrow rim..... 9.00
No. 4—Broad rim 9.00
Filler—Silver lined 6.00

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1536 E. Broad St., - - Richmond Va.

Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Hey Ho, Kiddies:

How would you like a letter again from your editor? Will you look up at the top of the page, please? There are *nine* new letters up there. Read them and see what word they spell—and then—say, oh, yes, our editor has a new name. Kiddies, see how you like that new name, and write me a wee letter, and let's put it into the Korner right away. Will you? Address the letters to Ramseur now, instead of Burlington.

Kiddies, while you are reading about "Baby Ray" and the "Go to Sleep Story," don't forget, please don't forget, that our little Mountain Friends up in Carroll County can't run to the Southland when winter comes like the birdies can, and you and I must be getting up some of our last winter's clothes that we have out-grown, and fix a real Christmas box full for them—their precious little legs mustn't get cold this winter—and their little undershirts are worn out now, so hustle, Kiddies. Get your Missionary teacher to help you fix the box.

I love you every one. Your Editor,

MADGE FLEMING MOFFITT WHITESELL.

THE UPSIDE-DOWN GARDEN.

The girls of the Bluebird Class had decided to raise flowers to sell to get money to buy a new blackboard. Every garden had come cut fine but Myrtle's; a neighbor's chickens had come in and scratched up all her young plants after they were well started. Then it rained and rained, so that she couldn't get into the garden to plant any more seed.

There was to be a Sunday School fair in July, and every class wanted to have something to sell. The Bluebird Class was to have a flower booth.

"It's going to be lovely," Myrtle told her best friend, Irma, "and I can't have anything in it."

"I don't think it is too late to plant some flowers, now," suggested Irma. "I have some seeds of flowers that will come up quickly."

So Myrtle planted the seed and was as happy as could be when the plants came peeping out of the ground. This time she was careful not to leave the garden gate open so that the chickens could get in.

"How are your flowers?" Irma often asked her.

"They came up thick and are growing fine," Myrtle told her. "You had better come and see."

When Irma got there, she began to laugh. She laughed and laughed until Myrtle was almost angry.

"Why are you laughing at my flowers?" she asked.

At that Irma only laughed harder, until she saw that Myrtle was ready to cry.

"I'm so sorry," explained Irma, "but I must have given you the wrong seed. Mother must have put vegetable seed in those packages. Instead of flowers, you have beets and carrots and onions and turnips.

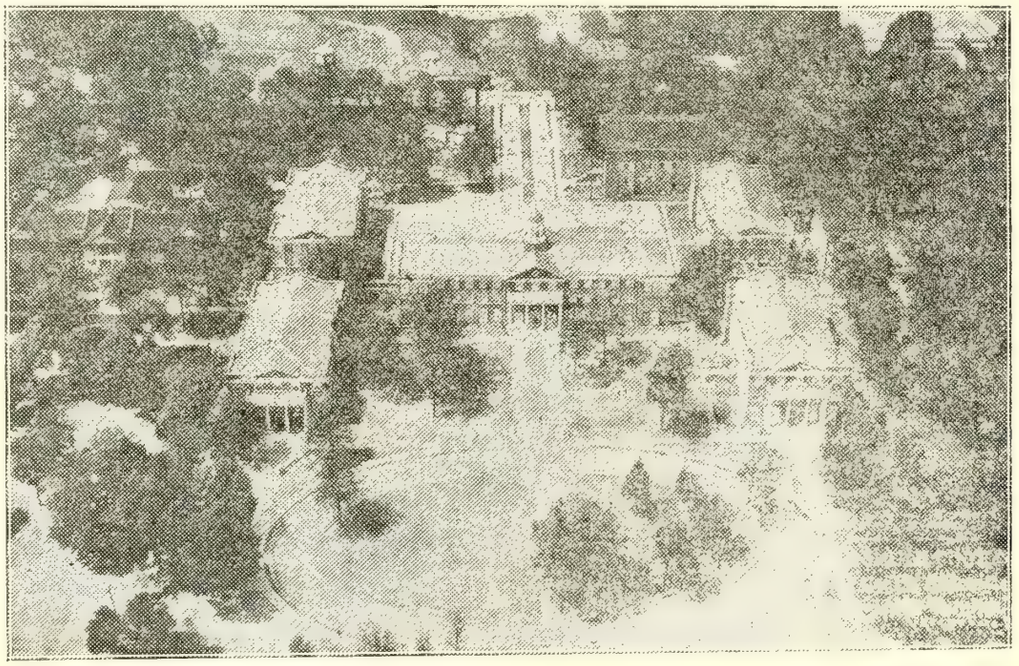
For a second Myrtle looked as if she were going to cry sure enough, but then she had a happy thought.

"I guess vegetables can be sold as well as flowers," she said. I heard Mrs. Murphy wishing just yesterday that she could get some fresh vegetables. I'm going to take care of these little plants just the same as if they were flowers. I expect my little Upside-down Garden will make as much money for the blackboard as the other girls' flower gardens."

On the day of the Fair, when Myrtle brought in a beautiful basket of golden carrots, purple and white turnips, rosy red beets, and white onions, shining like satin, the girls all agreed that her's was one of the prettiest baskets there.—*Frances McKinnon Morton.*

E-L-O-N C-O-L-L-E-G-E

CO-EDUCATIONAL



A Photograph of a Section of the Elon College Campus showing the Central Group of Buildings. (Photograph taken from the air.)

ELON COLLEGE announces the opening of its fall term Sept. 1st.

The accommodations are limited. Only 400 students can be accepted. Members of the Christian Church are given preference. The enrollment is nearing the maximum. Make reservation now and be assured of good accommodations.

ELON COLLEGE offers superior educational advantages.

The new buildings and equipment give Elon one of the most efficient college plants in the South. Elon College has standard A Grade Rating. Its work is accepted by all other institutions and all State departments of education.

ELON COLLEGE is owned and supported by the Christian Church.

It strives to return to the denomination in trained leaders, both ministers and laymen, value received. It promises all who may enter its doors a congenial and Christian atmosphere. The first purpose of the college is to produce Christian lives.

For Catalogue and further information, address—

C. M. CANNON, *Registrar,* Elon College, N. C.

"Christian Character First and Always at Elon College."

SEEING EUROPE WITH ENDEAVORERS.

(Continued from page 6.)

our manager that the Americans were a fortunate people to realize strong dring was detrimental, and he only wished that Belgium would follow in her steps.

Gay Paris was our next thrill. Much has been said and written during the summer about the tourist in France (the *New York Times* said there were 500,000 Americans in Europe this summer). The terrible fluctuation of the franc has brought much distress to that people. Living is very dear to them, and the war debt is oppressive.

"They don't take bad care of themselves financially," says Will Rogers, yet who can blame them when an American can walk in with a ten dollar bill and exchange it for all the francs he can wish to carry around for a few days.

Who can characterize the French with their devoted patriotism, their adoration of beauty, their incomparable cathedrals, but where are their moral standards? I could find none.

The madness of their revolution at the gaudy extravagances of the Louis' seems not to have vanished. The common ground we could meet them on was the ravished battlefields. We passed hundreds of soldiers who cheered and waved with vigorous enthusiasm. They have not forgotten!

The remains of dugouts, trenches, and automatic gun foundations are too crude to describe. But in Flanders fields the popies still grow between the crosses, reminding us of the blood that tells us our civilization is too little removed from barbarism, and that the only beauty that can ever come to the world is through Him who is Prince of Peace.

And the beautiful Reims Cathedral laid in waste—how can France forgive that ignoble act? Rockefellow's millions do not restore it, for they cannot get the workmen to stick to the job, it is so dejecting.

It was restful to go to Geneva—the peace city; to wonder at the majesty and beauty of the Alps contrasting with the calm serenity of Lake Geneva; to hear our own beloved Woodrow Wilson praised—we were reminded that a prophet is not without honor save in his own country.

On Sunday morning, Dr. Daniel Poling, our national president of C. E., preached at Calvin's Church, and from the same pulpit he occupied forty years. Just over a few cobblestones stood John Knox's Church. Who can estimate the influence of these two men on Christianity! "Christianity" was Dr. Poling's theme. I do not know how much those Swiss worshippers got from the message, but the inspiration of the combined languages in song was enough.

We sailed beautiful Lake Geneva, or Lac Leman, as Byron calls it in his immortal poem, "Prisoner of Chillon," up to Montreaux, and went into the castle prison, where Bonivard spent so many years true to the "Faith of His Fathers Living Still."

We climbed beautiful snow-capped Mont Blanc and crossed its glacier.

From Geneva we returned to Paris, then to Cherbourg Harbor, where we set sail for a westward trail.

Our ship passed forty-five visible icebergs during the days near Iceland and Labrador; not many during the nights, however, as the crew anchored, remembering the Titanic and taking no chances in a fog.

When the "Rutonia" landed in Montreal there was a large delegation of C. E.'s to welcome us. They gave us a banquet the following evening, and the final separation of the American delegation to the seventh World's Christian Endeavor Convention came.

Every one poorer in bank account, richer in experience and vision, understanding Europe better, loving America more and saying, with Van Dyke:

"I know that Europe's wonderful, yet something seems to lack;
The past is too much with her, and her people looking back.
But the glory of the present is to make the future free—
We love our land for what she is and what she is to be.

"So it's home again, home again, America for me!
Give me a ship that's westward bound, to plow the rolling sea:
To the land of youth and freedom beyond the ocean bars,
Where the air is full of sunshine, and the flag is full of stars."

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Nothing is permanent in railroading.

Larger cars and engines must be bought to handle greater loads; the roadbed must ever be kept in good condition, new ties and heavier rails must be laid to support heavier trains at high speeds; and in places the course of the line must be changed to reduce curves and grades.

Shop facilities must be enlarged, terminals improved and bridges rebuilt to carry the ever-growing trainloads. New signalling devices are being installed, and new tracks, yards and sidings built to handle the growing traffic of the South. This process of change, improvement and renewal goes on day in and day out throughout the year.

But the service must never stop. The way must ever be kept open for the great freights as they rush through the night carrying products of the South to distant markets, and the world's goods to Southern buyers. And the *Crescent Limited*, the *Royal Palm* and other passenger trains must not be delayed.

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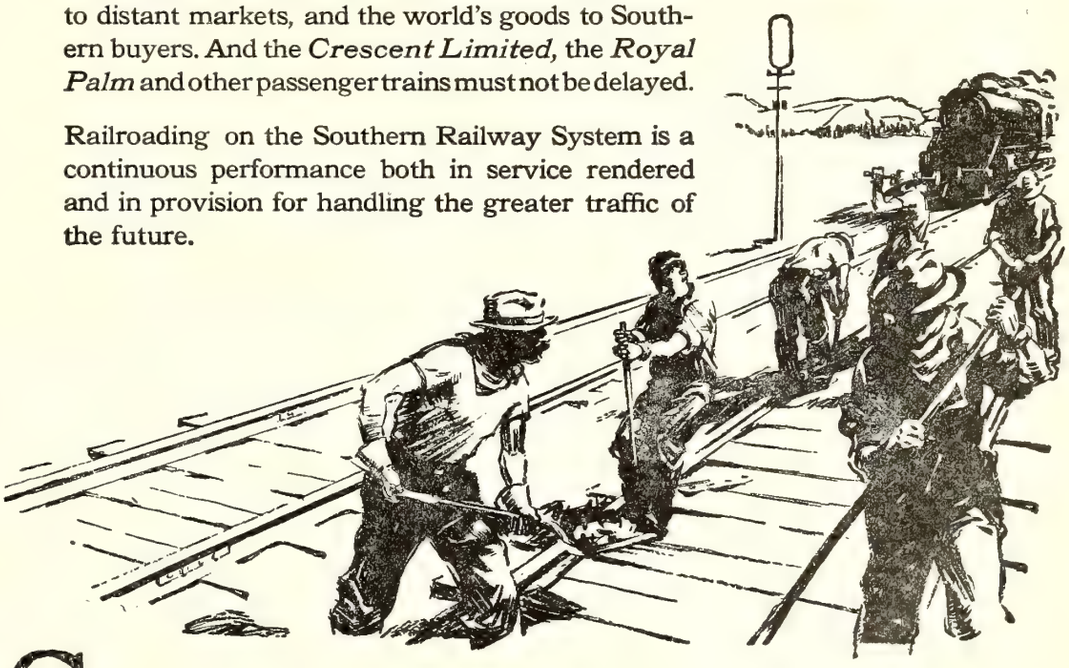
Everything used on a railroad wears out. Last year about $60,000,000 was spent by the Southern in replacing things that had worn out.



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Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Change in the label will appear on wrapper the first week of month following renewal, provided it is received before the 25th.

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

Advertising Rates: "Want Ads," 2 cents a word an insertion. Display rates quoted upon request.

MARRIAGES

ISLEY-RIDDLE.

Accentuated with charm which usually characterizes a home wedding, the Isley-Riddle wedding was one of the prettiest of the season's nuptials.

The wedding took place in the bride's home, Mr. and Mrs. J. J. Isley, Burlington, N. C., June 8th, at 8 P. M.

Prior to the ceremony Miss Florine Robertson took her place at the piano, and Mr. Arthur Goins sang, "All for You," and Miss Bessie Boone sang, "O, Promise Me." To the first sound of the Wedding Chorus from Lohengrin, the bridal party entered. Rev. C. E. Gerringer, uncle of the bride, who performed the ceremony, enter with Dr. J. B. Hurley, who assisted in the service. Miss Erma Love, first bride's maid and Mr. Graves Holt then entered. The second bride's maid to enter was Miss Margaret Riddle, sister of the groom. Entering opposite Miss Riddle was Mr. Marshall Butler.

The ring bearer, little Mildred Howell, niece of the groom, came next. In the Madonna Lily showered with valley lilies, she carried the ring. The little flower girl, Dorothy Kirkman, from a beautiful basket strewed rose petals in the pathway of the bride who entered with the maid of honor, Miss Erma Stadler.

Immediately after the ceremony, Mr. and Mrs. Riddle left for a brief trip to western Carolina, after which they will be at home on Asheboro Street, Greensboro, N. C., where Mr. Riddle holds a responsible position with the Greensboro Record.

Mrs. Riddle is the only daughter of Mr. and Mrs. J. J. Isley, and is one of Burlington's most attractive young women. She attended Burlington high school and was a most popular member of the younger set.

Mr. Riddle is the son of Mr. and Mrs. Robert E. Riddle of Burlington. He is a young man of unusual business ability.

We wish for them a long and happy wedded life. C. E. GERRINGER.

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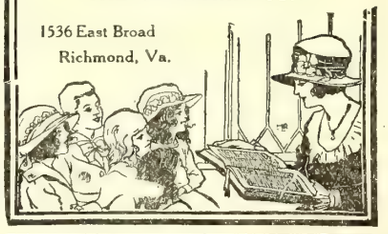

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, OCTOBER 14, 1926. NUMBER 41.

THE SUN'S OBSERVATORY

Mrs N T Farmer 1-1

By Rev. S. M. Lynam.

DR. CLARK BANQUETED.—

Dr. Francis E. Clark, who founded the Christian Endeavor in 1881, was recently honored at a banquet on his seventy-fifth birthday. The banquet was held at the Bradford Arms, Sagamore Beach, Massachusetts, under the auspices of the Cape Cod Association of Churches of which Dr. Clark is honorary president.

A COLLEGE FOR JERUSALEM.—

A college on the English model is now being planned for Jerusalem. It will be situated on one of the slopes of the Mount of Olives. The present English college in Jerusalem known as the Anglican Bishops' Mission will form a nucleus for this new institution. The present plans call for its completion within the next two years.

AN IMMENSE LOSS.—

The Erie Railroad claims that its income has been cut more than a million dollars a year by the establishing of bus lines leading into New York along its New Jersey lines. Railroads all over the country are making the same claims, and much discussion is being aroused as to the propriety of allowing bus lines so to injure the railroads which are absolutely essential to the national life and prosperity.

WHO PROFITS BY PROSPERITY?—

It is claimed that a careful analysis of the tax returns of the United States reveals the fact that only twenty thousand men who are at the head of the twelve hundred large corporations of the country profit by prosperity. These approximately twenty thousand men get most of the dollars reported as national prosperity, and that the lot of the common mass of people remains practically the same is a fact which we cannot escape.

MINISTERIAL CANDIDATES INCREASING.—

According to the reported registrations of the colleges and seminaries, the candidates for the ministry are increasing. This year, for the first time, those registering as ministerial students has reached prewar figures, and in some religious bodies surpassed that number. Contrary to the usual trend in recent years, the conservative seminaries appear to have the greatest gains. Episcopal, Baptist, Disciple, Lutheran, Methodist, and Presbyterian churches are leading in these gains. It is a hopeful sign that young men are turning again to the church and its ministry.

A GREAT DISCOVERY.—

It is reported that scientists of Prague have been successful in using the blood of lower animals for transfusion into the human system. They have succeeded in eliminating the toxins in the blood of the lower animals which heretofore have made it poisonous to the human blood. Until now only the blood of humans could be used for transfusion. Transfusion is being used more and more by physicians, and this discovery at Prague is considered one of the greatest of the age.

ONE OF THE BEST TEN.—

It is interesting to note that one of the best ten articles appearing in September magazines is written by a young country preacher. The article is, "Lincoln's Parentage and Childhood," in the *Century Magazine* and is by Rev. Louis A. Warren of Zionsville, Indiana. He is the pastor of a rural Disciples church and is still in his twenties. Mr. Warren has done considerable research in the country where Lincoln was born, and has written a book on the subject soon to be published by the Century Company. The rural ministry is rapidly advancing to keep pace with the fast rising standards of rural education and culture.

DID ST. PAUL PREACH IN ENGLAND?—

The Mosaic floor of a banqueting hall at Woodchester, Gloucestershire, England, which was discovered by grave diggers thirty-six years ago, and until now known only to archeologists, is about to be thrown open to the public. This is one of the three or four most beautiful specimens of mosaics ever unearthed. It was evidently the floor in the home of a Roman general or governor of that part of Britain. The pastor at Woodchester points out that if St. Paul visited England, as legend asserts he did, in all likelihood he visited this home, since to go to the home of the high official would have been the logical thing for him to have done.

AN OUTWARD FLOW TO EUROPE.—

More American tourists visited Europe this year than ever before. It is estimated that they will spend 700 million dollars in European countries. It is also estimated that foreigners and naturalized citizens of the United States will send back to Europe half a billion dollars more. These together make a grand total of a billion, two hundred million dollars. This is a tremendous flow of money from the United States to Europe. The Europeans ought to welcome to their countries Americans who bring in such a vast sum of money to them. More and more, however, the strong feeling regarding the war debts is causing the Europeans to make it unpleasant for American visitors.

THE SALVATION ARMY KNOWS.—

Whatever other organizations and propagandists may say, there are no two minds in the Salvation Army about the benefits of prohibition, and the Salvation Army workers ought to know as no other body could know. In a statement on the subject recently, Commander Evangeline Booth says: "Why try to tell the Salvation Army that the park benches are crowded with drunken men as they were before prohibition, when we used to gather them in on Thanksgiving day, for example, and fight to salvage them? They are gone. The benches still remain, but the occupants are not drunk any more. They are climbing upward to better things, while the public rushes by all unheeding. Why try to tell us that the working men spend their wages before their families can get the money for food, and that men beat their wives and children as in the old days? It simply is not the case." The Salvation Army can speak with authority on this matter. The workers know the situation, and this message from the Commander ought to give us cheer and challenge us to stand fast and hold to what we have won.

THE OIL SITUATION.—

The report by the federal oil conservation board shows serious concern over the present petroleum conditions in the United States. The alarm is caused by the rapid consumption of oil and the estimated amount available for military and industrial purposes. Secretary Work made the report public and announced that it was being forwarded to President Coolidge. The present reserves in the pumping and flowing wells in proved sands, according to the report, is only four and one-half billion barrels. This is theoretically only six years' supply, which fact the report stresses, though, of course, it cannot be extracted in that length of time. Since the first oil well was drilled in Pennsylvania, more than sixty-eight thousand wells have been drilled, more than a fifth of which have been failures. Up to June 30th last, more than nine billion barrels had been produced. Three billion barrels of this great total have been produced in the last five years. Last year 750 million barrels of crude oil were produced. The United States is at present producing and using 70 per cent of the world's oil production. It is estimated that nine and one-half billion dollars are invested in the business, and in the last year for which figures are available, the wholesale value of the oil products was $1,793,700,027. The figures reveal how vast is the oil business in the United States, and it ought to arouse the nation to the fact that the supply might very soon be utterly exhausted. The oil conservation board's report voices alarm over the situation.

NOTES-PERSONALS

This week the Alabama Christian Conference is in session. We wish for them a session that will be far-reaching in the good work done and the goals set.

Rev. B. J. Earp has accepted a call to the First Christian Church of Winchester, and will take charge beginning with the first of November. His correspondents will address him at No. 12 W. Clifford Street, Winchester, Va.

We received notice of the change of date of the Woman's Missionary Conference of Alabama too late to get it in last week's issue. The date has been changed from Saturday, October 16th, to Sunday, October 17th, to enable the conference to have a fuller representation from the societies.

The Richmond Church held its last quarterly meeting for the year on October 8th. The reports showed progress in the work, there having been thirty-five additions to the church during the year. Delegates to conference were elected and two new deacons chosen, Bros. N. B. Barker and W. J. Stephenson.

Brother W. M. Suitts, Wentworth, N. C., requests that all persons going by rail to the N. C. and Va. Christian Conference, which meets at New Lebanon Church, Rockingham County, N. C., on November 16, 1926, will notify him when they expect to arrive at Reidsville, N. C., which is the railway station.

Send all money for O'Kelly and Old Lebanon Church memorials to the treasurer of the committee, J. O. Atkinson, Elon College, N. C., who will acknowledge the same in THE CHRISTIAN SUN. Any individual who cares for our Christian Church history and principles can and should have a part in this worthy undertaking.

The Rockingham Ministerial Association, of which Rev. R. A. Whitten, Reidsville, N. C., is the president, met with the Reidsville Christian Church in its regular monthly session on Oct. 4th. Some thirty ministers were present and an inspiring session was held, after which a luncheon was served and good fellowship prevailed.

Programs for Willing Workers and Young People's Missionary Societies of the Southern Christian Convention are being arranged and will at an early date be mailed to societies by Mr. R. T. Bradford, Superintendent Young People's Societies, R. F. D. 5, Suffolk, Va., who was elected by the Board to prepare and send out the same.

It is deeply regretted that the Eastern N. C. Conference and the Western N. C. Conference are published to meet at the same time. There are those who would like to attend some of both conferences, but this conflict in dates will prevent this. It is greatly to be hoped that these two good conferences will so arrange their dates as not to conflict after this year.

Let CHRISTIAN SUN subscribers bear in mind that hereafter, all money on subscriptions, whether for new subscriptions or renewals, should be sent to the Editor of THE CHRISTIAN SUN, Elon College, N. C. The Board of Publications has asked the Editor to collect and receipt all subscriptions, and he is glad to do so, or to help in any way possible, that our dear CHRISTIAN SUN may continue to live and go forward in the great work it is doing for the Church.

Mrs. Elsie Bray, teacher at Rocky Ford, Carroll County, Va., states that the school at Rocky Ford opened on Monday, September 27th, with twenty-six pupils. She also acknowledged receiving the following: One barrel of clothing from Lafayette, Ohio; one box of clothing from Burlington, N. C.; A small box of clothing from Norfolk, Va.; A box of Sunday School papers from Mrs. Knapp; and a flag for the school building. We know that these gifts were the source of much joy to those that received them, and we believe that the donors also received a blessing in the giving.

The General Convention of the Christian Church convenes in Urban, Ill., Wednesday, October 20th. It is the mecca towards which hundreds and thousands of Christians are looking and longing. From reports, a large delegation from the South will be going. The Chesapeake and Ohio railway route has been chosen from Norfolk, Richmond, Charlottesville, and a special Pullman, or more than one if necessary, will be attached to the train leaving Norfolk at noon on October 19th.

Mrs. F. E. Bullock, the capable and talented Editor of our *Junior Herald* and the *Children's Quarterly, Dayton,* Ohio, was a pleasant visitor at Elon College the past week, being entertained in the home of Dr. and Mrs. W. A. Harper for a day and night. Mrs. Bullock was on her way to Winter Park, Florida, health seeking. She has not been in good health for some months, and is now endeavoring to recuperate. We devoutly hope that desired results will be achieved in the balmy atmosphere of Florida.

"On the 5th Sunday in October, 1926, there will be a Home Coming Day and Missionary Rally at Liberty (Vance) Christian Church. A full program will be rendered. It is the desire of the church that all the former pastors be present and take some part in the services. Every member is expected to be present. All former members and friends are invited to worship with us on this occasion. We cordially invite you to be present and help make the day a success and one full of joy." The foregoing invitation is signed by, H. E. Crutchfield, pastor; J. Lee Lassiter, secretary; Miss Margarete Alston, president of the Missionary Society, and Mrs. R. J. Newton, secretary; who compose the committee.

Rev. Sion M. Lynam, one of our splendid young preachers, and one who supplies THE SUN'S Observatory with rich material each week, is now located at 38 Barton Avenue, Toronto, Ontario, writing under date of October 4th: "My work here is opening up in a most encouraging way. Since our books and furniture have not yet come from Alabama, we are still unsettled, but I feel confident that we are going to like the work here, and a more loyal people I have never met. Our Rally Day was quite a success, and the whole Church is taking on new life after the holiday season, which in the city here is hard on churches. The church is planning to do some very constructive work during the coming months with a view to beginning definite steps toward our new church plant here."

We learn with real sorrow of the death of Mrs. J. J. Summerbell, whose husband used to be a valuable contributor to the columns of THE CHRISTIAN SUN and at the same time Editor of the *Herald of Gospel Liberty.* His loving wife, Mrs. Summerbell, we remember with great pleasure as a fine, good woman. The following is from the *Herald of Gospel Liberty:* "The friends at Dayton who remember her sweet-spirited and lovable personality, were saddened last week by the news of the death of Mrs. Isabella F. V. Summerbell (Mrs. J. J. Summerbell), at her home at Fall River, Massachusetts. Mrs. Summerbell for long years was one of the prominent members of our church in that city, and her death removes a most gracious and helpful personality. During the years she lived in Dayton, she won the hearts of us all, in unanimous and unbroken admiration and friendship. Her pastor, Rev. H. R. Clem, conducted the funeral service."

CONFERENCES MEET.

Georgia and Alabama Conference will meet at Richland Christian Church, Richland, Ga., on Tuesday evening at 7:30 o'clock, October 18, 1926. H. M. Gray, President; H. W. Elder, Secretary.

Eastern Virginia Conference will meet with Webster Christian Church, Havre de Grace, Md., Tuesday, November 2, 1926. W. D. Harward, President; I. W. Johnson, Secretary.

North Carolina and Virginia Conference will meet with New Lebanon Christian Church, Rockingham County, N. C., Tuesday, November 16, 1926. C. H. Rowland, President; Stanley C. Harrell, Secretary.

Western North Carolina Conference will meet with Pleasant Grove Church, Tuesday, Nov. 23, 1926. G. O. Lankford, President; W. C. Martin, Secretary.

Eastern North Carolina Conference adjourned to meet at such place as the Executive Committee may select on November 23, 1926, at 9:30 A. M. H. C. Caviness, President; W. C. Wicker, Secretary.

North Carolina Conference adjourned to meet on Wednesday, December 8, 1926. W. C. Wicker, President; L. L. Vaughan, Secretary.

REVIVAL MEETING.

Our revival services at Concord began July 25th, and continued through July 29, 1926. The weather was inclement, but the attendance was as good as usual and the interest was good also.

Rev. R. A. Whitten, Reidsville, N. C., was with us here and did the preaching of the Word in a most acceptable manner. This was his first work at this place since he came from Georgia. He is very congenial in fellowship and is earnest in his effort to win souls for Christ. The congregation was very much delighted with his messages and heard him attentively. We were very glad to have him with us at this place and appreciated his efforts to strengthen the local church.

May God abundantly bless his labors of love elsewhere and his pedple whom he serves as pastor.

There was no landslide or anything startling during the meeting, but we believe there was some substantial good done. There were seven professions of faith in Christ, one reclamation, and six additions to the local church membership. The church was revived and encouraged to continue in the life of righteousness.

Praise the good Lord for all that was done and the blessings enjoyed. L. L. WYRICK.

FOR SALE.

Two or three lots fronting the Elon College campus from the South; width 80 to 100 feet, depth 200 to 300 feet. Address

JAMES L. FOSTER,
P. O. Box 113. *Elon College, N. C.*
Adv.

Shall We Preserve Our History and Pay Tribute to Whom Tribute is Due?

We have delayed for more than a hundred years. It was in 1794, under the leadership of REV. JAMES O'KELLY, the prophet and apostle of *religious liberty,* that the name "Christian" was adopted as a sufficient name for the Church, discarding all party and sectarian names, and it was declared that

The Bible is a Sufficient Rule of Faith and Practice

for the Church, and Christian character is the test of fellowship and Church membership, and the right of private judgment in the interpreting of the Scriptures was granted to all, and Christ was declared to be the only head of the Church.

REV. JAMES O'KELLY died on OCTOBER 16, 1826, and we have let him sleep for *a hundred years* without permanently and prominently honoring his memory.

It was in OLD LEBANON MEETING HOUSE, Surry County, Virginia, on August 4, 1794, that Rev. Rice Haggard made the motion and the meeting, under the leadership of Rev. James O'Kelly, unanimously adopted the same, declaring that

The Name "Christian" is Sufficient for the Church

and the Bible is a sufficient rule of faith and practice."

The Southern Christian Convention in regular biennial session at Durham, N. C., April 30, 1926, adopted plans and specifications for an appropriate memorial on the site of Old Lebanon Church, which is on the Virginia State Highway, in Surry County, Virginia, and also the plans and specifications for a suitable

Memorial to Rev. James O'Kelly

to be established on the campus of Elon College. The combined cost of the two memorials is to be $2,095.00. *This call is for all individuals everywhere,* who have a care and concern for these important events, to send such cash donations as they can to the Treasurer of the Committee *during the month of October,* when it is proposed if possible *to raise the entire amount.* All money sent in will be acknowledged, with names of donors, through THE CHRISTIAN SUN.

Brethren, sisters, and friends, we have too long delayed this important matter, let us now move together and do this worthy deed. There has been raised to date $110.75. Let SUN readers speak to their friends, let pastors, Sunday School superintendents and people pull together during October, and this great work which should have been decades ago will be accomplished.

Respectfully and gratefully,

Judge J. F. WEST, *Chairman,* Waverly, Va.,
Rev. S. C. HARRELL, *Secretary,* Durham, N. C.,
W. C. MCCLENNY, *Historian,* Suffolk, Va.,
J. O. ATKINSON, *Treasurer,* Elon College, N. C.
Committee on Memorials.

E-D-I-T-O-R-I-A-L

EDITOR:

J. O. ATKINSON, Elon College, N. C.

Contributing Editors:

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHRISTIAN CITIZENS AND CHRISTIAN EDUCATION.

Christian education is a theme that looms large on the horizon of our day. It signifies that an effort at last is being made to train boys and girls to be Christians, to accept Jesus Christ as their personal Saviour, to cultivate a loyalty to Him, and to make the leadership of His life the great ideal of their lives. This certainly is an effort in the right direction. Our civilization will certainly require Christian education with all that it signifies if it is to endure. The object of Christian education is to make Christian citizens.

Christian citizens, on the other hand, are in a position to help the work of Christian education. The State will not and cannot train its citizens to be Christians. The Christian institutions must do this. The State may afford the opportunity and may give the privilege, but Christian institutions must avail themselves of the opportunity and the privilege. On this account, Christian citizens can be of great service in the field of Christian education. They can give of their means, and will do so for the support of Christian institutions. They will give their loyalty and their devotion to Christian institutions, that they may influence youth to patronize and to attend Christian institutions. Real Christian citizens are interested in Christian education and will manifest that interest not only in the giving of their means and their influence, but in lending every possible help in the way of patronage and encouragement to build up Christian institutions, whether those institutions be the Sunday school, the local Church or the Christian college. If our civilization is to be made Christian it will be through a process of Christian education. Christian citizens must back and support and sustain this process, and will contribute constantly to the process.

COLLEGES AND THEOLOGICAL EDUCATION.

Dr. Robert L. Kelly, in the October number of *Christian Education,* writes a very illuminating article entitled "A New Theological Seminary Curriculum." Dr. Kelly is well qualified to speak on this subject, because he has published the most noteworthy book in this field in the history of American education. His book is entitled "Theological Education in America," and sells for $4. It can be ordered of the Christian Publishing Association, Dayton, Ohio.

However, the point in Dr. Kelly's article which gives the title to this editorial is this statement: "I presume that a theological seminary is a graduate, professional school. If it is a graduate school, there should have been a pre-theological course. The ministers in our seminaries now come from seven hundred colleges and there is not a carefully outlined pre-theological course in a half a dozen of them. Presumably, a 'practicing minister' should know the Bible. How many colleges teach the Bible? How many matriculate in theological seminaries know the contents of the Bible? It is the job of the college."

It is interesting in this connection and at the same time gratifying to note that our college at Elon has sensed this obligation of the colleges to give a complete knowledge of the English Bible. This course is required of every student who receives a degree from Elon, and is considered by the faculty as being absolutely necessary to a liberal education, whether for a layman or for a minister.

This Bible course is listed on page 76 of the catalogue as Bible I and is taught by Prof. S. A. Bennett. The following is a description of the course:

"English Bible Course. This course will cover the entire Bible. The approach will be from the viewpoint of appreciation. The emphasis will not be literary nor interpretative, nor critical, nor historical, nor comparative, but informational as to the Biblical content only. The Bible must be read by every student. The Book will speak its own message. The aim, therefore, is to give the student a comprehensive grasp of the Bible as such. This course is required of all candidates for a degree, but may be elected in any year desired. It is also the prerequisite for all other Bible courses. Three hours per week."

I am sure that Dr. Kelly also, without saying so, is thinking of Elon as one of the half-dozen colleges in the country that really gives a pre-theological education to its ministerial students. Several of the larger seminaries of the countries, in appreciation of this pre-theological course here, allow our graduates who have had as many as five of these courses to enter as second-year students and receive the B. D. degree in two years after receiving the A. B. at Elon.

Unless our denominational colleges really offer this pre-theological work and at the same time provide adequate training for Christian laymen and laywomen, in my judgment, they have no excuse for existence. W. A. H.

THE O'KELLY AND OLD LEBANON MEMORIALS.

THE SUN'S Editor, who is treasurer of the Committee on Memorials, sent out letters to all pastors and all Sunday school superintendents, each letter containing three or four cards suitable for boys or girls in the Sunday school to use in soliciting funds for the memorials. So far, no response has come, which is taken to indicate that all are placing the cards and using them in the way suggested. Rev. Stanley C. Harrell reports that one class in his Sunday school has already raised about $50.00. If other Sunday school classes will take up the matter, something good will take place. We grown-ups often say that the young people and children care nothing for the Church or Sunday school. Here is a fine opportunity to test them out. Just let those who have these cards place them in the hands of the young people in our Sunday school classes or in a Christian Endeavor Society and ask them to see that the cards are properly filled out with sufficient "punches" to take the entire card. We have an idea if this matter is given to the children in the Sunday schools and proper explanation is made of what it is all about and how they are to use the cards, the funds will come in during October and we will at last do this great work. Meanwhile, if any CHRISTIAN SUN reader has a dollar or five dollars or fifty dollars that he or she wishes to go for this worthy cause, send it in and due acknowledgment will be made. It is for every one who is interested to do what they can in behalf of this good matter.

THE IDEAL CHURCH MEMBER.

"The ideal Church member respects the past, believes in the present, and cherishes enthusiastic hope for the future. He expresses his faith in deeds, rather than in creeds. To be a member of any Church means that one has a vital interest in the Church. A person dismembers himself from his Church when he loses interest in his Church. The ideal Church member loves his Church. He appreciates every item of progress his Church makes. He shows his loyalty to his Church by faithful attendance, making it his practice to attend at least one service of worship each Sabbath if physically able. As much credit is due the Church member who lives in the country for attending one service each Sunday as for the person who, living in town, attends two services.

The ideal Church member galdly supports the Church according to his ability. He lives his religion instead of argues it. He makes a large place for prayer in his life. The ideal Church member is not a perfect person, nor does he claim to be perfect. But he is one who, recognizing his weakness and his shortcomings, seeks, by God's help, to win the fight for character.

The greatest heresy of all time is the heresy of professing to believe in Christ and His gospel, and then refusing to try to play the part of an ideal Church member. Every Church member who is sincerely trying to do his or her best in serving Christ and promoting the interest of the Church, is an ideal Church member. R. C. H.

TITHING.

The Editor of THE SUN is not going to ask its readers to tithe, except those who are already doing so. He is going to make one request, however, and it would seem that it should be granted by all fair-minded Christians. Just this: Study to see what the Bible teaches on tithing. That is a simple request, and when one has done that there can be no question about the consequences. We have never yet known a person to honestly and candidly study what the Bible taught on tithing, but that he or she came to the conclusion that it is the plain word of God, and that all should tithe.

The declaration comes ringing down the ages as unanswered and unanswerable at present as it was in the day when the divinely inspired prophet Mallachi preached, "This whole nation hath robbed me in tithes and offerings, saith the Lord."

We may get around tithing to our own satisfaction. We may substitute something for it for our own satisfaction. We may disregard it and be indifferent to it; but it is God's will, and the Bible teaches it as sure as there is a Bible and as sure as the will of God is revealed therein.

The Old Testament taught it as law; the New Testament taught it in love; and from cover to cover neither the law that constrained it nor the love that compelled it has been revoked.

The kingdom of God now being established in the earth as it is in heaven, should not be a poverty-stricken kingdom and ane that must needs plead with men and women for help or "a handout." And this indeed it would not be if the children of the kingdom were to obey the laws of the kingdom. We will never properly finance the kingdom of God on earth until we do so according to God's will, and His will is that the tithing of the first fruits and of all increases shall be consecrated to the support and enlargement of His kingdom in the world.

Not only is tithing best for the kingdom; it is best also for all individuals who are in the kingdom and in the Church. The economy of God was never created to impoverish men. The best economy that men have ever practiced from ancient Jewry to this good hour has been that economy of God which demanded of a man that he give a tenth of all his increase to the Lord. Such giving carries our minds from things about us to the Maker of all things about and above us. We need to have our minds and our hearts lifted from sordid things to the divine Creator of things, whose we are and who in His wisdom is seeking to lift us up and bear us on eagle wings unto Himself.

THE O'KELLY MEMORIAL.

Attention has already been called through the columns of THE CHRISTIAN SUN to the proposed memorial to the Rev. James O'Kelly. The Southern Christian Convention, at its recent session held in Durham, authorized the erection of this memorial. Dr. J. O. Atkinson is the treasurer of the committee that is charged with raising the funds with which to honor this pioneer of religious liberty. Dr. Atkinson has appealed to our people through THE SUN, and has sent out letters to pastors and superintendents of Sunday schools, asking that each Church and Sunday school have a part in this most commendable enterprise.

It is earnestly to be hoped that there will be a generous response on the part of all our people. It may be of some encouragement to know that some of our people are already at work. Some weeks ago, of their own initiative, the Junior Philathea Class of the Durham Sunday School, of which Mrs. W. H. Boone is teacher, voted to undertake to raise $50.00 toward this memorial. This class is in the habit of doing the things that it undertakes. At the time this is written, practically the entire amount is in the hands of the class treasurer. Inspired by the Junior Philatheas, the Senior Philathea Class of the same school is now working on plans to raise their part, and this class, too, has the reputation of doing things. If the matter has been suggested to the Baracca class, it has not come to our attention, but if this splendid class of men set themselves to the task they will do something fine and generous. Let us hope that many of our schools and organized classes will get busy, and that by the time the memorial is ready to be erected the funds may all be in the hands of the committee.

Some months ago THE CHRISTIAN SUN carried an article written by Rev. W. T. Scott, describing the condition of the cemetery in which Rev. James O'Kelly is buried. The description was by no means exaggerated. Rev. James O'Kelly was buried in a family burying-ground, on the O'Kelly farm. The farm is now owned by a negro, and the burying-ground had grown up in scrub oaks, wild honeysuckle, and briars. Someone spoke about the condition of the cemetery to Brother J. L. Cash. Now Brother Cash's motto is: "Do it now." And he applies that motto to every thing except getting married, and he insists that he is going to do that as soon as he can get through with the rush of other matters that are already engaging his attention.

Brothers Cash, C. G. Mulholland, C. A. High, and H. B. Harward, assisted by two colored men hired to help them, went down and put in a hard day's work in thoroughly cleaning off the cemetery and putting it in splendid condition. It would seem that these good men are due the thanks of our entire brotherhood. And those who are not near enough to help with their labor can help with their dollars in honoring the memory of so great a man.

STANLEY C. HARRELL, *Pastor.*
Durham Christian Church.

NOTICE.

On and after October 1, 1926, Subscribers will remit to THE CHRISTIAN SUN, Dr. J. O. Atkinson, Editor, Elon College, N. C., but all business matters pertaining to advertising and the general conduct of the paper will be addressed as heretofore to the "Managing Editor," 1536 E. Broad Street, Richmond, Va.

TENTATIVE PROGRAM OF THE EASTERN VIRGINIA CHRISTIAN CONFERENCE.

To be Held at Webster Community Christian Church, Havre de Grace, Maryland, November 2-4, 1926.

Monday Night, November 1st.

Fellowship Service.
Introduction to the Conference of Rev. R. W. Sutcliffe, assistant pastor Webster Community Christian Church.
Devotional Service, Rev. H. S. Hardcastle, Suffolk, Va.
Address of Welcome, by Rev. Richard W. Sutcliffe.
Response to Welcome, by Rev. J. G. Truitt, Norfolk, Va.
Introduction of Visitors.

Tuesday Morning, November 2d.

9:30 Call to Order by President W. D. Harward.
Song Service, conducted by Rev. O. D. Poythress.
Invocation.
9:40 Enrollment of delegates.
Reception of visitors.
Appointment of committees.
Report of Executive Committee.
Report of Program Committee.
10:10 President's Address, Dr. W. D. Harward.
10:40 Report of Committee on Religious Literature, by Rev. H. S. Hardcastle.
Presentation of The Christian Sun, by P. J. Kernodle, Managing Editor.
Discussion.
11:25 Devotional Half-Hour, Rev. H. S. Hardcastle.
11:55 Report of Committee on Memorials, by Rev. N. G. Newman, D. D.
12:00 Communion Service, conducted by Rev. W. W. Staley, D. D.

Tuesday Afternoon.

2:00 Song Service.
Invocation.
2:10 Treasurer's Report, Mr. H. Woodward.
2:20 Digest of Chart, Study of Church and Ministerial Reports, under supervision of Rev. I. W. Johnson, D. D.
3:20 Report of Committee on Stewardship, by Rev. F. C. Lester, Chairman.
Address, Rev. W. H. Denison, D. D.
Discussion.
4:00 Presentation of Woman's Missionary Conference and Report, Mrs. M. L. Bryant, Pres.
4:35 Report of Commottee on Foreign Missions, Rev. J. F. Morgan, Chairman.
Address, "Our Greatest Task," by Rev. J. O. Atkinson, D. D.

Tuesday Night.

7:30 Music by Webster Church.
Conference Sermon, by Rev. L. E. Smith, D. D., Norfolk, Va.

Wednesday Morning.

9:30 Song Service.
Invocation.
9:40 Report of Committee on Moral Reform, by Rev. Elisha Bradshaw, Chairman.
Discussion.
9:55 Presentation of Christian Missionary Association, by Rev. J. H. Lightbourne, Pres.
10:10 Report of Committee on Home Missions, by Hon. J. E. West, Chairman.
Address, Rev. L. E. Smith, D. D.
11:30 Devotional Half-Hour, Rev. H. S. Hardcastle.
12:00 Presentation of Elon Summer School, Miss Pattie Coghill, Field Secretary.

Wednesday Afternoon.

2:00 Song Service.
Invocation.
2:10 Report of Committee on Education, by Rev. W. W. Staley, D. D., Chairman.
Address, Dr. W. A. Harper, President, Elon College.
Discussion.
3:30 Report of Committee on Religious Education, by Rev. J. H. Lightbourne, D. D., Chairman.
Discussion.
4:00 Report of Committee on Evangelism, by Rev. L. E. Smith, D. D., Chairman.
Discussion.

Wednesday Night.

7:30 Music by Webster and Dover, Del., Choirs.
Address, "Christian Leadership for Our Day," by Rev. Roy C. Helfenstein, D. D., Dover, Del.

Thursday Morning.

9:30 Song Service.
Invocation.
9:40 Miscellaneous Business.
Report of Collectors.
10:20 Report of Committee on Apportionments.
Address, "Our Convention Goals," Rev. J. O. Atkinson, D. D.
Address, "The Layman and the Goals," Hon. J. E. West.
12:00 Devotional Half-Hour, Rev. H. S. Hardcastle.

Thursday Afternoon.

1:30 Song Service.
Invocation.
1:40 Report of Special Committees.
Nominations.
Place for holding next session.
Finance.
Resolutions.
Final Business.
Reading of Minutes.
2:40 Closing Service, Rev. Milton W. Sutcliffe, Pastor Webster Community Church.
3:00 Adjournment.

Thursday Night.

7:30 Song Service.
Missionary Pageant, by Webster Church.

CONTRIBUTIONS

SUFFOLK LETTER.

Obligations are of many kinds. A written obligation, as a pledge or promissory note, is legal in its nature. Such obligations are the easiest to keep, because legal forces compel payment. The signature of the person and the law unite to make the promise good. Even endorsement of a promise obligates the indorser to pay the note. The world is full of legal obligations. The business of the world is done in its largest activities on written promises. Failure to meet such commercial obligations means bankruptcy, and sometimes imprisonment. It ought to be understood that a church pledge is as binding as a bank note; but legal processes are so seldom used that subscribers to church enterprises do not *feel* the binding force of a written pledge; hence many of them remain unpaid. A church pledge contains a moral obligation, as well as a legal obligation, and should be all the more sacredly regarded.

There is another class of obligations that are not legal, but might be called social obligations. Individuals receive courtesies, kindnesses, considerations from the public in so many ways that real obligations are implied. Public sentiment, public behavior, outdoor manners, all help to protect virtue, develop refinement, and create Christian civilization in its best sense. This suggests, and almost compels, proper conduct on the part of individuals. Good manners are not entirely personal and voluntary; they are the keeping of an obligation to society. Any failure to keep this obligation is coarse, rude, vulgar. Good society, by its behavior, demands proper conduct. Good society is the right relation of all grades of society to one another. No one set can produce best manners, proper courtesies, and the finest community. The finest gardens are made of a variety of flowers.

There are two other obligations: one is to God, the other is to self; and the most difficult to keep are the obligations to self. Every life knows that it is difficult to keep pledges made to God: pledges to read the Bible, to pray every day, to attend Christian Endeavor meetings and church; but a sense of obligation contained in the promise, reminds us of our pledge. But at the same time there is no outside, visible and tangible reminder, to keep us true to our pledge, like society and law.

Within the realm of our own being, it is most difficult to keep promises, because such promises are unknown to others. Legal obligations, social obligations, church obligations, are known and required by others; but those promises made to oneself are as secret as life itself. We promise ourselves we will do certain things, and we fail to keep our promise; we promise ourselves we will not do certain things again, and then go and do them. "The good that I would, I do not; but the evil which I would not, that I do."—Romans 7: 19. Here in the inner precinct of ones own life, failure is most frequent, wrong is most done, and obligations are broken. The man who can keep promises to himself can keep all other promises.

W. W. Staley.

ELON LETTER.

The college has been fortunate recently in entertaining distinguished visitors.

First came Dr. Martyn Summerbell of Lakemont, New York, who has been making annual pilgrimages to Elon for thirty-seven years. He preached an uplifting sermon on Sunday, the subject of which was "The Futility of Evasions." His sermon was based on the effort of our first parents to pass the blame for what happened in the Garden of Eden on to others. Evasions have been futile from that day to this. In a day like this when moral responsibility for conduct is being doubted on the part of the public generally, as well as by the perpetrator, a message of this kind was a spiritual tonic. On Monday and Tuesday following his great Sunday message, Dr. Summerbell gave two lectures on Modern Prophets, Dr. Samuel Osgood and Dr. Stephen H. Tyng.

Dr. Summerbell left for his home on Tuesday at noon, and at there o'clock that afternoon, Mr. and Mrs. Orban, Jr., of Whittier, California, and their daughter, Mrs. George S. Melville of Los Angeles, California, arrived and were the guests of the college until the Monday following. The immediate occasion of their coming was the formal presentation and dedication of the Mooney Christian Education Building, on Sunday, October 3rd, but the college was anxious that they should become thoroughly acquainted with its life and spirit and was happy to be able to entertain them in various ways for a week. A full account of the dedication of the Christian Education Building has been written by Mr. C. M. Cannon in this issue of The Sun, and it need only be said here that October 3rd goes down in Elon history as an outstanding event.

For the dedication of the Christian Education Building, two distinguished brethren, aside from the resident speakers, were present. I refer to Dr. Walter S. Athearn of Boston, who gave a great address entitled, "The Prophet and the Teacher," and Dr. W. W. Staley of Suffolk, who accepted the building on behalf of the Board of Trustees. Dr. Athearn is by many esteemed to be the most distinguished leader in the field of Religious Education in America, and Dr. Staley has served through a period of thirty-seven years as trustee and president of Elon College. It is safe to say that Dr. Staley has been for a generation the most constructive leader in the Southern Christian Convention, sane in his business judgment, thorough in his scholarship, constructive in his spoken messages, and prophetic in his grasp of the interrelationships of all the enterprises of the church. He stands forth among our leaders like a lone oak in a cultivated field, furnishing shade for and the enjoyment of life and shelter in its times of stress and strain.

On Tuesday following the visit of the Orbans, who had gone North on a visit to various cities of the East on their way to the General Convention in Urbanna, the college was honored by a visit from Mrs. F. E. Bullock, editor and field secretary of our Board of Christian Education. Mrs. Bullock was on her way to Florida, where she expects to recuperate for a few months. She has for the past several years done the work of at least two persons and as a consequence has recently been in a declining state of health. Her host of friends will be glad to know that she is promised a complete recovery after a brief rest.

I must not fail in conclusion to mention the coming of Suzanne Keener, Metropolitan Opera soprano singer, who gave a most uplifting dramatic and vocal program to the college students and a large group of music lovers from cities nearby.

One of the most educative features of the college curriculum is the appearance in the college life and program of distinguished personalities. Students are always uplifted by such visits, and receive impressions of a salutary and inspirational character which spur them on to the achievement of their highest ideals.

W. A. Harper.

GOOD SUCCESS IN CHRISTIAN EDUCATION.

By Rev. S. M. Lynam.

It is the year for the meeting of the quadrennial convention. Four years ago the Christian Church undertook to pioneer again as of old time. Its efforts fell in the field of Christian education, and a program for twenty years was carefully outlined by the Church leaders. A department was brought into being with Dr. W. A. Harper at its head, and able assistants were given him. When the work began four years ago it was a new thing, and it was understood that twenty years would be needed for its accomplishment.

Four of those twenty years have passed. The first four of those twenty years, and the hardest of those years, because the whole Church had to be awakened to the need and the methods of the new program, and not only the whole Church, but the whole of Christendom, for the thing was new. The program has lived and, in some sort, functioned. To have lived is much. To have accomplished anything to speak of it achievement. Christian education has achieved much.

It is not the purpose here to give a report of the work of the Department of Christian Education. The secretary will do that at the quadrennial convention, where reports will be in order. The aim here is to remark upon some of the outstanding things which the department has done and which are apparent to all who care to pause for a moment and contemplate them.

So far as the whole Church and the world is concerned, the most outstanding achievement of the department is the organization of the young people into congresses and the enlistment of those into whose hands we must shortly commit the world and its problems in active Christian service. Recognition of the young people and the discovery of tasks for their hands to do is a long forward step in the saving of them for their coming responsibility. There is in the world no greater impetus for good than this, nothing which is fraught with so great possibilities.

There are few needs so outstanding as the need for trained lay leadership. With the public schools of the country providing education for the masses, and maturing youth at an earlier age than ever before, as they are doing, the Church faces a crisis which it has never before been called upon to face. It must provide a lay leadership competent to do for religious thinking and growth what the highly trained public school teachers are doing along secular lines. It has no such adequate leadership. It must, therefore, train it, and it must come from the adult membership of the Churches. In other words, this generation must begin a generation or two behind and go beyond the next generation and stand ready to train it if the next generation is to be held true to the Church and the great progressiveness of Christianity. More than any other agency, the Department of Christian Education is seeking to meet this need. It, through the summer schools of Christian Education, is undertaking to provide a leadership which knows that Christianity is more than the saying of prayers and the singing of psalms, good though these are. They must know that Christianity is the growing of lives into the likeness of Jesus, the Christ, fashioned after the pattern set by him and brought ultimately to the full beauty of His life. It is a task. The leaders would not claim that they

had done it, but they have begun it. That is much, and augers well for the future Church.

In many places all over the Church the department has given assistance in Church organization along the progressive educational lines. The colleges have received a new lease on life, a literature has been brought together in some degree, but, greatest of all, the whole Church has been brought to think about Christian education in a definite and constructive way.

No one would claim that the work has been perfect. There may have been mistakes, but let us remember that the thing was new four years ago and that the program called for twenty years of strenuous effort. In the first quadrennium much has been done, and the promises are brighter, the way more clearly charted, and the goal looms nearer through the mist of unexplored seas.

No movement in all its history has called attention to this pioneering Church of ours so much as has the program of Christian education. Other denominations have taken their cues from us, and have begun similar works. It is much to have made a contribution to the Christian thinking of the world, and we should pay high tribute to those men and women who have given unstintingly of their time and service to make the program the success it has been.

Christian education, which alone can inject into the whole thinking of a people the ideals of Jesus, which alone can change the thinking of men, and thereby solve the multitude of problems presented by the complexity of the life we live, is deserving of our thought, our gifts, our selves. The contribution of this age to Christian progress has been Christian education, and the Christian Church was in the vanguard who blazed the trail for other men to walk in.

PROGRAM OF THE FIFTY-FOURTH ANNUAL SESSION, WESTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

Pleasant Grove Church, Randolph County, November 23-25, 1926.

First Day—Morning Session.

10:30 o'Clock.

1. Called to Order by President.
2. Devotional Services by Rev. T. J. Green.
3. Enrollment of Ministers and Delegates.
4. Election of Officers.
5. Report of Program Committee.
6. Appointment of Special Committees.
7. Annual Address by President, Rev. G. O. Lankford.
8. Adjournment.

First Day—Afternoon Session.

2:00 o'Clock.

1. Devotional Services by Rev. J. M. Allred.
2. Report of Executive Committee.
3. Ministerial and Church Reports.
4. Report on Religious Literature, Rev. G. R. Underwood, Chairman.
5. Miscellaneous Business.
6. Adjournment.

Second Day—Morning Session.

10:00 o'Clock.

1. Devotional Services by Rev. J. U. Fogleman.
2. Minutes of Previous Day.
3. Report on Foreign Missions.
4. Address by Rev. J. O. Atkinson, D. D.
5. The Christian Orphanage, by Supt. Chas D. Johnston.
6. Sermon by Rev. J. C. Cummings.
7. Adjournment.

Second Day—Afternoon Session.

2:00 o'Clock.

1. Devotional Services by Rev. E. C. Brady.
2. Report on Home Missions, Rev. T. J. Green, Chairman.
3. Report of Woman's Board, Mrs. D. A. Cornelison, Chairman.
4. Report on Moral Reform, Rev. J. M. Allred, Chairman.
5. Miscellaneous Business.
6. Adjournment.

Third Day—Morning Session.

10:00 o'Clock.

1. Devotional Services, Rev. W. C. Martin.
2. Report on Education, Rev. T. E. White, Chairman.
   Address by Dr. W. A. Harper, President of Elon College.
3. Report on Sunday Schools, B. S. Moffitt, Chairman.
4. Report on Christian Endeavor, Mrs. Madge Moffitt Whitesell, Chairman.
5. Adjournment.

Third Day—Afternoon Session.

1:30 o'Clock.

1. Devotional Services by Rev. W. J. Edwards.
2. Miscellaneous Business.
   Reports.
   Appointment of Committees for next year.
3. Reading and Adoption of Minutes.
4. Farewell Service, conducted by Rev. T. E. White.
5. Final Adjournment.

G. O. LANKFORD,
T. E. WHITE,
Program Committee.

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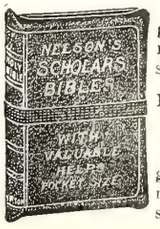

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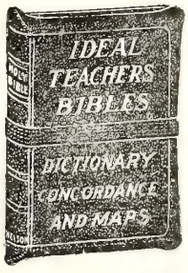

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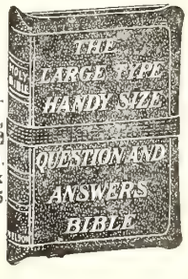

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REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, D D., *Secretary.*

ON THE JOB.

We most earnestly hope that every church and pastor will plan for one or more Stewardship Study Classes beginning with November first. It will be necessary to begin at that time to get in a six weeks class before Christmas matters are on hand. Now is the time to select your text book and put an order in to the C. P. A. Otherwise, they may not have sufficient copies on hand when you need them. Your instructors should be appointed now so they may thoroughly prepare themselves for this fascinating and important task.

THE APPEAL BECOMES MORE INSISTENT.

Conference Presidents are joining with three of our Convention Presidents, Dr. L. E. Smith, Rev. H. H. Short, and Rev. Rue Burnell, in urging our Christian Church to become a church of tithers. Dr. E. A. Watkins, Rev. A. A. Richards, have both made public appeals and have urged its importance before their own conferences.

Now Mr. H. H. Jessup, President of the Northern Indiana and Western Michigan Conference, writes:

"As I see it, the only way for the Christian Church or any other church to exist is to become a tithing church. How can we be true Christians without being true stewards? If we tithe our income we will be more apt to give the one-seventh of our time to the Lord, too. Recently I made a tour of our churches in this conference, and I urged each member to become a tither as the only way to keep up their churches. The haphazard way makes haphazard Christians and churches as well. To grow as Christians we need to live up to the Bible standards and plan. God's plan is at least the tenth of the first fruits. I shall advocate tithing wherever I have a chance."

What about your conference becoming a tithing conference?

TWO ADDITIONAL TEXT-BOOKS.

There are two Stewardship text-books to which I wish to call attention and which are most helpful. One is "The Way to the Best," by Anderson, for young people especially, but suitable for any age. We should like to see hundreds of classes use it. It costs 25 cents. The other is "The Call to Christian Stewardship," by Crawford. It is very fine for pastors and church officials and all adults. It is only 60 cents.

THINK THESE THROUGH.

A. A man's stewardship does not end at his death; it has something to say about the terms of his will.

B. As much for others as for self; is your church working on that basis? What church of the Christians will be the first to reach that normal condition?

C. When you receive your salary, income, allowance, do you think of things, or of the Owner of things?

WITH CHRISTIAN TEMPLE AT NORFOLK.

Your secretary has just spent a week assisting the pastor of Christian Temple, Rev. Dr. L. E. Smith, and its departments of Stewardship and Finance in a strenuous week of stewardship instruction ending with the Every-member Canvass, September 19th. Thirty-four teams made the canvass after a week of preparation. It is too early to know the full result of the canvass. The budget sought was over $16,000, which did not include any part of its building obligations, but merely its local current expenses and benevolences.

MARKERS TO MEMORIALIZE.

BY W. E. MACCLENNY.

The Christian Church, South, has at last decided to memorialize the memory of the Rev. Jas. O'Kelly, and the meeting in Surry County, Va., where the Christian Church was formally organized.

Some may ask why we propose to do this.

The Rev. James O'Kelly was a great man, recognized by the leaders of thought of his day, and even his enemies of his day have confessed that he was a man of power. As a young man, before becoming a Christian he was a man of determination, a man of stamina, whatever he undertook he did well.

When he was converted he turned from a wholly worldly life to one of consecration to the cause. He put away worldly things and did not try to serve two masters.

When he entered the ministry he went into it whole-souledly. He began to "render unto Caesar the things that were Caesar's and to God the things that were God's," and from that day unto the day of his death he was a persuader of men to leave the perishing things of the world, and set their faces towards the New Jerusalem.

He was 100 per cent American, although he was a minister, and did his part in the American Revolution. He endured the hardships of a true soldier and could not be bribed by his enemies, even for his freedom while a prisoner in their hands. He served as a private, through two campaigns and was honorably discharged at the close of the war. Two others of the same name are listed among the soldiers in the American Revolution, one as an ensign and one as a lieutenant.

When America became free, he championed the cause of full religious liberty as well as civil liberty which the citizens were then enjoying, and because of his stand on this question, the Christian Church was founded. So great was his power among the people that he was given a home in one of the most prosperous counties in Virginia by one of his well-to-do friends.

At the organization of the Methodist Episcopal Church, in 1794, he was one of the presiding elders, and served faithfully some of the most important districts in Virginia and North Carolina for eight years. At the Methodist conference of 1792 he stood for liberty and more rights for the people, and his motion was lost, and he then decided that he could go no further with their polity, and withdrew from the conference, with many others who were of the same opinion.

Many were the efforts that were made to get him to come back, for they knew his influence and power with the people of his section but he would yield only on one condition and that would not be granted, and as a final result the Surry County meeting was called on August 4, 1794, where the great principles of the Christian Church were brought forth, and the new Church began its career. For thirty-two years he labored hard for the establishment of the new body, and notwithstanding the great opposition which he met he never lost hope of the ultimate success of the movement.

He passed away at his home in Chatham County, N. C., on the 16th day of October, 1826—one hundred years ago next Saturday—and was buried in the family burying-ground. A marker was placed there by the North Carolina Conferences in 1854.

The time has now come when his memory should be marked by a monument on the campus of Elon College, so that the rising generations may see and learn something of his life and work. Others have done the same thing for their leaders, and we have neglected this already too long. If every member of the Christian Church, South, will do his bit, the marker will soon be there and paid for. The Surry meeting should be memorialized, so that the wayfarer may see and know that such a man lived, and that it was in that county that the movement first took definite shape. The open Bible will be shown as the only creed of one band of the followers of the meek and lowly Jesus of Nazareth.

The month of October, 1926, has been set to raise the funds for these markers, and it is hoped that each one will do his or her part, and the work will be accomplished.

NOTICE.

To Delegates to the Eastern North Carolina Christian Conference.

The Eastern North Carolina Christian Conference will be held at the Oak Level Christian Church, near Youngsville, N. C., beginning November 23, 1926, 10 o'clock a. m. All delegates are urged to attend, and to notify Brother J. W. Hudson, Secretary of Oak Level Church, Youngsville, N. C., at once of their intention and time of arrival.

H. C. CAVINESS,
President Eastern N. C. Christian Conference.

PROGRAM OF THE WOMAN'S MISSIONARY CONVENTION, NORTH CAROLINA CHRISTIA NCONFERENCE.

To be Held at Raleigh, North Carolina, Friday, November 5. 1926.

Theme: "The Name that is above every other name." —Eph. 1: 21.

Morning Session—10:00 o'Clock.

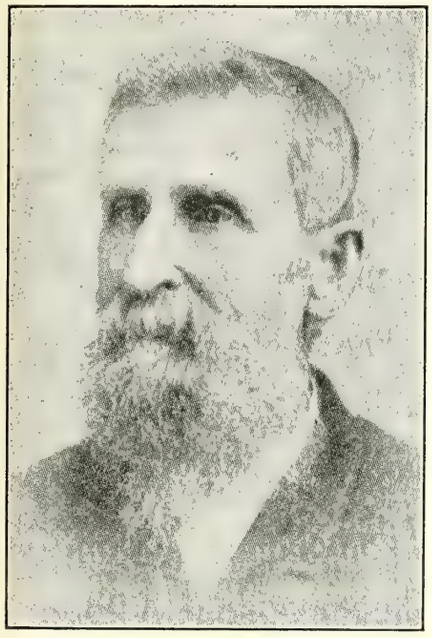
Call to Order by the President, Mrs. L. L. Vaughan.
Devotional Service, Mrs. J. Lee Johnson.
Roll Call of Societies and Enrollment of Delegates.
Reports of Officers Reports of District Leaders.
Reports of Societies.
President's Message.
Special Music.
Echoes from the General Convention.
Address, Dr. J. O. Atkinson.
Special Offering.
Appointment of Committees.
Adjournment.

Afternoon Session.

Devotional Service, Mrs. W. M. Jay.
Reports of Committees.
Discussion of Mission Study Books, Mrs. C. H. Rowland.
Special Music.
What Blue Ridge Has to Offer.
Miscellaneous Business.
Benediction.

DEDICATION OF CHRISTIAN EDUCATION BUILDING AT ELON COLLEGE.

Dr. Walter S. Athearn gripped and held the attention of his audience for almost an hour in his stirring address for Christian Education, entitled "The Prophet and the Teacher," Sunday morning, October 3d, at the dedication service of the Christian Education Building at Elon College. He said that it appealed to him as a fitting



Rev. Isaac Mooney, Father of Mrs. Orban, and in whose Memory the Christian Education Building is Named.

thing that the type of building this is should be dedicated to the memory of a pioneer minister in our country.

The occasion of the services at which Dr. Athearn was the principal speaker, was the formal presentation of the Mooney Christian Education Building, devoted exclusively to religious instruction in connection with the college curriculum, given by Mr. M. Orban, Jr., and his family, of Whittier, California, in memory of

Dr. Walter S. Athearn, Dean of the School of Social Service and Religion, Boston University, Principal Speaker at the Dedication Services.

Rev. Isaac Mooney, the father of Mrs. Orban, to the board of trustees of Elon College, and also a dedicatory service for this building. Six speakers took part in the program in the presentation and acceptance of this building.

Mr. and Mrs. Orban, and their daughter, Mrs. G. S. Melville, were present for the services, which began at 10:00 o'clock and lasted until twelve. Dr. W. S. Alexander, pastor of the Elon College church, presented the building by request of Mr. Orban. Professor S. A. Bennett, local director of religious education, then gave an account of the life and work of Rev. Isaac Mooney, in whose memory the building was named and dedicated. Dr. W. W. Staley, Suffolk, Va., a trustee of the college since its beginning, thirty-seven years ago, officially accepted the building on behalf of the board of trustees. In his speech accepting the building, he named five things it was to serve: Christianity, the Christian Ministry, Christian Education, the Southern Christian Convention, and Elon College. H. E. Crutchfield, a member of the student body, then spoke in appreciation to Mr. Orban for what the building meant in the way of service and instruction to the students. C. M. Cannon, superintendent of the local Sunday School, made a further speech of acceptance of this building on behalf of the citizens of the community and the boys and girls of the Sunday School, whom this building serves in a magnificent way. These speeches were preliminary to the main address on the program, which was that of Dean Walter S. Athearn of the School of Social Service and Religion of the University of Boston. Dr. Athearn was selected for this address because of his outstanding work in Christian Education and because he had helped in the planning and designing of this building.

In his address he stated that the first course in religious education to be given at a college for credit toward an academic degree was only sixteen years ago, but that now 120 colleges in the United States were giving religious instruction in their curriculums, but that it had remained for Elon College to erect a building devoted exclusively to this purpose in connection with their college.

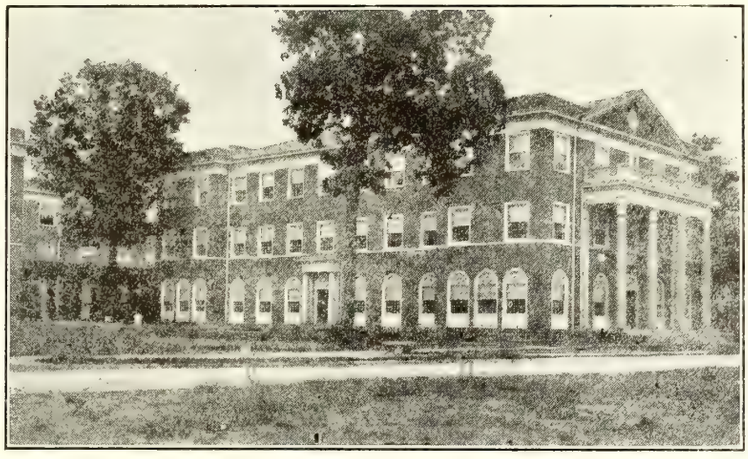
Dr. Athearn in the course of his speech defined three terms and then spoke along the lines of his definitions. Those terms were, Education, Religicus Education, and Christian Education.

Education he defined as "The introduction of control into experience." He described vividly the early tendencies in education in contrast with the tendencies of education today, stating that the "pull of an ideal," and practice under criticism and supervision, would be the motaving methods of education in the future. The progress of the human race depends upon psychology and philosophy, he contended, the minister and the teacher, human consciousness and religion.

He defined religious education as "The introduction of control into experience in terms of a great religious ideal." He made a strong appeal for Christian nurture as regards the child,

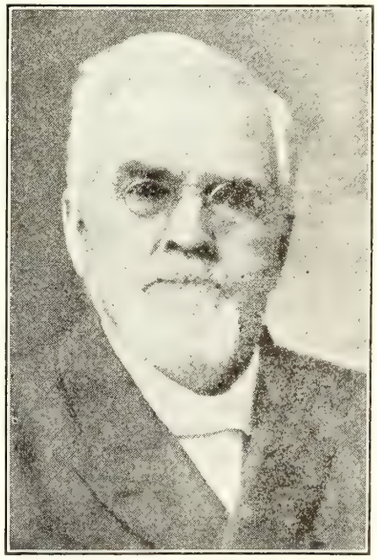
Mr. and Mrs M. Orban, Jr., and their Daughter, Mrs. Mrs. G. S. Melville. Taken in front of the Christian Education Building.

contending that ideals stamped on the mind of youth exercised the greatest control over life of any method known.



MOONEY CHRISTIAN EDUCATION BUILDING.
Dedicated Sunday, October 3, 1926. Given to Elon College by M. Orban, Jr., and Family, in Memory of Rev. Isaac Mooney.

And for the definition of his last term, Christian education, he gave "the introduction of con-



Dr. J. W. Wellons, Christian Minister, 101 Years Old, who took part in the Dedication Service of the Mooney Building.

trol into experience in terms of the ideals and teachings of Jesus Christ. He declared that the

(Continued on page 11.)

RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION NEWS NOTES.

Writing under the date of October 8th, Treasurer Stephenson advises us that eleven churches have reported to him with regard to the offering for the Board of Religious Education, and that these eleven offerings amounted to $88.46.

If your church has not yet taken the offering, feel perfectly free to do so even though the date set for the offering to be taken has passed.

And if the offering has been taken but not reported, please attend to it at your earliest convenience

The Treasurer's Report for September follows:

Balance in Bank, Sept. 1st	$ 185.19
Returned expense money	1.75
Borrowed	197.00
Raleigh Sunday School	16.00
Liberty (Vance)	5.27
Leaksville	5.41
Pleasant Ridge	1.00
	$ 411.62
Disbursements:	
Salary for August	$ 100.00
Salary for September	125.00
Balance, October 1st	$ 186.62

A recent letter from Mr. D. W. Sims, General Superintendent of the North Carolina Sunday School Association, has this to say about the services of Miss Pattie Coghill for the Association, September 18th to 26th inclusive: "Miss Coghill has proven to be a very winning speaker, and so polished, polite and ladylike in all her dealings that the people who hear her are compelled to enjoy her messages. . . . Her addresses are clear, pointed and helpful. May I congratulate you and the Board of which you are Chairman on having such a capable worker."

Now this splendid tribute is given by a Sunday School worker of experience and achievement, to our own Field Secretary, who stands ever ready to assist any Sunday School in the Southern Convention from her office, and the Sunday Schools of any conference convention in institute or leadership training work where they will promote the program and invite her to come.

Let us use Miss Coghill in institutes and leadership training. If we do not, we will soon be saying, "I'll tell you, the State Association has a fine worker in that Miss Coghill. Now if we had a worker like that in our church, we would be getting somewhere." Well, we have her, so let us use her.

The following Chautauqua young people are in college this winter: Jack P. Dalton, Jr., Galen Elliott, Mable Alexander, Sarah Norfleet Daughtrey, Mary Graham Lawrence, Ruth Alexander, Darden Jones, Lucile Mulholland, Nannie Sue Dunn, Mary Lu Emma Bennett, Howard Holland, Minnie Johnson, Silas Madren, John Norfleet, Jr., Dan Long Newman, Jewell Truitt, and Gladys Yates.

The Young People's Department of Fuller's Christian Church met recently to organize and elect officers. Meetings will be held twice each month. The Philathea Class also recently elected new officers.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson IV.—October 24, 1926.

"JOSHUA, ISRAEL'S NEW LEADER."

Golden Text: *"Be strong, and of good courage; for Jehovah thy God is with thee whithersoever thou goest."*—Joshua 1: 9.

Lesson: Numbers 27: 18-20; Joshua 1: 1-9.

Devotional Reading: Proverbs 2: 1-8.

"And Jehovah said unto Moses, 'Take thee Joshua, the son of Nun, a man in whom is the Spirit, and lay thy hand upon him . . . and give him a charge.'" One of the best tests of a real leader is his ability and his willingness to develop other leaders. Joshua had been associated with Moses as his attendant, and he was being groomed for the work which Moses was to lay down. Every church should be discovering, developing and using future leadership. It is the command of God.

"A man in whom is the Spirit." It is not by might nor by power, but by my Spirit saith the Lord God of Hosts. When will we learn this truth. Natural ability counts. Training counts. Organization counts. But the thing that gives life and permanency to a man's work or the church's work is the Spirit that quickeneth. See to it, Mr. Preacher, Mr. Pastor, Mr. Sunday School Teacher, Leaders of Young People, one and all, that you take time to be holy. Give attention to the devotional life. It is not the amount of work you do; it is the spiritual quality of the work, that counts. The need of our time is for men and women, *in whom the Spirit is.*

"Jehovah spake unto Joshua, the son of Nun, Moses' minister, saying, 'Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people.'" Moses is dead. It would seem that it was a time for mourning—a great and mighty man of Israel had fallen. It was. There is a time for all things, and there is a time for mourning. But a man's grief must not interfere with his duties. One of the most effective ways of showing our devotion to our departed loved ones, is to do in a worthy of them the things we have to do. There was a land to be possessed. "Be up and doing," said Jehovah. Master your grief.

"Every place that the sole of your foot shall tread upon, to you have I given it." The land was theirs—as they possessed it. How easy it would have been for Jehovah to give them the land. He could have done it. But how fatal it would have been. The Hebrews needed that discipline which would come from subduing both the land and its inhabitants. The early settlers of this country did more than conquer the country; they developed strength of character. How nice it would be if someone would give me an education, thinks the student as he pores over his task when he wants to be doing something else. How nice! How fatal! It is so in all other realms of life. A wise Father knew what He was doing when He commanded us to possess the land.

"I will be with thee." As I write these notes, a World Series is being played. Much emphasis has been laid on the fact that the Cards are playing on their "home lot." It means a great deal

(Continued on page 11.)

CHRISTIAN ENDEAVOR.

Lesson for October 24, 1926.

By Pattie L. Coghill.

"LESSONS FROM GREAT ATHLETES."

Topic: "Lessons from Great Athletes."—I Cor. 9: 24-27; Heb. 12: 1-3.

Hints to the Leader.

At one time any form of athletics was regarded as sinful because it was thought that the mind and spirit only needed development, and that the body developed incidentally. Now the importance of a strong and healthy body as a base for mental, social and spiritual development is understood, and a great deal of emphasis is being put on physical development and strength in our schools and colleges. In Luke 2: 42, a verse which young people all over the world are frequently using now, we are told that Jesus increased in wisodm (mentally) and stature (physically) and in favor with God (spiritually) and man (socially). The physical, mental, social and spiritual sides of each individual are so closely connected and dependent upon each other that to develop normally is to develop along all four of these lines.

Many persons, physically disabled, are handicapped mentally, socially and spiritually. Paul said, "Know ye not that your body is the temple of the Holy Ghost which is in you?" If this is true, each person is responsible for the use he makes of his or her body. It will require some thought and attention. A healthy body tends to make a healthy mind, and a healthy mind, thinking pure thoughts, will aid in keeping a healthy body.

Do the members of this society keep strong and healthy bodies? Do they do things which are harmful to their bodies? Is this society providing any form of social or recreational life for its members? (Write Miss Pattie Coghill, Henderson, N. C., for suggested programs for Christian Endeavor socials and books on the subject.)

Lessons from Athletes and Athletics.

1. *Fair Play.* Fair play is one of the things an athlete learns early in his experience. He finds that his opponents expect it, those watching the game expect it, and he expects it from his opponents.

2. *Team Spirit.* The player in basket ball, foot ball, or any other game, who plays for his own glory and honor gets no applause from the side lines, and is looked upon with distrust by his own team. A player must lose himself for the team. It is only through co-operation of every member of a team that victory is won.

3. *Alertness.* One of the best things which comes from participation in games is the ability to think quickly under trying conditions. A player must think and act quickly, at the same time using his best judgment.

4. *Self-Control.* An athlete must exercise self-control. He uses self-control by eating only certain foods and doing only certain things while in training for the teams. To permit an exception of this may cause him to loose the good effects of his entire training. Strength of character is built up by exercising self-control.

5. *Practice.* The athlete realizes that "Rome is not reached in a day," and works patiently and persistently to become a good player. He tries to overcome his short-comings and build up his best points.

6. *To be a Good Loser.* This is one of the first and hardest things for an athlete to learn. To be a good loser is to be a "good sport." A good loser is one who can sincerely congratulate the person or team which has defeated him. Remember that it takes both sunshine and rain to

(Continued on page 11.)

DEDICATION OF MOONEY BUILDING.

(Concluded from page 9.)

building then being dedicated was to bring about this ideal; that this need was the cause for such a building being erected; that the building stood for a child of God and for individual control over environment and destiny. This ideal, he declared, will stimulate the motive for life, and that this ideal upheld in the dedication of this building will make a great contribution to the community in which it stands, to the State of North Carolina, and to the country at large.

The service was simple, but very impressive. Preceding the speaking a special chorus under the direction of Prof. C. J. Velie, of the college music conservatory, rendered "And the Glory of the Lord," by Handel. Miss Florence Fisher and Mrs. Zenith Velie gave a duet, "My God and Father," by Marston, and the chorus near the middle of the service sang "The Hallelujah Chorus" from the Messiah, by Handel.

Dr. J. O. Atkinson, of the Southern Christian Mission Board, read the Scripture and offered prayer at the beginning of the service, and Dr. J. W. Wellons, a minister of the Christian Church who is nearly 101 years old, pronounced the benediction.

Mr. and Mrs. Orban and daughter have been visitors of the college at the president's home for several days, and have been present with the students on a number of occasions. From Elon they plan to go to Urbana, Ill., to attend the quadrennial session of the American Christian Convention.

C. M. CANNON.

SUNDAY SCHOOL LESSON.

(Continued from page 10.)

to know that the crowd is with you. It means more to know that the Lord is with you. "I will not fail thee nor forsake thee." The consciousness that God is with one, makes that man master. One need have no fear that God will forsake him *if he is doing what God would have him do.* He need only fear that he will forsake God.

"This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein." The secret of success was loyalty to moral and spiritual ideals. They were not only to know the law; they were to do it. It is a fine thing if Sunday School teachers and preachers can stimulate and inspire their constituents to read the Bible and to possess its information, but it is a far more vital thing if they can inspire them to live the Bible and to be possessed by it. Right knowledge does not insure right conduct, but it helps to secure right conduct.

"Be strong, and of good courage; be not affrighted." Fear is the great paralyzer. Love casteth out fear. Jehovah is my light and my salvation; whom shall I fear: The Lord is the strength of my life; of whom shall I be afraid?

CHRISTIAN ENDEAVOR.

(Continued from page 10.)

grow good crops, victory and defeat to grow good people.

Questions for discussion.

1. What part should a Christian take in athletics?
2. Why has athletics been condemned?
3. What is the value of athletics in school?
4. What is recreation?
6. How do body and mine work together?
6. How can we "practice" our Christianity?
8. How may we use self-control, fair play, being a good loser, team work, etc, in our daily living?

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"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

Church and School.

"Ye are the light of the world. A city that is set on a hill cannot be hid."—Matt. 5:14-16.

The Church and the school are representative of what we think, do, say, and are. "Institutions are the lengthened shadows of men," said Emerson. Through them we trumpet our ideals and ideas to posterity. What we preach and teach today, men and women will be tomorrow. No nation rises higher than its institutions of light and leading. Church and school should command our best. They are a continuous challenge to us to be the best that is in us as we plan for their efficiency and influence.

Both Church and school should be, not politics or selfishness or intolerance or bigotry, but knowledge and righteousness.

Prayer.—Lord's Prayer, all the circle joining.

TUESDAY.

The Necessity of Faith.

"For we know in part, and we prophesy in part."—1 Cor. 13:9-12.

The world in which we live is a mysterious and wonderful world, and we really know but little about it. The doctor, the lawyer, the merchant, the scientist, all must say: "We only know in part."

It is true that knowledge has amassed tremendously in recent years, and that man now knows far more, especially about the physical universe, than he ever knew before. But still our knowledge is terribly partial, and we must live by faith. Our reason and intelligence are at hopeless odds if we strive to live life alone. To God we must turn, through prayer and inspiration from the Bible and the Church, for that larger wisdom which never can be ours away from God. Without God, I am like a ship without a compass. Life's sea is too vast and infinite for me. My faith in God is my pole-star by which I steer.

But He leaves us not entirely in darkness. We do know in part, but we know! We know the difference between right and wrong. We know that our hearts find in Jesus Christ the dearest life and the loveliest Friend of earth. We know that every page of the Bible speaks convincingly to our souls. We know that in humble prayer we feel the power of God guiding us toward decisions of wisdom and experiences of peace. We know that Christian companionship and friendship build us up in character and meet our deepest spiritual needs. These things we do know, and are sure of. We must walk by faith; nevertheless, we thank God for what we know, and from that small center we press toward the circumference of the full-orbed truth, knowing that some day our faith will be sight and we shall know also as we are known.

Prayer.—Our dear Heavenly Father, we pray Thee that we may be led to value the things that are vital and enduring above, all riches and worldly possessions and have a faith to live day by day that knows no bounds and reaches thy heart. In His name we ask it. *Amen.*

WEDNESDAY.

The Supreme Privilege and Duty.

"What do ye more than others?"—Matt. 5:44-46.

Our supreme privilege and duty is to be and do, in things good and nice, a little more than others. We are told of a little girl who once prayed "O Lord, make all bad people good, and all good people nice." Have we not a right, as Christians, to expect of others, and others to expect of us, a superior courtesy and kindness? The Bible says: "The fruit of the Spirit is goodness and righteousness." Christ taught always that a Christian should be distinctive, in whom there is no question of faith and goodness.

Visiting an old cemetery, a man stepped before a stone and scraped the moss away. It read: "Think what a man ought to be, and he was that. Such is the fruit of the Spirit."

Prayer.—Our Father in heaven, day by day help us to get better and better, that some day we may be perfect as our Lord is. May we grow in grace and love, and good works. Forgive us of all sin and fill us with Thy spirit, that we may surrender most truly to Thee. *Amen.*

THURSDAY.

The Lesser Things.

"And there were also with him other little ships."—Mark 4:36-39.

To be more than others and be good and kind each day is supreme, but there are lesser things that make life great.

When Jesus rebuked the storm, there were other little ships that felt the calm and peace that settled upon the waters.

Folks with whom we come in contact should feel the blessing of our Christianity. "The least of these" owe their very lives to Christianity—every little movement for good; every little organization is a little ship, but the presence of Jesus in the main boat is the central fact.

Prayer.—Our dear Father, we pray for so much of the Christ spirit that we may not regard lightly those others who may be doing but little, but doing their best, to meet the storms of life. Teach us to help even the worst of these. This we ask for Jesus' sake. *Amen.*

FRIDAY.

Salvation on the Face.

"Who is the health of my countenance?"—Psa. 42:5-11.

Paint and powder and rouge may be all right for lots of folks. With some it is hideous, but with many it is a great improvement. There are some, however, whose intimacy and devotion to spiritual life exceeds cosmetics in the character and countenance. Christianity saves the face as well as the soul. It is when God is the health of the soul that He is also the beauty of the face.

Prayer.—Our Father in heaven, as we begin each day may we realize and trust in Thy promises and give us full joy of a Christian heart, that others who look upon our faces may see also Jesus in our lives and be helped. This we ask for Jesus' sake. *Amen.*

SATURDAY.

A Day of Prayer—Tomorrow.

"I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."—Luke 18:9-14; Tim. 2:1.

Tomorrow is the day of the Lord—a day of intercession and prayer; a day for the good of man and the glory of God. We ought to decide today how we will spend it, and let our conscience with Christ's spirit be our guide.

A noted president of a college was known by his oft-repeated prayer: "Lord, deliver the laddies before Thee from lying, cheating, cowardice, and laziness, which are as the devil. Put common sense in their heads, fear on their hearts, and give them grace to be honest men all their lives."

On the eve of Grover Cleveland's election he said: "I am honest and sincere in my desire to do well, but I doubt if I know enough to accomplish my desire. If mother were alive I should feel much safer. Her prayers always bad much to do with my success."

Will we be remembered by our prayers?

Prayer.—Dear Lord, Giver of every good gift, give unto us the spirit and power of prayer. Oh, for a close walk with Thee! *Amen.*

SUNDAY.

The Value of True Worship.

"They that worship Him must worship Him in spirit and in truth."—John 4:22-24.

The first essential condition of true worship is to realize the presence of God. It is only when other voices are still and the realization of God's nearness comes to us that we are ready to worship.

Were you ever in a crowd that was waiting for some great man to appear? Everybody was talking. When the great one appeared, everybody forgot everybody else in the concentration of thought upon the one central figure. And so when we realize God's nearness, our souls will respond to His presence in grateful thanksgiving, reverence, trust, loyalty and love. This is worship.

A boy, standing in silence on the shore of a mountain lake, encircled by forests, and watching the moonlight shining on its surface, said: "Surely God must enjoy beautiful things to put this wonderful lake here, where for many years no one has seen it but Himself."

That is worship! That same boy, grown to manhood, sits in Church; the sweet tones of the organ quiet him; the prayer of his pastor makes him search his heart to see if he is keeping it true to his early ideals. He remembers, as he bows his head thankfully, that the Church in all the world has helped as nothing else to make honor and morality, and true piety ever live and thrive. He sees his neighbors worshiping with him, and he feels that God is near. That is worship, "in spirit and in truth."

Prayer.—Dear Lord, glorious God above, we lift our hearts to Thee this day for help. Open wide our eyes that we may see our duty of worship and service on the Sabbath, and that we may always strive to know Thy will, live close to Thee, and do all in our power to serve. May we live today with love. In Christ's name we ask it. *Amen.*

OFFICIAL NOTICE.

The Woman's Missionary Conference of the North Carolina Christian Conference is to meet with the church in Raleigh, November 5th. By vote of the Executive Board, in a meeting held in Burlington on September 9th, it was decided to close the books of the treasurer, Mrs. W. R. Sellars, Burlington, N. C., on October 15th. Each society will take notice and send all money in hand immediately to Mrs. Sellars.

The secretary was instructed also to send two statistical report blanks to each church, one to be retained by the church for its records, and the other to be mailed back immediately to Mrs. W. A. Harper, Secretary, Elon College, N. C.

If any church fails to get a blank, I will be glad to be notified and blanks will be immediately sent.

Mrs. W. A. Harper,
Secretary.

Christian Orphanage

REPORT FOR OCTOBER 14, 1926.

Brought forward		$ 19,362.66
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Main St. Durham	$ 5.00	
Howards Chapel	1.00	
First S. S., Greensboro	15.38	
		21.38
Eastern North Carolina Conference:		
Turner's Chapel	$ 1.51	
Oak Level	4.21	
Pleasant Hill	5.39	
Franklinton	10.00	
Plymouth	12.16	
Catawba Springs	9.50	
Mebane	1.25	
		44.02
Western North Carolina Conference:		
Providence Christian Memorial	$ 3.68	
Seagrove	1.53	
Pleasant Ridge	2.65	
Union Grove	3.00	
Mt. Pleasant	1.50	
Pleasant Cross	5.00	
Hanks' Chapel	3.06	
		20.42
Eastern Virginia Conference:		
First Christian, Richmond		6.00
Valley Virginia Conference:		
Dry Run	$ 3.42	
Leaksville	3.05	
		6.47
Alabama Conference:		
Rock Stand	$ 3.96	
New Hope	2.00	
		5.96
Georgia and Alabama Conference:		
Vanceville		1.00
Northern Sunday Schools:		
Dayton, Ohio, Dr. J. F. Burnett'e office		1.10
Special Offerings:		
R. B. Wicker, support of Edna	$ 15.00	
Chas. D. Johnston, Agt.	6.00	
		21.00
New Building Fund:		
C. H. Dickey	$ 10.00	
Naomi Boyce	5.00	
Mrs. W. R. Partin	1.00	
Mrs. Hubert Jones	1.00	
H. C. Simpson	10.00	
		27.00
Total for the week		$ 154.35
Grand total		$ 19,517.01

PROGRAM

TWENTY-EIGHTH ANNUAL SESSION OF THE GEORGIA AND ALABAMA CHRISTIAN CONFERENCE.

Richland Christian Church, Richland, Ga., October 19, 20, 21, 1926.

First Day—Evening Session. 7:30 o'Clock.

Conference called to order by the President, Rev. H. M. Gray.
Devotional Service, conducted by Rev. S. D. Lankford.
Enrollment as follows: Ministers, Churches, Delegates.
Reading and adoption of program of the session.
The Annual Address, by Rev. H. M. Gray.
Election of officers and appointment of Special Committees.
Miscellaneous business.
Adjournment.

Second Day—Morning Session. 8:30 o'Clock.

Conference called to order by the President.
Devotional Service by Rev. P. L. Duke.
Reading of minutes of previous session.
Report of Executive Committee: Revs. H. M. Gray, C. W. Hanson, H. W. Elder.
Address by Rev. H. W. Elder.
Report on Foreign Missions: Revs. C. W. Hanson, T. J. Dean, S. D. Lankford.
Address by Dr. J. O. Atkinson.
Report on Christian Endeavor: Miss Aylmer Goodwin, Miss Ethel Abell, Miss Mary Talley.
Address by Miss Mary Talley.
Report on Sunday Schools: Revs. A. B. Mann, C. L. Reese, Paul House.
Address by S. D. Lankford.
Ministerial and Church reports.
Sermon by Rev. C. W. Hanson, "Helping God at His Work."
Adjournment for dinner.

Second Day—Afternoon Session. 1:30 o'Clock.

Devotional Service, by A. H. Sheppard.
Reading of minutes of previous session.
Place of meeting of next annual session of conference.
Report on Moral Reform: Revs. P. L. Duke, W. D. Wilkinson, T. W. Gray.
Address by P. L. Duke.
Report on Religious Literature: Revs. W. T. Crowder, W. D. Wilkinson, E. J. Easterwood.
Address by the representative of The Christian Sun.
Report on Home Missions: Revs. H. W. Elder, C. W. Hanson, H. M. Gray.
Address by H. W. Elder.
Reports on Superannuation: Revs. A. H. Sheppard, A. B. Mann, H. M. Gray.
Adjournment for supper.

Second Day—Evening Session. 7:30 o'Clock.

Devotional Service, by T. J. Dean.
Annual session of the Christian Missionary Association, Rev. H. W. Elder, President.
Organization.
Regular order of business.
Address, "Our Orphanage," by Chas. D. Johnston.
Address, "Our Colleges," by Dr. Beougher, President of Bethlehem College.
Adjournment.

Third Day—Morning Session. 8:30 o'Clock.

Devotional Service, by Rev. A. B. Mann.
Reading of minutes of previous session.
Report on Education: Revs. H. W. Elder, A. H. Sheppard, H. M. Gray.
Address by Rev. J. H. Dollar, Dean of Bethlehem College.
Report of Special Committees.
Bills against Conference.
Report of Treasurer.
Sermon by Rev. H. W. Elder.
Miscellaneous business.
Final adjournment.

SPECIAL NOTICE.

To All Pastors and Churches of the Eastern Virginia Conference:

All pastors, delegates and visitors are urged to send, not later than October 15th, to the pastor of the Webster Community Christian Church, the Rev. Milton W. Sutcliffe, Havre de Grace, Md., their names, when they expect to arrive at the Conference Church, and if they are traveling by automobile or train. The Committee on Entertainment cannot properly provide for you unless you help them with this information. Please send it to us at once.

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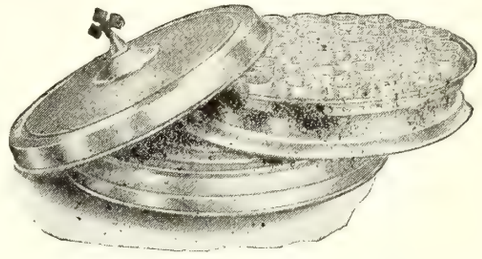

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Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
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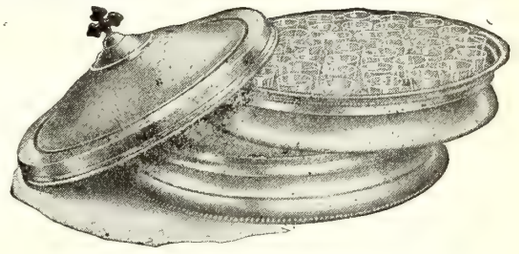

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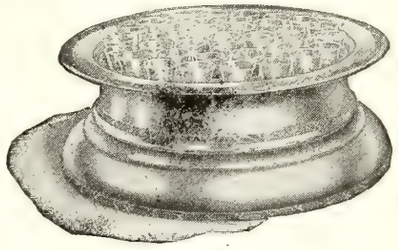

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Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

Bread Plate No. 3—Narrow rim	9.00
No. 4—Broad rim	9.00
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MADGE MOFFITT WHITESELL, *Editor.*

Dear Kiddies:

Do you know—Why bats are useful? What insect is called the death watch? How fish control their breathing? Which hawks are good and which bad? Whether peanuts grow on trees? How many different kinds of clouds there are? Which is the largest frog in the world? What makes the rainbow in the sky? Whether animals have two sets of teeth?

Answer these questions, and send them in to your Editor. These are questions about our great out-doors—the outdoors that God made for us all to enjoy. Who is it that doesn't like nature and wild animal life. Let's send in our answers at once. Won't it be great to have *your* name in the Korner as the quickest and smartest? Lets go! You will not be sorry you tried.

YOUR EDITOR.

MILLIONS OF BUBBLES.

"Hurry, Jim! They won't wait for us to start the games, if we aren't there soon," Rex called to his cousin, Jim.

Jim's only answer was a grunt.

The third grade puipls were going on a picnic in the oak grove half a mile away. By hurrying, the boys would reach there just in time to join their playmates. But Jim seemed in no hurry. He was smoothing back his hare carefully with his hand.

"What do you think of this," he asked suddenly turning.

"Why, your hair looks smooth and glossy," admitted Rex.

"That's the way the big boys wear it at home. See how smooth it is compared with yours," Jim added unkindly.

Rex reddened. His hair was out of place, but he had combed it the best he could.

"Let's fix yours like mine!" Jim was sure they had plenty of time; so Rex agreed. To his surprise Jim began to wet his hands and rub the cake of soap on them. Then, before Rex could speak, Jim rubbed the sticky soap over his hair. When it was combed, it looked smooth and shiny.

The boys were late, but when the others saw their fine pompodours, they did not say a thing about it.

They had a glorious time playing. But when lunch time came, a big cloud passed overhead and a fine rain began to fall.

Suddenly Rex saw that something strange had happened to Jim's hair. Drawing closer, Rex blinked in surprise. Jim's head was covered with bubbles!

For an instant Rex did not know what to do. He knew he must look like Jim. Then he remembered his cap. Taking it out of his pocket, he drew it far down over his head.

Quite at ease now, he walked toward a group of his playmates. The boys and girls looked at him and then began to laugh.

Rex did not wait to hear what they would say. He hurried away to a small hut on the edge of the wood.

"Bubbles! Millions of bubbles!" his playmates called after him, which only made Rex run the faster.

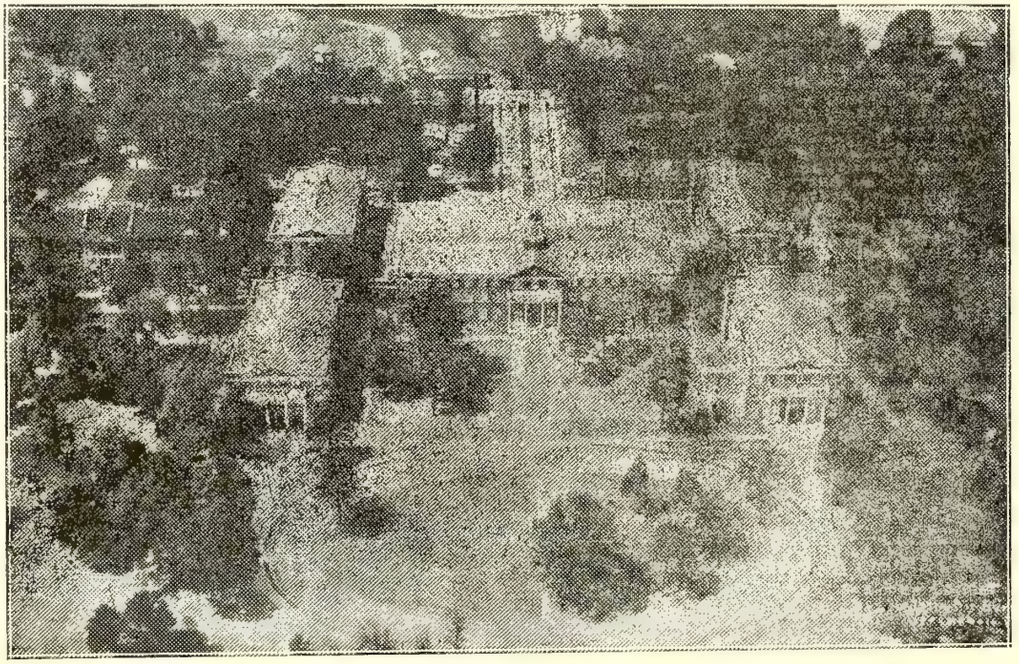
In the hut he found a piece of mirror which the boys had used to signal with. When he looked at himself, he laughed too. All around his head, where the cap rubbed, was a crown of soap bubbles!

Rex hurried out of the hut and to the well. As he was drawing up some water, Jim came. The two boys looked at each other. Then with a grin they plunged their heads into the cold water.

Their hair was wet and untidy when they got through, but it was clean. And they decided, as they joined their friends, that clean, neat hair was better than sticky, slick hair.—*Marguerite B. Moret.*

E-L-O-N C-O-L-L-E-G-E

CO-EDUCATIONAL



A Photograph of a Section of the Elon College Campus showing the Central Group of Buildings. (Photograph taken from the air.)

ELON COLLEGE announces the opening of its fall term Sept. 1st.

The accommodations are limited. Only 400 students can be accepted. Members of the Christian Church are given preference. The enrollment is nearing the maximum. Make reservation now and be assured of good accommodations.

ELON COLLEGE offers superior educational advantages.

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It strives to return to the denomination in trained leaders, both ministers and laymen, value received. It promises all who may enter its doors a congenial and Christian atmosphere. The first purpose of the college is to produce Christian lives.

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C. M. CANNON, *Registrar,* Elon College, N. C.

"Christian Character First and Always at Elon College."

WHITESELL-MOFFITT.

On Thursday, September 16, 1926, at five o'clock, at the Ramseur Christian Church, a large audience of invited guests witnessed one of the prettiest and best directed church wedding ceremonies ever solemnized there, when Miss Madge Fleming Moffitt and Mr. John Chester Whitesell were united in holy wedlock.

Extensive decorations made the environment most impressive for this sacred occasion. Numerous ferns and potted plants, interspersed with baskets of cut flowers and predominated by large bouquets of goldenrod, all tastefully arranged, made a lovely background before which the bridal party stood while the covenanting words were spoken. Dozens of yellow candles, placed on large stands of yellow, furnished a soft glowing light.

The bridal party was directed by Mrs. Herbert Coble, of Elon College, N. C., while the following close friends of the bride and groom were ushers: Messrs. T. A. McMath, H. P. Smith, C. R. Whitehead and D. E. Whitehead, all of Ramseur. Those composing the group of musicians were: Miss Allie Malone, Miss Mary Lee Foster, Mrs. Robt. Brannock, Mrs. N. F. Phillips and Mr. R. B. Moffitt, who after being conducted to their places by the ushers rendered the following program: Miss Allie Malone played "At Dawning" and "I Love You Truly" on the violin and also played oblagatta for Mr. Moffitt who sang "All for You" and "When Song is Sweet." Miss Mary Lee Foster sang sweetly "Until," Mrs. Robert Brannock accompanying pianist. Mrs. N. F. Phillips, pianist, accompanied Mr. Moffitt and played the processional and recessional.

The Delta U Sorority Sisters of Elon College and Martha Stacy Missionary Class of Burlington, and others, were honor guests. Dame of honor, Mrs. R. B. Moffitt, wearing beautiful powder blue crepe back satin and a picture hat, stood on the right, while little Elfleta Curtis, dressed in a dainty green dress of voile, bore the ring in a large rose. The bride wore a lovely Spanish raisin satin crepe dress and a large picture hat. Her father, Mr. T. A. Moffitt, gave her in marriage, while the groom was presented by Mr. Lem Harrell of Suffolk, Va., best man. Dr. G. O. Lankford, of the First Christian Church of Burlington, N. C., was the officiating minister. He first gave the solemn charge to those making this sacred covenant and spoke of the institution of marriage, its origin and of the approval of God upon it since the first families of the earth. Then, using the ring ceremony of the Christian Church, he pronounced them husband and wife. As Lohengrin's recessional rang out the bridal party hurried out as hearty congratulations were extended. The bride and groom left immediately for an extended trip to Washington and other places of interest in the North.

Mrs. Whitesell is the attractive and accomplished daughter of Mr. and Mrs. T. A. Moffitt, of Ramseur, N. C., and a graduate of Elon College. She is popularly known over the State, having taught in the schools of Ramseur and elsewhere and spent some time in social service work with the First Christian Church at Burlington, N. C. She stands high in the social, intellectual and religious life of the communities in which she has rendered splendid service, and numbers her friends by the scores. The unusual collection of valuable gifts received by Mr. and Mrs. Whitesell speaks of their popularity and the large number of their friends.

Mr. Whitesell is the popular son of Mr. and Mrs. E. T. Whitesell of Elon College. He graduated from Elon College with honors and is a young man of outstanding qualities and bright outlook. He holds a responsible position with the Texaco people at High Point, N. C.

These fine young people have the most hearty congratulations and best wishes of their many friends.

A young man claiming to be Baron Frederick von Krupp, son of the noted German manufacturer of the same name, was arrested at Albuquerque, New Mexico, on a charge of passing worthless checks. The German Krupps denied that any member of their immediate family was in America. The "baron" had been royally entertained by the General Electric Company and Henry Ford.

A continuous performance

Nothing is permanent in railroading.

Larger cars and engines must be bought to handle greater loads; the roadbed must ever be kept in good condition, new ties and heavier rails must be laid to support heavier trains at high speeds; and in places the course of the line must be changed to reduce curves and grades.

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But the service must never stop. The way must ever be kept open for the great freights as they rush through the night carrying products of the South to distant markets, and the world's goods to Southern buyers. And the *Crescent Limited,* the *Royal Palm* and other passenger trains must not be delayed.

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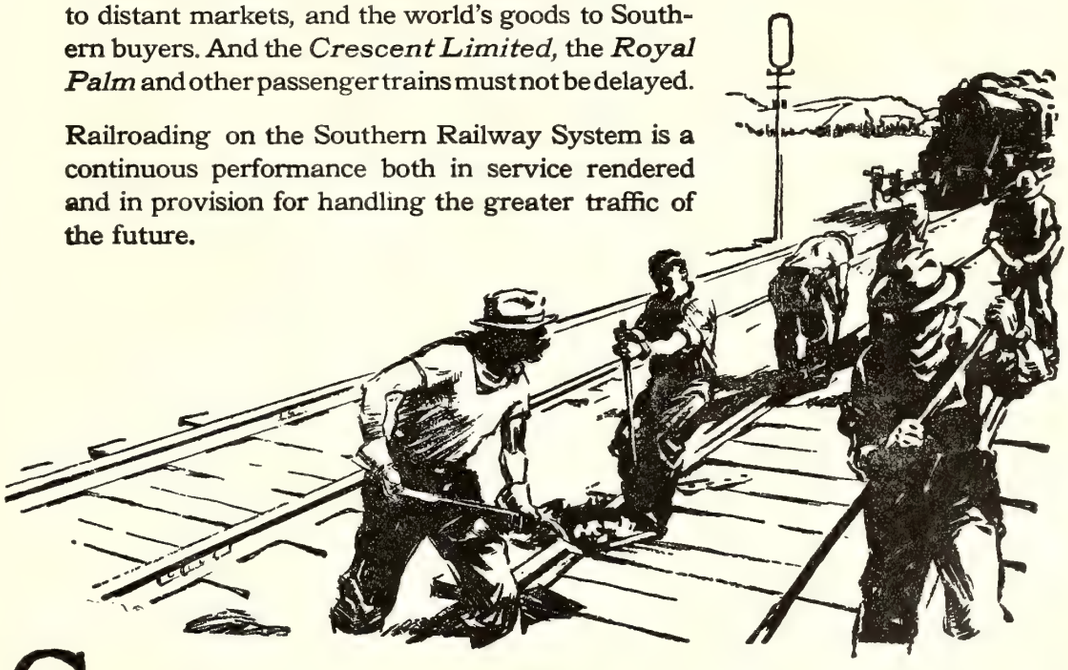
Everything used on a railroad wears out. Last year about $60,000,000 was spent by the Southern in replacing things that had worn out.



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Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Change in the label will appear on wrapper the first week of month following renewal, provided it is received before the 25th.

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When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

Remittances: Make all remittances for subscriptions and renewals to "Editor Christian Sun," Elon College, N. C.

Remittances for advertising and other business matters will be addressed to the "Managing Editor," 1536 E. Broad Street, Richmond, Va.

Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

Advertising Rates: "Want Ads," 2 cents a word an insertion. Display rates quoted upon request.

MARRIAGES

LOFTIN-ALLEN.

A wedding accentuated with that charm characteristic of a home wedding, was solemnized on Tuesday morning, June 15th, at the home of the bride's mother, Mrs. N. A. Allen, near Troy, N. C., when Mr. Walter Jones Loftin led to the altar Miss Rosa Lee Allen.

Miss Bertie Allen, sister of the bride, presided at the piano and rendered the Wedding Chorus from Lohengrin, as the bride and groom entered the living room unattended, where the ceremony was performed by the writer.

The home was beautifully decorated with potted plants and a profusion of cut roses.

The bride has held a responsible position with Odell Hardware Company of Greensboro for a number of years, while the groom has held a position with the Thomasville Chair Company of Thomasville, N. C. After a motar trip through Western North Carolina, they will be at home in Thomasville, N. C.

The many friends of this popular couple wish for them a long and happy life together. C. E. GERRINGER.

HYATT-MARSHALL.

At three o'clock on Saturday afternoon, October 2nd, at the Monticello Christian Church, occured the marriage of Miss Ruth Marshall to Mr. J. Clifford Hyatt. The ceremony was performed by Rev. R. A. Whitten, former pastor of the contracting parties. Both young people are from the Pleasant Ridge Church community in Guilford County. They will continue to make their home in that community. Their many friends wish for them a long, happy and useful life.

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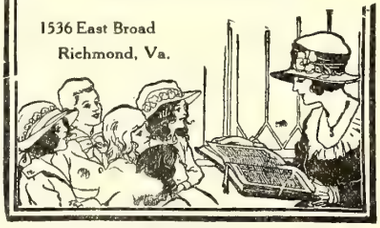

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Official Organ of the Southern Christian Convention.

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, OCTOBER 21, 1926. NUMBER 42.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

A LONG FLOAT.—

Some months ago while rescuing the crew of a sinking English vessel the *S. S. President Roosevelt* lost a life boat. This boat was recently found floating in the ocean between Scotland and Iceland, 1,750 miles from the place where it was lost. The little life boat had had a long float and had ridden the waves well.

A LAUDABLE EFFORT.—

An effort is being made to get the nations of the world to unite in prohibiting the manufacture and sale of heroin, a drug to which so many unfortunate people become addicted. The use of heroin is large among the school children, and is steadily growing. This effort should receive our hearty endorsement and co-operation. Heroin is as dangerous as opium and far more insidious.

HONOR PIONEER UNITARIAN.—

The Sesqui-Centennial has revived many historical memories almost lost. Dr. Joseph Priestley, a pioneer Unitarian preacher, has been little appreciated. He settled in Pennsylvania, and profoundly affected the religious views of Thomas Jefferson and Benjamin Franklin. It was Dr. Priestley who discovered oxygen, and the Chemistry Society meeting at Philadelphia recently, made a pilgrimage to this preacher's grave.

CHURCH BECOMES SHRINE.—

The executive committee of Congregational Churches recently voted one thousand dollars to the fund now being raised around the world to preserve the old Southwark Congregational Church of London, England, which is said to be the first Congregational Church in the world. It was founded in 1592, and from it came the London contingent of those Pilgrims who sailed on the Mayflower. The sailing of the Pilgrims is celebrated in this church during September of each year. The church is now situated in one of the poorer districts of London, and carries on social ministration as well as the regular religious program.

A WORLD PEACE BOOTH.—

World peace competed this year with prize pigs and fat steers for the attention of Iowa farmers. Three young Quakers were on duty for ten days at the Iowa State Fair. They kept open a booth distributing peace literature. The young men also made the rounds of the automobiles daily handing pamphlets to the visitor otherwise unreached. The inspiration for this venture came from Frederick Libby of the Young Friends General Conference. This competition of an ideal with material things for public attention is a new venture, but rightly conducted, it may reach many otherwise unreached people, and bring a larger support for the ideal.

AUTOMOBILE MURDERS.

During the first thirty-five weeks of this year 3,274 persons were killed and many times that many more seriously injured in sixty-six cities of the United States by automobiles. This means that 18½ persons out of every hundred thousand population of these sixty-six cities were killed by automobiles during the first thirty-five weeks of the year. This is one more per 100,000 than last year. The highest death rate was in Pittsburgh, Pa., where 26 per 100,000 population were killed. As automobiles increase, the death rate from them increases. Some definite steps will have to be taken to bring about better conditions. It would appear that all that has been done is proving unsuccessful.

THE FIVE FOOT SHELF.—

In 1908, Dr. Charles W. Elliot, then President of Harvard College, and who died recently, gave out for publication a set of books exactly filling a five foot shelf. These books, he said, contained the best gems of literature of all the ages, and if mastered would give a person a literary education equal to a college course. He called the collection "The Harvard Classics," and since that time more than fourteen million volumes of these books have been sold for a sum totalling twenty million dollars. This fact demonstrates two things, first, the power of one great man's opinion and influence, and second, that the love of what is best in literature has not wholly died, in spite of the great amount of trash which the presses are daily sending forth, and which the American public is consuming. The great sales of the five-foot shelf of books is a hopeful sign for those who love the best and hope for its triumph.

COLLEGE CHAPEL ATTENDANCE.—

The problem of compulsory chapel attendance by students is still an issue. The National Student Federation of America recently sent a letter of inquiry to 315 college presidents and forty-two student editors. Most of the college presidents responded. 176 opposed compulsory Sunday chapel attendance, while 136 favored it. The vote went the other way, however, with reference to daily chapel attendance. 220 of the college presidents favored compulsory attendance for students, and ninety opposed it. The drift has been away from compulsory attendance, but regardless of how the college presidents vote, the problem of the religious life of students still remains a problem. It merits and, we think, is

Mrs N T Farmer

of the best thought of the world. The churches and college faculties are adjusting themselves to the new attitudes of youth, and youth is slowly discovering the permanent and abiding values of religion. Students everywhere are seriously thinking about religion, and from their thought there will ultimately come good things.

A SAFEGUARD FOR AIRPLANES.—

The airplane service has been a most dangerous one. Now a parachute large enough to bring a strickened plane safely to earth has been invented and successfully demonstrated. The parachute is fifty feet in diameter, and can easily support an airplane. The demonstration was made at Los Angeles by R. Carl Oelge, formerly a naval air pilot, who staked his life on the invention. At an altitude of 2,500 feet Oelge killed his engine and allowed his plane to drop. It came down steadily for a while, and then began to occillate. The great parachute on top of the plane unfolded beautifully, and it came to land on a hillside. Oelge hopped out none the worse for his experience. One propeller and a part of the running gear was all that was injured of the plane. The parachute is the invention of Harry A Doucett, chief machinist's mate, United States Navy, stationed at the Naval Air Base at North Island, San Diego, California. This new invention may be the means of saving hundreds of lives. It will aid materially in making airplanes commercially valuable.

A MESSAGE TO THE NEGRO.—

Dr. H. H. Proctor, Moderator of the New York Congregational Association, and himself the son of a slave, delivered a message to the negroes of America which has found wide publicity in the press. He exhorted negroes to get all the education possible. He spoke to them concerning their history, and called their record the romance of American history. They were snatched from their native land, transported across an angry sea to alien shores, subjected to a cruel bondage, freed at the edge of the sword, started on the highway to freedom without guidance, disfranchised, mobbed, and redistributed. In all this the church has stood out as a beacon light on the road to freedom. In its light the four million freedmen have become twelve million freemen. During this evolution the negroes of America have accumulated two billion dollars worth of property, and be it said for their gratitude to the church, ninety million dollars of it is invested in the church. The negro has removed eighty-five per cent of his illiteracy since the War between the States, and has made long strides forward in every line of endeavor.

NOTES-PERSONALS

Mr. Melzer Saunders of Durham, N. C, attended services at the First Church, Richmond, last Sunday, and was a welcome visitor to the office of Central Publishing Company on Tuesday. He is in the city for several days on business.

Dr. J. O. Atkinson, the Editor of THE CHRISTIAN SUN, on his way to the General Convention of the Christian Church, stopped over between trains and made a pleasant visit to the publication office. We were glad to see him in our city.

Rev. B. J. Earp, who has accepted a call to the Winchester Christian Church, called at THE SUN office on his way to the General Convention, at Urbana, Ill. He spoke well of his Newport News pastorate which he has been serving for the past five years. He is to be succeeded by Rev. W. F. Allen of Lynchburg, Va.

Manny SUN readers who knew him will learn with deep regret of the sudden death of Mr. Jno. M. Cook, at Burlington, N. C., Thursday, October 14th. Mr. Cook was a half-brother of Dr. W. W. Staley, a graduate of Elon College, and a well known and much esteemed citizen and business man of Burlington.

Send all money for O'Kelly and Old Lebanon Church memorials to the treasurer of the committee, J. O. Atkinson, Elon College, N. C., who will acknowledge the same in THE CHRISTIAN SUN. Any individual who cares for our Christian Church history and principles can and should have a part in this worthy undertaking.

Rev. C. C. Ryan, D. D., pator of the First Christian Church, Richmond, left Tuesday to attend the General Convention of the Christian Church at Urbana, Ill. He will be gone till Wednesday of next week. His pulpit will be supplied next Sunday by Rev. Mr. Lancaster, the Chaplain of the Virginia State institutions.

The following is gratefully acknowledged: "Mr. DeLancie Judson Mood announces the marriage of his daughter, Mary Pearl to Mr. Richard Scott Randolph, on Saturday, October 9, 1926, Smithfield, Va. At home after October 12th, Barton Terrace, 2400 Barton Avenue, Richmond, Va." Our congratulations are extended. Mr. Mood was once joint owner and publisher of THE CHRISTIAN SUN with the late lamented Rev. W. G. Clements.

Rev. H. W. Elder is putting forth the supreme effort of his tireless and consecrated life in behalf of the building fund for Bethlehem College. He believes in the "pay-as-you-go" program in erecting a college building and it is doubtful if any other man in all the church could have under so many difficulties raised $20,000 in small and multitudinous donations in so short a time and in such a limited territory. Meanwhile that beautiful dormitory goes up and funds come in. Brother Elder is a builder.

The Mission Secretary had the joy last Saturday night of being sheltered and entertained in the hospitable home of the Kimbal Brothers (W. W. and J. A.) of our Mt. Auburn community. What a happy household that! Its good fellowship has no bounds and its regal hospitality no limits. That is indeed a Christian home or we do not know one. Sunday was home-coming day at dear, good old Mt. Auburn. Two services, and what a dinner! And then those dear and unnumbered friends of a former pastorate and happy association. Dr. W. C. Wicker is now the envied and much esteemed pastor, and they know how to esteem, love and honor a pastor at Mt. Auburn. We missed from the scene and services dear Brother Ellington, who through the years has been true, tried and loyal there. He is feeble now and in declining health. May God comfort and sustain him. What a day of delights and joys unspeakable at this great and good old country church.

Our dear Brother Alfred Hurst, Elkhart, Ind., in renewing his subscription to THE CHRISTIAN SUN, makes some observations of interest, which we quote: "I take THE CHRISTIAN SUN in order that I may keep in touch with the work of the Christian Church in the South. I have never had my residence in the South, but I am interested in the work of our denomination in all sections of the country. You are making THE SUN an excellent promotional paper in the interest of the various church enterprises, and I judge that is the sole reason for its publication. I was interested in reading of Mr. and Mrs. Orban being at Elon College for the dedication of the Religious Education Building. It certainly is an evidence of general denominational vision on the part of these people who have given so liberally to Elon, Defiance, Palmer, Union Christian and Franklinton. That is as it should be, for our denomination is a unit, and every member should be equally interested in each of its institutions. Although Mr. and Mrs. Orban are members of the Western Christian Convention, they have realized that beyond that they are members of the Christian denomination. Would it not be a splendid thing if Defiance people would also make investments in Elon and Palmer, and some of the loyal supporters of Elon should reciprocate in behalf of Defiance and Palmer. Until that is done, I take it that Mr and Mrs. Orban have excelled."

THE CHILDREN'S TRIBUTE TO THEIR MOTHER.

By DANIEL ALBRIGHT LONG,
DECEMBER 13, 1902

Jane Stewart Long was the daughter of Col. John Stockard and Catherine (nee Albright) Stockard. She was born June 17, 1811, and fell asleep December 13, 1902, in the room to which she came as a bride, January 3, 1833.

After our noble and devoted father, Jacob Long, reached his 88th year, he left mother a widow, May 21, 1894. They were the parents of the following children: John Henry Long, Chapel Hill, Mo., Mrs. Elizabeth Catherine Clendenin, Graham, N. C. William Samuel Long, Graham, N. C., Joseph Gibbs Long, killed in battle in the last charge at Chancellorsville, Va., May 3, 1863, Daniel Albright Long, Graham, N. C., Jacob Alson Long, Greensboro, N. C., George Washington Long, Graham, N. C., Benjamin Franklin Long, Statesville, N. C.

For sixty-one years she was the delight of our father's heart, the sweetner of his toils, the comforter of all his sorrows, the sharer and hightener of all his joys.

Of the five boys who were in the Confederate Army, only Joseph and Jacob saw hard service in battle. When Joseph fell, one of the brothers took up his mangled remains, had them embalmed, brought home and laid away in the cemetery at Providence, near Graham, and never gave the parents the details of the harrowing spectacle. Their gray hairs went down to the grave, in sorrow, for the loss of their brave young son, who sealed his devotion to the Southern Cross with his heart's best blood, near the spot where Stonewall Jackson fell.

In all the vicissitudes of father's fortunes, through all the good and evil report of this world, in all his struggles and all his sorrows, the affectionate participation and cheering encouragement of mother was his never failing support and solace.

She gave her heart to the Saviour in the morning of her beautiful life, and dedicated all of her children to the service of God, before they were born.

She made garments for the poor and needy. The letters she received from the orphans at Oxford, N. C., she treasured as jewels. The success of Christian Missions filled her soul with delight.

So skillful and industrious was she with her needle, that she made a quilt for the Alamance County Fair, in her 92nd year, that was awarded a premium.

Thoroughly devoted to the cause of Christian education, she trained her children at home, and heartily united with father in sending them to the best schools.

A careful and constant reader of many good books and papers, she always placed the Bible first, and read it most of all. She read it through, consecutively, oftener than any person we ever knew. Had she lived a hundred years, every day of her life would have been filled with deeds of goodness and of love. There was not a virtue that can abide in the human heart, but it was the ornament of hers. The descendent of Revolutionary herces, her soul glowed with patriotic fire. She was the personification of charity, piety and virtue. She was known and loved by her neighbors for industry and never intermitting benevolence.

To the dear Old Homestead, her children, grand children and great grand children came to bring her comfort and good cheer. To her they looked for counsel, prayers and benedictions. Now that she is gone, she is to us all more than a mother—she has become a spirit from above, watching us, like our sainted father, for good. The remainder of life's journey will be lonelier for us all. Never, *never,* will one of her children forget their pure right-educating mother. On the blue mountains of our dim childhood, towards which we will often turn and look, will always stand that dear one who first marked out for us the path of honor. It was then that we all learned that no joy in nature is so sublimely affecting and beautiful as the joy of a mother at the good fortune of her children. In the years to come, in fancy, we will often go back to the Old Home, and stand by her side. The flowers will bloom, the birds carol, the sun throw its mellow radiance over the hills, the bubbling brooks and rippling river where we played in childhood. Pensively we will stand there until the twittering birds begin their vesper songs, and the sun goes down into the purpling horizon, before us finish the roll-call of the loved ones of long ago.

Again we will go with father and mother to the shores of the dark flood, watch them as the angels seem to come and go, hold their precious hands once more, until the surging tide sweeps back, the shining way opens, and they vanish through gates unseen by mortal eyes, that stand ajar forever.

FOR SALE.

Two or three lots fronting the Elon College campus from the South; width 80 to 100 feet, depth 200 to 300 feet. Address

JAMES L. FOSTER,
P. O. Box 113. *Elon College, N. C.*
Adv.

Shall We Preserve Our History and Pay Tribute to Whom Tribute is Due?

We have delayed for more than a hundred years. It was in 1794, under the leadership of REV. JAMES O'KELLY, the prophet and apostle of *religious liberty,* that the name "Christian" was adopted as a sufficient name for the Church, discarding all party and sectarian names, and it was declared that

The Bible is a Sufficient Rule of Faith and Practice

for the Church, and Christian character is the test of fellowship and Church membership, and the right of private judgment in the interpreting of the Scriptures was granted to all, and Christ was declared to be the only head of the Church.

REV. JAMES O'KELLY died on OCTOBER 16, 1826, and we have let him sleep for *a hundred years* without permanently and prominently honoring his memory.

It was in OLD LEBANON MEETING HOUSE, Surry County, Virginia, on August 4, 1794, that Rev. Rice Haggard made the motion and the meeting, under the leadership of Rev. James O'Kelly, unanimously adopted the same, declaring that

The Name "Christian" is Sufficient for the Church

and the Bible is a sufficient rule of faith and practice."

The Southern Christian Convention in regular biennial session at Durham, N. C., April 30, 1926, adopted plans and specifications for an appropriate memorial on the site of Old Lebanon Church, which is on the Virginia State Highway, in Surry County, Virginia, and also the plans and specifications for a suitable

Memorial to Rev. James O'Kelly

to be established on the campus of Elon College. The combined cost of the two memorials is to be $2,095.00. *This call is for all individuals everywhere,* who have a care and concern for these important events, to send such cash donations as they can to the Treasurer of the Committee *during the month of October,* when it is proposed if possible *to raise the entire amount.* All money sent in will be acknowledged, with names of donors, through THE CHRISTIAN SUN.

Brethren, sisters, and friends, we have too long delayed this important matter, let us now move together and do this worthy deed. There has been raised to date $110.75. Let SUN readers speak to their friends, let pastors, Sunday School superintendents and people pull together during October, and this great work which should have been decades ago will be accomplished.

Respectfully and gratefully,

Judge J. F. WEST, *Chairman,* Waverly, Va.,
Rev. S. C. HARRELL, *Secretary,* Durham, N. C.,
W. C. MCCLENNY, *Historian,* Suffolk, Va.,
J. O. ATKINSON, *Treasurer,* Elon College, N. C.
Committee on Memorials.

E-D-I-T-O-R-I-A-L

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W. W. STALEY W. A. HARPER
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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE EASTERN VIRGINIA WOMAN'S CONFERENCE.

Each annual session of the Eastern Virginia Woman's Missionary Conference marks "the best yet" and the greatest. It has been and yet is a constantly rising tide of interest, of numbers and of enthusiasm. The session Friday, the 15th, at good Bethlehem, three miles out from Suffolk, fully measured up to the high standard of increase and excellence already established by this remarkable body of Christian workers and missionary enthusiasts. Here are some facts, reported at this meeting, worth thinking over and admiring. There were 376 registered delegates present. There were 500 visitors present (we are told), there were sixteen ministers present (fifteen of them pastors in Churches of the Conference). The magnificent chart prepared and presented by the treasurer, Mrs. W. V. Leathers, showed that the Conference now had 993 members in local Woman's Societies who had paid into their societies the past year a total of $4,201.21; 581 members of Young People's Societies who had paid in the past year $1,645.36; 310 Willing Workers, who had paid in $571.66 the past year; that there were 403 babies on the cradle rolls who had paid in $130.70; that the Suffolk Christian Endeavor Society had given $100 to missions, and the rally day offerings had brought in $65.16—thus making a total paid to the treasurer and passed on for the work the past year $6,714.09. The goal set a year ago was $6,600. The Conference, therefore, had reached the highest goal it had ever set for itself, and went over the top by $114.09.

Think of it—and be thankful! If this one Woman's Conference continues its work and increase in the next five years as in the past five it alone will be paying into our mission work $10,000 a year. And the women are so enthusiastic, so unselfish, and so happy over it all. They do not tire in the task, but with each recurring year and Conference gather new strength, new courage, new enthusiasm for this great work.

The program at Bethlehem this session was a gem and a joy. The theme was "Extension." After Mrs. M. L. Bryant had called the Conference to order exactly at 10:30 A. M., as appointed, and the packed house had sung "This World for Christ," Mrs. W. H. Andrews, Suffolk, Va., led a most appropriate and impressive devotional service. Besides her well-chosen Scripture lesson and solemn, reverential prayer, she had arranged with seven girls, a soloist and a pianist to give in pantomime "Oh, Zion, Haste!" It was indeed an appropriate beginning for an auspicious day and program. Mrs. F. H. Dilday, president of the local society, gave a charming welcome, and Mrs. B. D. Jones, of Holy Neck, was equally happy in her response. The four district superintendents gave excellent reports of how the work went the past year in their districts—Mrs. H. S. Hardcastle, for the Suffolk district; Mrs. J. A. Williams, for the Franklin district; Mrs. B. E. White, for the Waverly district; Mrs. O. S. Mills, for the Rosemont district. One was impressed with the fact that either one of the four districts into which the Conference is divided does a greater work now than the whole Conference did a brief decade ago.

Mrs. Russell Bradford sent in the report for the Young People's Work, which was impressively read by Mrs. I. W. Johnson; Mrs. W. H. Baker, that for the Cradle Roll; Mrs. J. E. Cartwright, that for Literature, and Mrs. W. V. Leathers, the very capable and competent treasurer, presented on a great chart, that all might read, the statistical and financial report.

Mrs. Bryant, in presenting the president's message, gave a striking and comprehensive study of "Making Missions Attractive to Young People." By vote of the body, this paper will appear in The Christian Sun.

Lieutenant-Governor J. E. West, president of the Mission Board, Inc., of the Southern Christian Convention, gave a practical, eloquent and inspirational address on "The Well-Balanced Program of the Church." During the morning session, Rev. O. D. Poythress sang "In the Beautiful Garden of Prayer," and a quartet of ministers—O. D. Poythress, I. W. Johnson, J. F. Morgan, and C. A. Pierce—sang a beautiful selection. A very liberal offering was taken for the memorials to Old Lebanon and Rev. James O'Kelly.

And then what a luncheon those great-hearted Bethlehemites did serve! Well-prepared, abundant, wholesome, orderly and perfectly served.

In the afternoon Mrs. W. D. Harward conducted impressive devotionals. A male quartet sang "Lend the Light." Mrs. W. V. Leathers told impressively of the Blue Ridge Conference and presented the study books of the year. The Mission Secretary addressed the Conference on "The Relationship of the Missionary Society to the Church," and Rev. H. S. Hardcastle, in an exceedingly felicitous manner, presented the banners. The Windsor Society carried off the banner for the Woman's Society, attaining the highest standard of excellence; Holland, that for the Young People; Windsor and Rosemont, for the Willing Workers; Suffolk and Holland, that for Cradle Roll. The meeting next year is to be at Christian Temple, Norfolk, Va. Rev. John G. Truitt closed the session with prayer and benediction.

The spacious auditorium of the Church, the Sunday School rooms the aisles and the galleries were packed to the limit by the great audience that attended the day's session. Our women are certainly showing us how to hold a great Conference and how to carry grace, gravity and graciousness into the great work they are doing in the name of their Lord. There is no more hopeful phenomenon in all our Church work today than the determination and consecration with which our own good Charistian women in all our Conferences have dedicated themselves to the task of planting and nourishing in every Church a live, active Missionary Society. May God hasten the day of this holy consummation, and have pity and compassion on those struggling Churches that so far have no Missionary Society.

THE ALABAMA CONFERENCE.

The Alabama Conference met Tuesday, October 12th, with Bethany Chucrh, eight miles out from Roanoke, in its twenty-eighth annual session, and was called to order by the president, Rev. G. D. Hunt, of Wadley. The program, as printed in The Sun, was adopted as the order of business. Rev. J. H. Hughes conducted the devotionals. Rev. E. M. Carter was in the secretary's chair and enrolled the delegates. On the first day, delegates from almost every Church in the Conference were present—and there for business! The same officers as last year were re-elected—Rev. G. D. Hunt, president; Rev. C. W. Carter, vice-president; Rev. E. M. Carter, secretary; Rev. J. H. Hughes, assistant secretary; Bro. J. W. Payne, treasurer. The president, in delivering the annual address, discussed "A Called and Sent-Out Ministry," using as his text Acts 13:2. It was a strong and striking plea for a consecrated, self-sacrificing, divinely called ministry, and for a consecrated laity to sustain and support the ministry in its endeavor to reach and save a world from sin. After the sermon a very solemn and impressive Communion service was held.

The good people of the Church and community spread a plenteous luncheon, to which all present were invited and made welcome.

The reports from the Churches showed increase, activity and progress along all lines the past year. The Churches of this Conference have some faithful, large-visioned, aggressive pastors, who are leading in the right direction and to achievement in the Master's cause.

The Executive Committee made report of great interest and import along two lines for the Conference.

First, it recommended the adoption of the financial plan, with the increased apportionment, as adopted by the last session of the Southern Convention. This was thoroughly explained and discussed by the Conference until all seemed to fully comprehend the measure—and then it was adopted by a rising and unanimous vote.

This Conference is not as large in numbers as some others, but it may always be counted on to adopt and do its part on every program that looks to wisdom, to progress and development.

Another item of great concern was a recommendation from the committee that a vote and steps be taken looking to a union with the Georgia and Alabama Conference and a consolidation of the two Conferences. The body voted unanimously for this also. There is a deep and widespread feeling that these two Conferences should be one and that the cause for division into two has long since and wholly disappeared. The body was ready to go into such a union, provided the other Conference should so vote.

Brother J. W. Payne presented the report on moral reform, which was seasonable and sensible.

Wednesday morning, Superintendent C. D. Johnston, of the Christian Orphanage, made a most lucid address on the worth and work of the Orphanage. A very nice offering was taken for the institution. Rev. G. D. Hunt, chairman, presented the report for the Board of Home Missions

and showed the necessity of greatly increasing efforts in behalf of the home base. A new Church building is now in process of construction at Roanoke, and the work in North Alabama is still progressing and hopeful. A very liberal offering was taken for the home mission work of the Conference. Rev. C. M. Carter read the report on foreign missions, and the Mission Secretary delivered a brief address on "Our Missionaries." Under the topic and report on "Our Literature," an appeal was made for the support of THE CHRISTIAN SUN and explanation was given of the new plan under which THE SUN is now printed and published. Many subscribers renewed; not one said "Stop it," and some new subscribers were secured. THE SUN'S Editor preached on "The Ministry and the Church." After which a bountiful dinner was served on the Church lawn. The writer being compelled to leave, did not hear the report on education, with its scheduled address by Dr. Beougher, of Bethlehem College. He did hear, however, that all was going well at Bethlehem, that the new dormitory was still in building, that over $20,000 for its construction had already been collected and paid in by its hustling financial agent, Rev. H. W. Elder, and that the enrollment at the college was most gratifying. The next session of the Conference is to be at Antioch, unless the two Conferences unite before next session and choose a new meeting place. It was a joy and a privilege to be at this Conference and share its fine fellowship and brotherly love. J. O. A.

A PROGRAM OF EXPANSION.

An occasion arose not long ago to examine the proceedings of the annual Conferences held twenty-five, thirty, and forty years ago. One was impressed with the fact that at practically every session of a Conference of that day there was great emphasis placed upon the work of Church extension. Preachers seemed to have been on the alert to discover new fields in which to establish Churches. Established Churches seemed to have felt a responsibility for giving financial aid in the establishing of Churches in new fields. In the Conference sessions of today, but little is said about the establishing of Churches in new fields. The emphasis today seems to be an intensive, rather than an extensive, program.

Of course, one must recognize the fact that the country is far more adequately Churched today than it was forty years ago. There is a danger in establishing Churches where they will compete with other Churches already on the field. The writer is not well enough informed to say whether or not all the territory in which the Christian Church is working has all the Churches that are needed to minister to the spiritual wants of the people. The writer is unable to escape the conviction that there are still communities in which the Christian Church could render a distinct kingdom service by the establishing of new Churches. Certainly the Christian Church should make a careful survey of its field and contiguous territory before a decision is reached that there is no occasion for further efforts to establish new Churches. The usefulness of a denomination and the ability to render kingdom service depends upon its ability to expand and to build up strong forces to carry on its work.

There are strong indications that the very best territory in which a denomination can undertake a program of expansion is in that territory where it is already well established. There seems to have been a feeling in the Christian Church that one Church organization is enough for any one city. Where there has been one well-established Christian Church, our people have been very slow to undertake the organization of other Churches. The reasoning seems to have been, it is better to have one strong Church than two weak ones. One wonders if we of the Christian Church might not learn a lesson from the bees. When a certain number of bees have been raised in a hive, then the bees swarm and establish a new hive. And it is not very long before the new hive is just as strong as the old one was, and the old hive has not suffered. In fact, the bee-keepers tell us that it is better for the old hive for the new swarm to leave. The experience of other denominations bear out the wisdom of starting new enterprises. If cases in point were desired, the writer believes that he could name Churches of large membership from which certain groups have withdrawn to establish Churches in other sections of the city, and instead of the mother Church being weakened, it has actually been strengthened by the division.

It may be possible for some pastors and organizations to secure the finest possible service from each individual member of a congregation that numbers into the thousands. But it is extremely doubtful that the average Church organization can use to good advantage more than a thousand members. And sometimes there are evidences that about five or six hundred members are about all that the average pastor and Church can work to advantage. And in the Christian Church there can be no doubt but that there are congregations smaller than that where half of the members are not being solidly lined up to support kingdom enterprises. If there are no additional fields to conquer, let us by all means make the most of those that we have.

There has never been such a day in which to engage in the work of the kingdom. The labors of all past ages have been preparing the way, and making possible for us such kingdom enterprises and kingdom achievement as have been possible in no other age. The question that should be constantly stirring the Christian Church; that should be asked in every Convention, in every Conference, in every local Church, and in the heart of every individual member is: Are we giving to the Christ the best possible service of which we are capable?

DR. HARPER'S NEW BOOK.

President W. A. Harper, of Elon College, has just brought from the press of the Macmillan Company, New York, a volumn of 150 pages, entitled "An Integrated Program of Religious Education." The title indicates clearly what the book undertakes to present, namely: a program. Dr. Harper has written in his best style and on a topic with which he is, as a teacher and student, most familiar.

The volume is not intended to appeal to the average or cursory reader, but essays to be, and is, a manual for students and experts in the field of Christian education. It is highly technical and deals specifically with theories not yet worked out. It presents a program for comprehensive and all-inclusive Church activity which the versatile author feels will ultimately be adopted by all agencies and institutions of the Church. Co-operation and correlation of religious forces and organizations have done and are doing much; but they are not enough, the author teaches, and before the Church, with its subordinate and auxiliary organizations, properly and most efficiently functions, there must be integration—a making into one the whole activity of every sort in which the Church is or may be engaged.

The volumn will, doubtless, be adopted, as no doubt the author, in writing it, intended it should be, in many schools and classes as a manual or textbook on the great theme of religious education. It is a students' book, written on a live theme of increasing interest, by a versatile writer and a wonderfully brilliant scholar and teacher. The volumn is well printed and bound, and may be had of the publishers for $1.50 per copy.

IF OTHERS FELT THIS WAY.

How one wishes two thousand people in the Christian Church felt as does the dear brother who wrote the following personal letter, which must be printed:

Tenafly, N. J.

J. O. Atkinson, Treas. Memorial Fund,
Elon College, N. C.

My dear Brother Atkinson:

You present to us through THE CHRISTIAN SUN, statements as to the Memorial to Rev. James O'Kelly and the site of Old Lebanon Church. Though burdened heavily with the work of The World-Wide Purity Legion, getting no salary and few helping to publish the vastly important graded purity booklets, most of them given out free for the good of humanity in Jesus' name, I do wish to have at least a little part in that very worthy and very sacred duty of honoring James O'Kelly, who for the glory of God and in due justice to Christ our only and all sufficient Saviour, first proclaimed in America that "Christian" is the right name for Christ's Church—a name under which all who truly love Christ can unite in His service.

I enclose one dollar. Were I able, I would make it five hundred dollars sooner than have the project fail, because it may be made to mean so much to His cause if the matter is rightly set forth. Of course, there are many who wish a part, and some are very able. In February of this year, by the blessing of God and the kindness of a dear son, I was privileged to visit Palestine—Jerusalem, Bethlehem, Nazareth, etc. I continue to thank God for all it did for me.

On the shore of the blessed sea of Galilee I knelt and prayed for dear ones. I prayed for blessings upon The Christian Church, with its blessed union principles, and for "The World-Wide Purity Legion," so greatly needed.

God prosper and greatly bless all.

Yours for Christ,

ALBERT GODLEY.

"THE CAN'T-BE-DON-ER."

By BERTON BRALEY.

There's a thousand "Can't-be-don-ers"
For one who says "It can";
But the whole amount of deeds that count
Is done by the latter clan.

For the "Can't-be-don-ers" grumble
And hamper, oppose and doubt,
While the daring man who says "it can,"
Proceeds to work it out.

Oh, the "Can-be's" clan is meager,
Its membership is small,
And mighty few see their dreams come true,
Or hear Fame's trumpet call;

But it's better to be a "Can-be,"
And labor and dream and—die,
Than one who runs with the "Can't-be-dones"
Who haven't the pluck to try.

The Denver Commercial.

NOTICE.

Those makeing paymen on subscriptions should remit to THE CHRISTIAN SUN, Dr. J. O. Atkinson, Editor, Elon College, N. C., but all business matters pertaining to advertising and the general conduct of the paper will be addressed as heretofore to the "Managing Editor," 1536 E. Broad Street, Richmond, Va.

CONTRIBUTIONS

SUFFOLK LETTER.

The question of finance is a personal as well as a public question. One thing is important in both cases, even in the church; and that is, that receipts and disbursements shall be at short intervals and small quantities. The old-fashioned way of paying church obligations once a year, and that at the end of the year, would not work in this age when so much more is required to keep a church alive. In fact weekly payments is both scriptural and sensible; in fact, whatever is scriptural *is* sensible.

The industrial world conducts its business on the small and frequent payment plan. Most of them pay the workers by the week. This is sound as to business, and best for the workers.

Most salaried people are paid by the month. This is the same in principle and practice. If people who work as wage earners or on salaries received their earnings for the whole year at one time, they could not pay house rent, living expenses, and indulgences and live out of debt for a single year. Very few people are financiers with suffiicient capacity to work on that plan.

If preachers received their salaries for the year in advance, they would be hopelessly in debt at the close of the year. But nature and business have united to pay for service in small sums and frequent intervals. If shop men received their wages for a year in advance, the industrial world would suffer irreparable loss. Work by the day or week; pay by the day or week; work by the month, pay by the month, is the salvation of all. That is the way men eat. "Give us this day our daily bread," is more than a prayer; it is a lesson for the world. It is the only way to live, and it is the only way to pay. The church must learn this great lesson, simple as it is. Paul, inspired by the Holy Spirit, gave the sound advice when he directed the followers of Christ to "lay by in store on the first day of the week" that there might be no gatherings (collections) when he came. It is sound in principle, sound in Bible teaching, works in the industrial and business world, and will work in the church; and it is the only way the church can maintain a sound financial policy.

One difficulty in farming is the selling of the money crops and getting the money earnings of the year all at one time. Money is a hard thing to keep. That is the reason why, when farmers cultivate all money crop, as cotton, tobacco, peanuts, corn, wheat, they have such hard times. The diversified crop, and the sale of small products, at brief intervals, always gives better results. The old-fashioned farming is always safe; the laying by of a little every week, the small and frequent payments, the daily task well performed, the systematic, frequent contributions are the salvation of the church and the cause of Christ. A regular attendant *at* church, a regular contributor *to* the church, is always a *lover* of the church. They are also the best satisfied and the most useful members of the church. *Try it.*

W. W. Staley.

ELON LETTER.

Dr. Robert E. Speer is quoted as saying: "We do not need a youth movement. What we need is a truth movement."

There are evidences, however, in practically all lands of what may be called a "Youth Movement." This movement has particularly asserted itself in the colleges because designing agitators have secured access to student groups. There does not appear to be a "Youth Movement" as a spontaneous uprising of the world's young people. The manifestoes, strikes, and other demonstrations of unrest common to college campuses these latter days can easily be traced to "experts," "spell-binders," and "protagonists" of special causes, some of them on faculties and some outside, who have learned that the best opening to exploit their theories and to propagate their pet schemes is found in the field of student life.

Dr. Henry H. Sweets is authority for saying: "On every hand the strategy of intellectual leadership is recognized and ofttimes adroitly employed."

Our viewpoint is that the youth of the world should be encouraged in the sincere desire to achieve their highest aspirations and that their enthusiasm and energy should not be exploited by the sinster methods of propaganda in the interest even of the Kingdom of God, but appealed to, motivated, and so eventually activated on behalf of the Kingdom of God, because of the irresistible appeal which the idealism of this Kingdom inevitably makes to the exuberant spirit of youth.

The youth of the world in this day as in every other day is interested in the persuit of truth. The wide-spread intelligence of young life today accentuates this disposition, but has no more created it than it has created the law of relativity. The whole tendency of the modern mind is to seek for unity in truth and through truth. The modern world cannot be conceived of as pluralistic. The youth of the world is, therefore, seeking for unity and truth and in this quest every encouragement should be given. Youth have the inalienable right to expect such sympathetic encouragement and should be accorded it without stint or misgiving.

However, it must be willingly recognized that neither age nor youth alone can discover truth. As unity is the fundamental concept of truth, so unity of life and not cleavage is the fundamental condition for the discovery of truth. Age needs the energy, the exuberance, the enthusiasm of youth. Youth needs the experience of age. It also needs its ideals introduced into conduct as purposive controls. The tendency in many parts of the world, therefore, to make a chasm between age and youth and to array them one against the other, is not in any sense to be approved and can only produce harmful and mischievous results. The youth of our time is deeply religious. Youth reads, thinks, and purposefully acts in terms of religious ideals and concepts. That is why our age concentrates its attention to so large an extent on youth and religion and the problems of religious life. The engrossing pursuits of the human spirit in our day is undoubtedly for unity, and it is certain that unity must include every interest and concern that touches the heart and life of man. This necessitates that religion be studied and that life be thought of in its terms.

But there is a deeper reason than this for our consideration of it. For religion is not only an interest or concern of major importance, but it is itself the synthesizing and unifying principle for all the interests of life. Modern psychology has rendered no greater service to our understanding of man than its explosion of the traditional contention that we are possessed of a religious instinct. We are permeatively religious rather, for religion rests on all the instincts. It is therefore impossible to be, and not to be religious in some degree. Religion thus is shown to be an inherent quality of every act, and not extraneous.

Of this we may be sure, the future rests with our youth as the actors on life's stage in cooperation with their elders as the stage directors. That our youth are seeking so earnestly, so passionately for ultimate reality, for the unity of truth, is an encouraging and inspiring situation, and that they are willing and open-minded and expectant as to the contribution religion can make to the attainment of their goal presages great things for human progress.

The spirit of a genuine accommodation of viewpoints, and methods, is the hope of the forward march and ultimate triumph of the human mind in its quest for unity and truth, a triumph to be prophetically undertaken by youth and to be thoroughly buttressed by age. So shall God's tru'h go marching on.

W. A. Harper.

GREENSBORO.

It was my privilege to assist my pastor, Dr. C. H. Rowland, in a week's Evangelistic Program, in our church in Greensboro, N. C., beginning Sunday, September 19th, and it is because of my profound impressions of the splendid work which is being done there and because Dr. Rowland is such a modest soul in reporting the achievements of his church that I write this note. I am sure it is just as gratifying to the whole church as it is to me, to know of the wonderful work our Greensboro church is doing under the leadership of Dr. Rowland. The meeting was on the order of the Kingdom Enlistment Program and was the outgrowth of the interest of the men of the church's brotherhood in personal evangelism.

The week was a full one for the whole church. Each day the Ladies of the church served lunch to the men, and at this luncheon, problems of evangelism were discussed under the leadership of the pastor. These mid-day meetings were very spiritual and helpful. The attendance at the evening services was good and the interest shown at these services was an inspiration to the speaker. The results of the meeting were gratifying both in membership additions and in the renewed interest of the church.

I have known the Greensboro work for a number of years, but I have never seen the spiritual life and interest so distinctly manifested as it is now. Under the leadership of Dr. Rowland as pastor, the church in the last three years has gained very substantially in membership and in influence. The church is winning a prominent place in the religious life of the city.

Besides the many other activities there is a morning prayer service held each Sunday morning at 6:30 at the church, and in this service all denominations join. It was my privilege to attend one of these services, and I have never attended a service more spiritual. It means a sacrifice to go to this service, but the attendance is a manifestation of much interest and appreciation of the church as a great institution of the Kingdom.

The church has employed a full time pastor's assistant, Mrs. Stewart, and her leadership will add greatly to the work. This is a forward step of the church and is one of the many indexes being shown for a greater church in Greensboro.

Wm. T. Scott,

1138 Yale Station,
New Haven, Conn.

Honor thy parents and be true to thy friends.—*Phythagoras.*

LIBERTY (RANDOLPH).

Liberty Christian Church, Randolph County, N. C., is now a little bee-hive of activity. They have only 20 odd members of the church, with more than fifty in Sunday School. It has been the pleasure of this writer to preach for this church since January, 1926. They are prompt in their attendance and enthusiastic in their work. On fair days the attendance reaches from 75 to 100, in church services.

The pastor has recently received one young man into fellowship, and at his last appointment baptized four. If the large number of Christians living in Liberty would unite with this church, it would become quite strong. Many are members of Christian Churches out in the adjoining counties. We hope to hold a protracted meeting later in the fall. The outlook for building up and enlarging this church is hopeful. We pray for the co-operation and the coming into the church of all Christians in the community. This band of workers is not only prompt but liberal in their support of the church.

JAS. L. FOSTER,
Pastor.

PROGRAM OF THE FIFTY-FOURTH ANNUAL SESSION, WESTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

Pleasant Grove Church, Randolph County, November 23-25, 1926.

First Day—Morning Session.
10:30 o'Clock.

1. Called to Order by President.
2. Devotional Services by Rev. T. J. Green.
3. Enrollment of Ministers and Delegates.
4. Election of Officers.
5. Report of Program Committee.
6. Appointment of Special Committees.
7. Annual Address by President, Rev. G. O. Lankford.
8. Adjournment.

First Day—Afternoon Session.
2:00 o'Clock.

1. Devotional Services by Rev. J. M. Allred.
2. Report of Executive Committee.
3. Ministerial and Church Reports.
4. Report on Religious Literature, Rev. G. R. Underwood, Chairman.
5. Miscellaneous Business.
6. Adjournment.

Second Day—Morning Session.
10:00 o'Clock.

1. Devotional Services by Rev. J. U. Fogleman.
2. Minutes of Previous Day.
3. Report on Foreign Missions.
4. Address by Rev. J. O. Atkinson, D. D.
5. The Christian Orphanage, by Supt. Chas D. Johnston.
6. Sermon by Rev. J. C. Cummings.
7. Adjournment.

Second Day—Afternoon Session.
2:00 o'Clock.

1. Devotional Services by Rev. E. C. Brady.
2. Report on Home Missions, Rev. T. J. Green, Chairman.
3. Report of Woman's Board, Mrs. D. A. Cornelison, Chairman.
4. Report on Moral Reform, Rev. J. M. Allred, Chairman.
5. Miscellaneous Business.
6. Adjournment.

Third Day—Morning Session.
10:00 o'Clock.

1. Devotional Services, Rev. W. C. Martin.
2. Report on Education, Rev. T. E. White, Chairman.
   Address by Dr. W. A. Harper, President of Elon College.
3. Report on Sunday Schools, B. S. Moffitt, Chairman.
4. Report on Christian Endeavor, Mrs. Madge Moffitt Whitesell, Chairman.
5. Adjournment.

Third Day—Afternoon Session.
1:30 o'Clock.

1. Devotional Services by Rev. W. J. Edwards.
2. Miscellaneous Business.
   Reports.
   Appointment of Committees for next year.
3. Reading and Adoption of Minutes.
4. Farewell Service, conducted by Rev. T. E. White.
5. Final Adjournment.

G. O. LANKFORD,
T. E. WHITE,
Program Committee.

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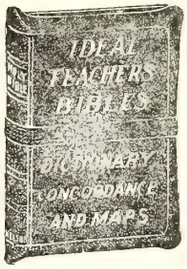

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, D D., *Secretary.*

THE STEWARDSHIP OF THE GENERAL CONVENTION.

All delegates to the General Convention now in session have a stewardship of a two-fold character. It is *individual* in that each of us belongs to God through a personal commitment to Christ. We are stewards of our personality and possessions. Time, energy, talents, property, and opportunities, all enter into that stewardship.

It is also a *group* stewardship. We are here in a delegated and representative capacity. No delegate represents himself alone. For the time being, this group of delegates is the Christian Church. We are in such a relationship with others that involves the use, for a united work, of all that belongs to our individual stewardship.

Both for our *individual* and our *group* stewardship we are accountable to God. Every measure, every choice of personnel, every objective must, therefore, have our best thought, unselfish interest, unprejudiced judgment, with every personal interest, every selfish ambition, every unworthy motive eliminated.

We, the delegates assembled at Urbana, are stewards of the Christian Church, entrusted with as high and holy mission as there is on this earth. Shall we fully realize our stewardship and be faithful stewards, or shall we be less? It is between us and God. To Him we shall render the account.

MOVING THE BENCH.

At a conference recently, a long bench was placed along the laden table. A number of us sat down, but the table was too far away and we wanted to be nearer. The way we finally moved the bench was by all getting up and moving the whole bench at the same time.

That is the way it will be with our Christian Church Stewardship campaign during November and December; if all pastors, local church, conference and regional convention stewardship secretaries will make a united effort, our whole people may be stirred with stewardship's gripping message. Only by such co-operation will the largest results be obtained. If only a few, and at irregular times, and with unprepared programs the messages and practice of stewardship are stressed, the blessings and inspiration will be correspondingly small. More churches than ever before are planning strong programs, but we plead for all to lift and to lift at the same time.

MAKING MISSIONS ATTRACTIVE TO OUR YOUNG PEOPLE.—I.

By MRS. M. L. BRYANT,

President Woman's Missionary Conference of the Eastern Virginia Conference.

In almost all of our Woman's Conferences, the Presidents' Messages have had to do with the missionary enterprises from a woman's view-point, and they have been planned and thought out with the intent to encourage the women to a forward-onward march among their own societies. Today I shall change the slant of our ideas and ask you to consider with me some vital things concerning our young. I have chosen for my theme, "Making Missions Attractive to Young People."

I am sure that from my own experience I have not succeeded in a very large measure in doing this thing, but from this same experience I have drawn some lessons on "How Not to Make Missions Attractive to Young People," and I have given these points some study. The result of this study and experience I gladly bring to you, hoping that it may put you to thinking and that together we may eventually work out a program that will be attractive to young people.

Consider for a few minutes the subject and its meaning, "Making Missions Attractive to Young People." We are almost all agreed that "Missions" is the big task given us by the Father.

Who is to assume it? He didn't say, "Go, ye grown people," but "Go *ye*." He didn't say, "Teach grown people," but "Teach all." Whose is the responsibility of teaching missions attractively to the young?

All good parents assume the responsibility for their children from infancy until they get to be self-supporting. The wise parent assumes the responsibility of selecting the environment the best possible for his child to live in, selects his school, his friends, as a rule, his books, his doctor and his church. A very long time ago, the parent selected the child's clothing. This however is completely out of style now. When the parent has selected his child's school and prepared him for it, that is all he can do except to encourage effort to succeed. The courses of study, the trend of thought, the selection of the teachers and the matter of the teachers' influence, are matters beyond parent control. Those things are left to Boards of Education or some Committee, and to others out-side the realm of the average parent. How well the child measures when the courses are finished and he starts in life, is what counts. The parent selects the physician for his young certainly with confidence, believing that he is able to do all possible in times of need. Select is all he can do. It is left to the physician to guide the health charts and to bring them up to maturity with a fair degree of good health and as strong physical bodies as possible. Parents select for or suggest friends to their young people. That is all they can do. You can't make friendships. In selecting companions, you always try to select well-trained, well-behaved, studious, moral young people whose influence should count in helping to make character. Select is all possible. It remains with the young themselves as to what value such friendships have on their lives in after years. Parents select books hoping that example may make impressions that will be helpful, but that is all they can do, select. It remains with the young as to whether the lessons desired are learned and with the author of the book as to whether he has made it attractive enough to stick to the young. Parents select the church, as a rule, to which their children are sent. Here they can do a little more, they can by being interested outline some of its policy and program. They can help to select its officers, its teachers, its committees, etc., but it remains with the church as to what it shall make attractive enough to be lasting.

If parents and adults are responsible for all of these things I have mentioned, I am wondering if we are not responsible in a measure for the undertaking of "Making Missions Attractive to Young People"? For the sake of getting the question before you I am going to assume that we are responsible and ask, How shall we proceed?

First, I would suggest that we *study*. Prepare ourselves for the task by informing ourselves of its history, its growth or lack of growth, what other denominations are doing about it, what ours is doing, so that we can have something on which to start this attractive program that we must make. An artist is as careful of his background as he is of his objects. A bank needs it assets on which to earn its reputation, a farmer needs his acreage or his seeds are worthless. Let's get a background on which to build, and I know of nothing that we as workers, both officers, teachers and to the last member, need more than some accurate knowledge of our own Church History.

Several months ago, a lady who is a member of my church, one of my best friends, a teacher of the Young Ladies' Class in our Sunday School, principal of one of the Norfolk City schools, went to Washington, D. C., to an Educational Conference. While there she and a Baptist friend attended a Methodist Church. The minister and his wife both spoke to them and welcomed them. In a conversation that followed it seemed interesting to know why a Christian and a Baptist should select a Methodist service. This led the minister asking, "Who are the Christians?" This lady came back and said to me that she was actually ashamed that she knew absolutely nothing to tell him concerning our church history. How many of us would be in the same position if we should visit in a community where our church is not established? How long an answer could you write to such a quiz if you were given a test just now? Shame on us, I say, and on those whose business and responsibility it has been to let us grow up and not be able to get a pass mark at least on the question, "Who are the Christians?"

Again I repeat, "Study." Study our Church History and study along with it our work in the fields of Missions. You know we have fads in educational work, and one of these during the last few years has been to send out questionaires on all phases of school work. I could not begin to tell you the number of kinds I have either received or seen. I liked some of them fine, so I made up a Missionary Questionaire containing just the very few facts I really knew about our Church and Missions. After working a long time, I finally got together ten questions such as these: 1st. In what foreign countries does the Christian Church support Mission work? 2nd. What Home Mission work do we support? 3rd. What is the organ of our Missionary work? 4th. Name one missionary who has gone out from our denomination. 5th. Have you ever met or seen any of our missionaries? If so, whom? 6th. In what special field have our Young People been working? Several others of similar nature making ten in all. I gave them out at a meeting and instead of having the answers written, we had a show of hands for each question. The result was appalling. Again, I repeat if we are to make the subject attractive to our young people we have got to know a great deal more about it ourselves. We cannot teach attractively what we do not know. Nothing gives a student greater respect than to be confident of the fact that the teacher knows his subject. Alas, we have waited too long already in ignorance ourselves. Our Mission work as a denomination has surely suffered because of it, and it seems proper and fitting that if we are convinced that it is our job or responsibility as adults to make Missions attractive to young people, that we should engage in some serious *study*. "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

When we have mastered, or even partly so, our study concerning our Church and our Missions, we will be so interested that we will want to

talk about it. This past school term I took, along with my other work and duties, a course in Shakespeare offered by the Extension Department of William and Mary College. I became interested when I began to study and read, and whenever I met one of the members of this class, on the street, in the street car or bus, or whereever we met, we paused if possible and chatted a few moments and sometimes longer on the subject of our lectures and readings. Why? We were interested in the same thing, and greatly interested. At the end of the fifth lecture we had a test, sort of a questionnaire, and incidently, I passed. Why? I was interested and I studied. Then I felt that I really wanted to teach those around me the good things I had learned in that course. That is what I presume will happen to us if we *study*.

We will *teach*. It may be in a class at Sunday School, it may be in Christian Endeavor, in the Willing Workers, Young Peopel's Society, Woman's Society, Cradle Roll mothers, Ladies' Aid, etc. Everywhere we are called to serve we will have an opportunity to teach some of these facts we have learned, that will help us to make our work attractive to young people. When we teach our Church history and get our background inviting, we have other fields to enter. I can scarcely conceive of a Sunday School lesson in which some phase of Missions cannot be introduced. Not a sermon will be preached that somewhere in it a current will not flow that carried home the idea of carrying out the *last command*. If the business of the church is to recognize and make known the principles of Christ's life on earth, I cannot see how a service can ever begin and end without having as one of the lessons something pertaining to Missions. We cannot help from *teaching*, when we *know* ourselves.

I am thinking about some of the teaching that goes on in the school system of which I am a part. Very small children are taught a great deal about Norfolk City and its history. You would be surprised just how much they do know. It is made very attractive. Then in an upper grade Norfolk is taught again, this time from a larger, commercial view point, so that when a normal child leaves the grammar school, someone is seriously to blame if the child does not have a reasonable knowledge of his own city. Virginia is taught in the same way. First, very much in story form, attractively arranged for beginners, then more for historical value later on. The same course is pursued concerning the United States. Children are taught the names of officials, the plan of government, the assets, the liabilities, the resources, the attractive features, the neighboring cities, States, etc. If a child should go through the grades of my city and come out uninformed, uninterested, untaught in some of the above things laid down in the course of study to be taught, someone would be to blame.

Who is to blame that we allow children to come through our Sunday School, after as many years as are spent in day school, and the subject of Church History and the subject of Missions practically untouched. Not only through the Sunday School do they come, but through the church, after years and years of attendance, and no visible interest in our church history and its missionary growth. We will change this and have a new vision in the years to come, if we begin now to *teach* our young people what we *ought* to *know*, if we *study*.

Why do we admire Robert E. Lee? I doubt if any of you here ever saw or knew him personally. Why do we often attend meetings, even now, when he is the subject of the address? Why do you associate the word "duty" with his name? Why did Southern people so long hold hostile ideas concerning Abraham Lincoln? We didn't know him personally. Why do we associate the word "slave" with his name? Why do you admire Wilson? Very few of us ever came in direct contact with him. Why do most of us think of the word "peace" in connection with his name? For what reason do we admire Edison? Why, I ask? Because we have been taught. Someone has been engaged to *teach*. Either the school-room, the daily press, the magazines, or the pulpit. These things have shaped our thought, whether we wanted them to or not, and we are more or less victims of what we have been taught. I do not say we have to believe and swallow like a pill all the things we hear. We can get our own opinions, our own set of facts to guide us, and to shape our own thinking.

We have been taught from the earliest grades up about Washington being the father of his country. We observe his birthday. We know where he was born, what work he engaged in as a young man, where he lived, how his life ran into politics and of his Presidential career. His home is one of the show places of the United States. We know even of what diseases he died, where he is buried, and some of us have made pilgrimages to his tomb. What do we know about the founder of our church and what led him to start the movement. How many of us know his name, his birthplace, his family, his occupation, his life's interest or his burial place? Again I say, teach, *teach*, TEACH.

TENTATIVE PROGRAM OF THE EASTERN VIRGINIA CHRISTIAN CONFERENCE.

To be Held at Webster Community Christian Church, Havre de Grace, Maryland, November 2-4, 1926.

Monday Night, November 1st.

Fellowship Service.
Introduction to the Conference of Rev. R. W. Sutcliffe, assistant pastor Webster Community Christian Church.
Devotional Service, Rev. H. S. Hardcastle, Suffolk, Va.
Address of Welcome, by Rev. Richard W. Sutcliffe.
Response to Welcome, by Rev. J. G. Truitt, Norfolk, Va.
Introduction of Visitors.

Tuesday Morning, November 2d.

9:30 Call to Order by President W. D. Harward.
Song Service, conducted by Rev. O. D. Poythress.
Invocation.
9:40 Enrollment of delegates.
Reception of visitors.
Appointment of committees.
Report of Executive Committee.
Report of Program Committee.
10:10 President's Address, Dr. W. D. Harward.
10:40 Report of Committee on Religious Literature, by Rev. H. S. Hardcastle.
Presentation of The Christian Sun, by P. J. Kernodle, Managing Editor.
Discussion.
11:25 Devotional Half-Hour, Rev. H. S. Hardcastle.
11:55 Report of Committee on Memorials, by Rev. N. G. Newman, D. D.
12:00 Communion Service, conducted by Rev. W. W. Staley, D. D.

Tuesday Afternoon.

2:00 Song Service.
Invocation.
2:10 Treasurer's Report, Mr. H. Woodward.
2:20 Digest of Chart, Study of Church and Ministerial Reports, under supervision of Rev. I. W. Johnson, D. D.
3:20 Report of Committee on Stewardship, by Rev. F. C. Lester, Chairman.
Address, Rev. W. H. Denison, D. D.
Discussion.
4:00 Presentation of Woman's Missionary Conference and Report, Mrs. M. L. Bryant, Pres.
4:35 Report of Commottee on Foreign Missions, Rev. J. F. Morgan, Chairman.
Address, "Our Greatest Task," by Rev. J. O. Atkinson, D. D.

Tuesday Night.

7:30 Music by Webster Church.
Conference Sermon, by Rev. L. E. Smith, D. D., Norfolk, Va.

Wednesday Morning.

9:30 Song Service.
Invocation.
9:40 Report of Committee on Moral Reform, by Rev. Elisha Bradshaw, Chairman.
Discussion.
9:55 Presentation of Christian Missionary Association, by Rev. J. H. Lightbourne, Pres.
10:10 Report of Committee on Home Missions, by Hon. J. E. West, Chairman.
Address, Rev. L. E. Smith, D. D.
11:30 Devotional Half-Hour, Rev. H. S. Hardcastle.
12:00 Presentation of Elon Summer School, Miss Pattie Coghill, Field Secretary.

Wednesday Afternoon.

2:00 Song Service.
Invocation.
2:10 Report of Committee on Education, by Rev. W. W. Staley, D. D., Chairman.
Address, Dr. W. A. Harper, President, Elon College.
Discussion.
3:30 Report of Committee on Religious Education, by Rev. J. H. Lightbourne, D. D., Chairman.
Discussion.
4:00 Report of Committee on Evangelism, by Rev. L. E. Smith, D. D., Chairman.
Discussion.

Wednesday Night.

7:30 Music by Webster and Dover, Del., Choirs.
Address, "Christian Leadership for Our Day," by Rev. R. C. Helfenstein, D. D., Dover, Del.

Thursday Morning.

9:30 Song Service.
Invocation.
9:40 Miscellaneous Business.
Report of Collectors.
10:20 Report of Committee on Apportionments.
Address, "Our Convention Goals," Rev. J. O. Atkinson, D. D.
Address, "The Layman and the Goals," Hon. J. E. West.
12:00 Devotional Half-Hour, Rev. H. S. Hardcastle.

Thursday Afternoon.

1:30 Song Service.
Invocation.
1:40 Report of Special Committees.
Nominations.
Place for holding next session.
Finance.
Resolutions.
Final Business.
Reading of Minutes.
2:40 Closing Service, Rev. Milton W. Sutcliffe, Pastor Webster Community Church.
3:00 Adjournment.

Thursday Night.

7:30 Song Service.
Missionary Pageant, by Webster Church.

RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION NEWS NOTES.

Our field worker was very much surprised and pleased while helping in a County Convention, which met in Selma, N. C., recently to find Mr. and Mrs. W. H. Etheredge of that place, waiting for her at the door. They have been living in Selma, where there is no Christian Church, for thirty-five years, and are still loyal to their church and subscribe to The Sun. Mr. Etheredge is a member of the Etheredge family of Norfolk, who hold their membership at Christian Temple, but they were members of Oak Level Church, near Youngsville, when they moved to Selma

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It is surprising how reluctant some of our church and Sunday School officials seem in giving information about their churches and Sunday Schools. This information would give their churches good reports along with others and at the same time help us to make our statistics more nearly correct. Thanks are due those who responded so splendidly to the Secretary's call for reports for the Sunday School and Christian Endeavor Handbook recently.

A letter giving the organization and work of the Worker's Council, with suggested program, has been mailed to all of the superintendents of Sunday Schools in the Southern Convention by the Field Secretary. Further information about the Worker's Council may be had by writing Miss Pattie Coghill, Henderson, N. C.

One of the best ways to increase attendance in your Sunday School is to find out how many people in the community you are not reaching and then make plans to win them. This may be done by conducting a survey of your community. The blanks for this purpose may be had by writing the Secretary. Another way to find out just what your school is doing is to check the Sunday School roll with your church membership.

A News Bulletin to Young People of the Southern Convention has been mailed from the Secretary's office. It tells among other things of the plans to have news of our Young People's work in The Sun, along with other Christian Education activities. If you are a young person and have not received a copy of this bulletin, please send us your name and address. Also, we shall be glad to have news of your Young People's work.

At the Elon Summer School this summer, our young people were asked for expressions as to what they, as such expected from the Church. The following is one of the numerous replies that were received:

"The Church, as the greatest organization on earth, expects much from the young people of our land. In return, the young people expect just as much from the Church. Perhaps one of the greatest things the young people expect of the Church is the Christian example of its members. The young people are conscious of the fact they will, before many years, have charge of the Church; and desiring to be well-prepared for this work the young people attempt to follow the examples of the Church members. These examples must, therefore, be Christian examples."

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson V.—October 31, 1926.

"THE EVILS OF STRONG DRINK."

(World's Temperance Sunday.)

Golden Text: *"At last it biteth like a serpent, and stingeth like an adder."*—Proverbs 23: 32.

Lesson: Proverbs 23: 29-35.

Devotional Reading: Psalm 97: 1-6, 10-12.

Drunkenness is about as old as the human race. From the beginning, it seems that man had a craving for something with a "kick" in it. Among all the nations of early historic times, there are records of drinking, and among even the most primitive nations or tribes today there is some kind of drink that is more or less intoxicating. Strong drink has been one of man's chief enemies. It has always been making him trouble. The unfortunate thing is that strong drink is not simply a "has been." In spite of the fact that there is a Constitutional Amendment —even though this Amendment is an integral part of the Constitution—there is a great deal of strong drink consumed in America in the year of our Lord 1926. It might be stated here, however, that there is not nearly as much consumed now as was consumed before the Volstead Act, nor nearly as much as some people would have us to believe is consumed. Nevertheless "The Evils of Strong Drink" is still a timely subject for a Sunday School Lesson to be studied throughout the world.

It hardly seems necessary to point out in this modern day the evils of strong drink, but it will not be amiss simply to suggest some of the baneful effects of this monster which goes up and down our nation seeking whom he may devour. These evils will be jotted down without any special reference to their order of power or importance.

Strong Drink Undermines Physical Health. Alcohol is a poison. In spite of so-called expert opinions to the contrary, strong drink does affect the body in a harmful way. There are exceptions, of course, but the drinking man is not as strong, nor does he have the powers of resistance as does a man whose body is free from the poison of strong drink. Athletes are not permitted to indulge in strong drink when in training. Sooner or later alcohol takes its toll in things physical. He that soweth to the flesh shall of the flesh reap corruption.

Strong Drink Impairs Efficiency. There are some who think that a drink makes for efficiency. It tunes them up for their work, and tones them up for their play. There is no denying the fact that as a stimulent strong drink may arouse new powers and release for the time being new forces. But it is only for the time being. Men who drink cannot retain efficiency without the resort to continual drinking, or they lose their efficiency when they cannot get drink. As a matter of fact one of the death blows to John Barleycorn was struck when Big Business learned that drinking and efficiency do not go hand in hand, or even in the same company.

Strong Drink Debases Its Victims. There are some to whom a drunken or drinking man appears funny. There would be an element of humor in what a drinking man says and does, were it not for the fact that a grim tragedy under-

(Continued on page 11.)

CHRISTIAN ENDEAVOR.

October 31, 1926.

"GOOD POINTS OF RACES."

Topic: "What Are the Good Points of the Various Races in America?"—Acts 10: 24-38.

(Missionary Meeting.)

We have not progressed far in Christian life unless we have overcome racial prejudice. We need like Peter, a vision to show us that nothing is unclean or common, when God's hand has placed his stamp of approval thereon.

Our lesson does not teach us that we should throw down all barriers of immigration to good and bad alike, but it does teach us that we should receive those that we can assimilate, and above all else we should teach them, when once they have come, to be good citizens—honest, Christian citizens.

We can find good in all men if we will look for it—all races have contributed something to our national welfare. The *Endeavorer's Daily Companion* gives us the following suggestive thoughts:

Races have all more than one good point, just like individuals. Few think of connecting a Frenchman with thrift, yet he is thrifty, far more so than the Scot, about whom all the funny stories are told. The French are also artistic. They have an ineradicable love of beauty, and know how to find expression for it. Life would be drab without their contribution.

The British have a flair for organization, government, law and order. Wherever they come they bring order with them, and justice, without which we perish.

Germans are known for their industry. No nation is more patient or turns out more intelligent workers. They are patient investigators, thorough in everything. We should be poorer without them.

Italy recalls beauty and music. The soul of the Italian is a singing soul. And what expression this finds in vocal song! The world must never stop singing.

Scandinavia gives us plodders, farmers, a strong, sturdy race of patient, intelligent workers, who give their Viking strength to America.

Steiner says that the Russian Jew is honest, industrious and frugal (with exceptions, of course), and has the makings of a man in him.

The Bohemian is pugnacious, but is easily led, proud, passionate, a well of force. He is best when he the best examples before him.

The Irish are generous, a kindly and sympathetic folk; strong in friendship. We need their warmth of heart.

Thus might we take the other races that have come to our shores. There is good in all of them. Christ came to earth that He might search out this good in mankind, and we as his followers are to help in the work that he came to start.

To Think About.

How can we help foreigners in our community?

What good points have we noticed in foreigners we know?

Are immigrants good or bad for America? Why?

"Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

"Give truth, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

"For life is a mirror of king and slave;
'Tis just what we are and do.
Then give to the world the best you have,
And the best will come back to you."

SUNDAY SCHOOL LESSON.

(Continued from page 10.)

lies it all. There is nothing that so debases men and women and young people as strong drink. One has only to think of the things that are done by drinking or drunken people to see how true this is. Murder is committed, virtue is lost, fighting is done, profanity and corruption is the natural order of the day.

Strong Drink Undermines Homes. The tragedy of the homes of drunkards. Thany God things are not what they used to be. But strong drink still breaks up homes and hearts. Wives and children still wonder what will happen when husband and father come home drunk.

Strong Drink Breaks Hearts and Brings Sorrow. "Who hath woe?" The drunkard himself and his family. "Who hath sorrow?" The devotee of strong drink and his loved ones. "Who hath wounds without cause?" Those who tarry long at the wine.

Strong Drink Brings Blight Upon Generations Yet Unborn. It were bad enough if strong drink did no more than bring blight upon the present generation. But it does more. It brings blight upon the children of the next generation. Alcohol above all other things seems to affect the life plasm itself and the sins of the fathers are visited upon the children even unto the third and fourth generation. A man is playing fast and loose with his children's future when he drinks.

Strong Drink is Economically Unsound. Money spent for whiskey is worse than money wasted. Much poverty can be traced to drinking.

In the face of all these facts and others that might be given, there are thousands, who for selfish purposes would have the legalized liquor traffic restored to our nation. John Barleycorn still constitutes a menace to our country and to the world. Let every Sunday School teacher bring home to the members of every class the evils of strong drink. Let them emphasize the need for support of law and the formation of a bitter hatred against anything that pertains to the use of strong drinks. Let them help to train up a generation that will do away with this curse against mankind.

One by one our Sunday Schools are finding it wise and helpful to give one offering a month to Missions and one offering a month to the Orphanage. Our dear Brother W. H. Freeman, superintendent of the Ether Sunday School was not hasty in getting his school to adopt the proposition as the school seemed to have all it could carry to finance itself. But after trying the proposition for several months, Brother Freeman testifies as follows: "The Sunday School seems to be very glad now that it accepted the proposition of you and 'Uncle Charlie' to give one offering each month to Missions and one to the Orphanage. In addition to what has been contributed for these two worthy causes, we have spent more than twice as much for Sunday School supplies the past school year as usual, and we have started the new year out of debt. Truly it is more blessed to give than to receive. I trust that many other schools will soon be added to the list of regular contributors. We are greatly handicapped in our Sunday School work for lack of sufficient room, but we are now preparing to build two rooms to the church, and this will relieve the situation to some extent at least." Is it strange that as a Sunday School begins to think and to give for the blessing and benefit of others, that Sunday School begins to get blessings and benefits itself? It is the logical and inevitable result, according to the Word of God.

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"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

THE MEANING OF A NAME.

"Thy name shall be called no more Jacob, but Israel."—Gen. 32:22-30.

We do not pay much attention to the meaning of names. The Jews did. When they gave a name it meant something. When God gives a name it means something. By birth, Jacob was a deceiver, but by his God he was "a man of God."

We sometimes wonder why God blessed Jacob more than He did Esau and prospered him in spite of his wickedness. It was because Jacob changed his manner of life. Esau was always satisfied with material things and personal pleasures. Jacob was always striving to better himself and was continually passing through self-denials and sacrifices to obtain it. At Penial he surrendered to God wholly, and he had a right to God's blessings.

Have we surrendered to God and let our affections on things alone? Will we sacrifice everything? Is our chief passion to do God's will? What is my name?

Prayer.—Dear Father above, forgive us wherein we have been unworthy of Thee. Give unto us more and more the influence of the Holy Spirit, that all our powers may be consecrated to Thee and our name may be "Christian." In His name we ask it. *Amen.*

TUESDAY.

STRIVING WITH GOD.

"Love unto him that striveth with his Maker."—Isa. 45:8-12.

Jesus has thunder in His words as well as noble beatitudes. Soft words do not always answer.

Isaiah's people were at strife with God. Out of some sort of frenzy they were hurling defiance into the face of God. Do we make the same mistake? The greatest things of our civilization are sometimes used in conflict against God.

Happy those who have taken Jesus as Saviour. The unsurrendered life is always at strife with God.

Prayer.—Our Father in heaven, may we and our children dedicate ourselves and our best to the service of God and the inbringing of the kingdom. *Amen.*

WEDNESDAY.

TRUE REPENTANCE.

"Wherefore I abhor myself, and repent in dust and ashes."—Job 42:1-6.

Three murderers were executed some time ago in New York. Their crime had been deliberately planned and was exceptionally cold-blooded. Two went defiantly to death, and the third avoided confession. None exhibited the least sign of penitence.

Contrast with this the utterance of Job in the text: "I abhor myself, and repent in dust and ashes." Job lived a conscientious life before God, his family and the world. Yet when he came face to face with the Judge of all the earth, he felt that he was but clothed in filthy and unclean rags.

The best of us are guilty of sins, conscious and unconscious, that will shame us when we come to confront the All-Seeing One. Therefore, we should search ourselves, find out the evil propensity, mark the bad temper, see the unjust act and repent of it with humility and shame.

This matter of a genuine repentance is of first practical importance to Christians, because they are in danger of being self-deceived. The test of repentance from the heart is that we so abhor one guilt that we cannot repeat the sin. The danger here is that besetting sin forms a habit.

Prayer.—By one of the parents, asking that we may learn that sincere repentance is essential to complete forgiveness, and that God looks with approval on the humble heart's confession of weakness.

THURSDAY.

HONORING JESUS.

"Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Eph. 1:17-23.

Lord Kelvin, the famous scientist, was asked to name his greatest discovery. His answer was: "My greatest discovery is Jesus Christ!" When Wilfred Grenfell was announced to preach at Harvard University, the students thought they would listen to a thrilling description of the Labrador missionary doctor's adventures among the perils of ice and wave. Instead, he took for his theme the question, "What will you do with Jesus Christ?" His theme was Christ, not Grenfell.

Great men and famous women refer to their Master, not to themselves. One of the characteristics of leadership is humility and abasement. "I can do all things through Christ, who strengtheneth me," was Paul's way of expressing the thought.

Prayer.—Lord's Prayer, all the circle joining.

FRIDAY.

LISTENING AND HEARING.

"Let every man be swift to hear, slow to speak, slow to wrath."—Jas. 1:19.

We are swift to speak and slow to hear. Good listening is a rare thing. A man said the other day, "I talk with twenty men each day, and not a one of them knows how to listen." With our own minds on something of our own interest, it is hard to listen properly to another. This is an evil "as old as the hills." Jesus tried to correct it by saying, "He that hath ears to hear, let him hear."

"Be still" and listen "and know that I am God." In this only is the secret of prayer. Study to be a good listener.

Prayer.—Our Father, and our God, we know Thou art speaking to us. Help us to enter into our closet as it were, shut out the world, and listen to Thee. For Jesus' sake. *Amen.*

SATURDAY.

THE POWERS OVER THE WEAKNESS OF PRAYER.

"The effectual, fervent prayer of a righteous man availeth much."—Jas. 5:15-20.

It is evident everywhere that a great many Christians are not entering fully into the enriching experience of effectual prayer. To them, prayer is a problem, and being a problem it ceases to be a power. This ought not to be. All Christians ought to be able to storm the gates of heaven and be heard for fervency.

The weakness of prayer is that it is a problem, and we have let go our ardour and fervency. The history of prayer is that the faithful souls in their hour of need, not only called upon God, but worked with Him at all times; and at all times such strong, faithful souls have found prayer powerful, even to overthrowing the strongholds of sin and the building up of righteousness. The effectual, fervent prayer of those to do work with God will not be denied. If denied now, some time it will break through the crust of circumstances, and even more excellent things are found to be in store.

Prayer.—Dear Father, help us to confess our faults to one another, and pray for one another. May we learn more and more the value of our access to Thy mercy seat through the divine blessing of prayer, and may we walk with Thee now and forever. *Amen.*

SUNDAY.

THE TWO VOICES.

"They that trust in the Lord shall be as Mount Zion."—Psa. 124 and 125.

There are two voices that call us—one to doubt and darkness in which they say, "We don't know," and the other is to faith and life. It believes in God and His plan for the world, and challenges doubt to make it different.

One question is, which voice will we heed? And especially does our youth need to settle this question. It is one of hope, and the young people are facing the problems of society, education, industry and scientific adjustments. They are willing to face these fearlessly if they can be rightly informed turned in the way they should go. History confirms that they who have given ear to the voice of the Church—faith in God—are the ones who have brought friendship and good will to the world. This is God's world. It is our world. We must move on to things better. It is the business of us all to hear this voice of trust and express courageously the spirit of brotherhood, friendliness, trust and hope. This is what Jesus taught.

Prayer.—Dear Father, forgive us for staying in unbelief and doubt. Strengthen our faith and use us for the good of the world, and our neighbors in particular. *Amen.*

PROGRAM OF THE WOMAN'S MISSIONARY CONVENTION, NORTH CAROLINA CHRISTIAN CONFERENCE.

To be Held at Raleigh, North Carolina, Friday, November 5. 1926.

Theme: "The Name that is above every other name." —Eph. 1: 21.

Morning Session—10:00 o'Clock.

Call to Order by the President, Mrs. L. L. Vaughan.
Devotional Service, Mrs. J. Lee Johnson.
Roll Call of Societies and Enrollment of Delegates.
Reports of Officers Reports of District Leaders.
Reports of Societies.
President's Message.
Special Music.
Echoes from the General Convention.
Address, Dr. J. O. Atkinson.
Special Offering.
Appointment of Committees.
Adjournment.

Afternoon Session.

Devotional Service, Mrs. W. M. Jay.
Reports of Committees.
Discussion of Mission Study Books, Mrs. C. H. Rowland.
Special Music.
What Blue Ridge Has to Offer.
Miscellaneous Business.
Benediction.

Christian Orphanage

REPORT FOR OCTOBER 21, 1926.

Brought forward		$ 19,517.01
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Durham Christian Sunday School	$ 19.75	
Lawrence Bible Class, Elon College	1.05	
Happy Home	1.62	
Mt. Zion	2.42	
Greensboro, Palm Street	6.64	
New Lebanon	2.00	
New Lebanon Baraeca Class	2.00	
		35.48
Eastern North Carolina Conference:		
Sanford	$ 4.19	
Mt. Gilead	1.50	
Bethel	5.00	
Wentworth	8.00	
Shallow Well	2.50	
Youngsville	1.00	
Mt. Auburn	17.08	
First Church, Raleigh	5.00	
Piney Plains	9.75	
		54.02
Western North Carolina Conference:		
Randleman	$ 3.38	
Shiloh	2.50	
Parks' Cross Roads	2.89	
		8.77
Eastern Virginia Conference:		
Bethlehem	$ 4.22	
Hobson	2.58	
Oakland	6.00	
Berea (Norfolk)	6.12	
Wakefield	3.27	
Elm Avenue, Portsmouth	2.68	
People's Church, Dover, Del.	50.00	
		74.48
Valley Virginia Conference:		
Bethlehem	$ 2.52	
Timber Ridge	2.76	
		5.28
Alabama Conference:		
Richland	$ 1.00	
Roanoke	10.00	
Bethany (Special Account)	3.00	
		14.00
Northern Sunday Schools:		
Pleasant Hill, Ohio		7.11
Special Offerings:		
So. Railway, acct of charity	$ 61.19	
Mrs. Tillie Fee, Warrenton, Ind.	15.00	
Alabama Conference, spe. offering	26.35	
		49.33
New Building Fund:		
B. F. Branch	$ 20.00	
J. L. Read	5.00	
A. P. Read	5.00	
Danville Church	2.00	
C. A. Hughes	25.00	
Live Wire Class, Mt. Auburn	8.00	
		65.00
Total for the week		$ 366.55
Grand total		$ 19,883.56

"A LITTLE CHILD IN THE MIDST OF THEM."

"Jesus called unto him a little child and set him in the midst."—Matt. 18: 2.

Nobody knows who this child was. He is perhaps the best-known child in history, save the Child of Bethlehem. Yet he was anonymous then, and he remains anonymous to this day. Parental imagination easily sees him lifting his young eyes in near fright to the adults in the circle round about and doubtless resting them for assurance upon the face of the lover of all childhood.

Apart from the immediate lesson of childlike qualities that Christ made requisite for his followers, there is a human interest in the scene, because it represents what God is forevermore doing. The little child is perpetually being set in the center of life. The world is full of the mood of parenthood, a mood that is broader than one sex, and that includes all good people everywhere. The traffic in the busies. street can be halted by the cry of a child, and this because the roughest hearts carry within them a certain parental spirit.

There is a sense in which that spirit stands for the religion of Christ. In the Old Testament God is spoken of under the title of parenthood rarely; in the New Testament 265 times Jesus broke the spell of humanity's orphanhood. But He did more. If He revealed the heavenly Parent as one to whom we should have likeness, then our growth in Christian life means inevitably the growth of the parental element in us. Advancing character always makes us more parental. For this reason the general title of father or mother is never given in a community to a man or woman of mean or doubtful life. It goes only to those whom the people have come to love and trust. It is a popular method of canonization, because it indicates that the esteem of the people is based upon the recognition that the aging saint has become like the Heavenly Parent.

Consequently the test of any civilization or of any person is the attitude taken toward the child in the midst. In the long run our country's life must be determined by the relation that it takes to the young. The same thing is true of the normal man or woman. A lack of interest in the child is always the sign of a deficient character. Mothers lay their claim upon the heart of the world because mothers are devoted to the children that God is always putting in o the midst of our lives. Nor is it to be wondered at, even though marveled at, that when the Saviour came, He himself arrived as a child in the midst. Those who had expected an impressive visitor to break through the dome of the sky were disappointed. Instead of that, a Jewish woman walked the road of pain to her motherhood, and the cry of a child was heard in the Bethlehem night. Thus a cradle was converted into the altar of the world, and at that altar parenthood and childhood are being forever glorified.—BISHOP E. H. HUGHES, *in Nashville Christian Advocate.*

NOTICE.

To Delegates to the Eastern North Carolina Christian Conference.

The Eastern North Carolina Christian Conference will be held at the Oak Level Christian Church, near Youngsville, N. C., beginning November 23, 1926, 10 o'clock a. m. All delegates are urged to attend, and to notify Brother J. W. Hudson, Secretary of Oak Level Church, Youngsville, N. C., at once of their intention and time of arrival.

H. C. CAVINESS,
President Eastern N. C. Christian Conference.

SPECIAL NOTICE.

To All Pastors and Churches of the Eastern Virginia Conference:

All pastors, delegates and visitors are urged to send, not later than October 15th, to the pastor of the Webster Community Christian Church, the Rev. Milton W. Sutcliffe, Havre de Grace, Md., their names, when they expect to arrive at the Conference Church, and if they are traveling by automobile or train. The Committee on Entertainment cannot properly provide for you unless you help them with this information. Please send it to us at once.

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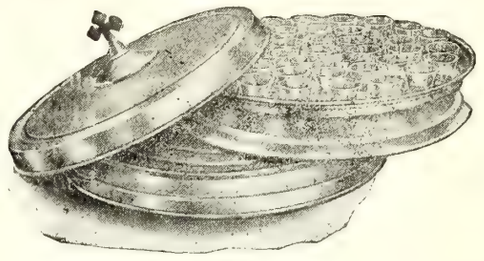

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Tray No. 10—Interlockink, with 30 plain glasses	6.50
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Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
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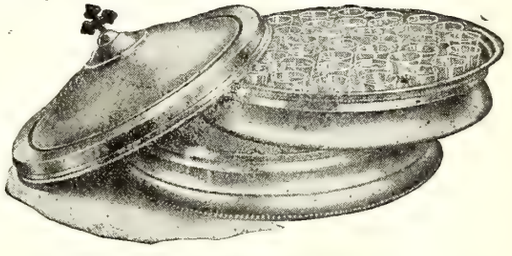

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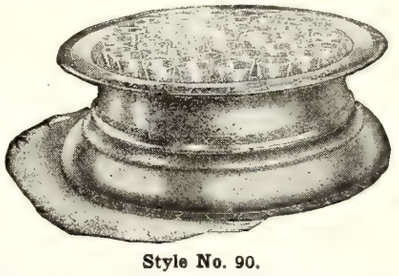
(For Silver Bread Plates, see under No. 90.)



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Base No. 2—Silver-plate; fits Silver Tray 90	16.00
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Are makers for Eternity?
To each is given a bag of tools,
A shapeless mass and a book of rules,
And each must make ere life is flown,
A stumbling block, or a stepping stone."

My dear Kiddies:

How was that hard, hard contest last week? Did you like it much? It was a good lot of snap-questions for only the smartest Kiddies to answer—kiddies as old as twelve years, too—so the wee kiddie dears mustn't get discouraged.

Jack Frost is coming around soon—I feel his icy breath in the air real often. O-O-O-Oheeee—me! Where are all our nice warm clothes? And where are those warm clothes you are to send to our Mountain Babies? Oh, please, dears, don't forget that box of clothes you want to send to the mountains.

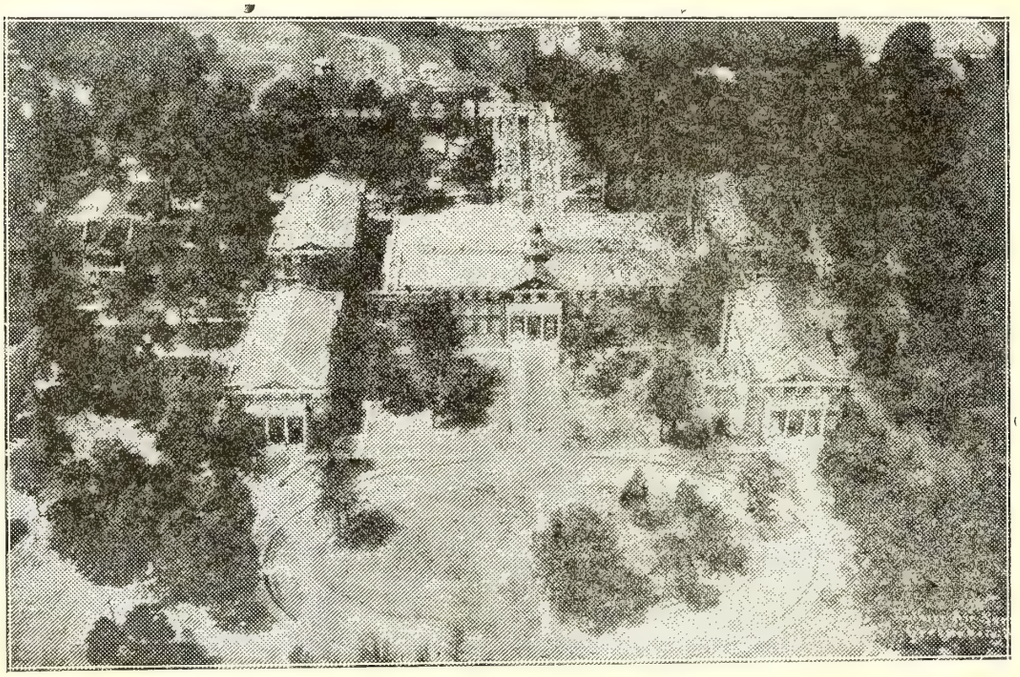
Here's heaps and loads of love for each of you,

Your Editor,

MADGE FLEMING MOFFITT WHITESELL.

E-L-O-N C-O-L-L-E-G-E

CO-EDUCATIONAL



A Photograph of a Section of the Elon College Campus showing the Central Group of Buildings. (Photograph taken from the air.)

ELON COLLEGE announces the opening of its fall term Sept. 1st.

The accommodations are limited. Only 400 students can be accepted. Members of the Christian Church are given preference. The enrollment is nearing the maximum. Make reservation now and be assured of good accommodations.

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ELON COLLEGE is owned and supported by the Christian Church.

It strives to return to the denomination in trained leaders, both ministers and laymen, value received. It promises all who may enter its doors a congenial and Christian atmosphere. The first purpose of the college is to produce Christian lives.

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HOW THE TERRAPIN LOST HIS WHISTLE.

Of all the creatures of the olden days, the Terrapin was the slowest. There was a reason why the Terrapin never made haste. In those days he had a whistle. He would bask in the sun on the edge of some swamp and play his whistle for hours at a time. Everyone envied the Terrapin his whistle, and they all planned ways of taking it away from him.

But the Terrapin did not think of danger. So he was not at all worried when the Partridge came up to him one day and asked if he might try his whistle.

"Are you sure that you will return it to me?" asked the Terrapin.

"If you doubt me," replied the Partridge, "you may stay right beside me as I blow your whistle."

This seemed fair; so the Terrapin gave the Partridge his whistle.

"What do you think of my blowing, he asked the Terrapin.

"It is fine," the Terrapin told him.

"And this blast?" asked the Partridge, walking rapidly along the path toward the forest.

"Splendid!" cried the other, but this was all he could say, for he was out of breath trying to keep up with the Partridge.

"And this?" asked the partridge, blowing harder and making more haste.

"Very good, but don't walk so fast," begged the Terrapin, "for I can't keep you in sight."

The partridge waited at the foot of a very tall tree in the forest, and when the Terrapin came up in his slow way, the bird blew another blast.

"How do you like this tune?" he asked. "Are you close enough to hear me?" He blew the whistle, as the Terrapin craned his long neck and little head and listened.

"I really think," said the Terrapin kindly, "that you play as well as I."

Just then the partridge spread his wide wings and flew with the whistle to the top of the tree. That was the last the terrapin ever saw of his whistle. He often heard it, though, as the Partridge blew it in the forest.

Ever since that day the Partridge has been the only bird who has a whistle like the Terrapin made for himself. And ever since then, whenever the Terrapin thinks how he lost his whistle, he puts his little round head way down inside his shell house and walks more slowly than ever along the road.—CAROLYN S. BAILEY, *in Little Learner.*

OBITUARIES.

JOHNSON.

On September 14, 1926, Brother Morgan Johnson was called from time to eternity, being about 64 years of age. Brother Johnson was a deacon in Pleasant Union Christian Church, having united with the Church, I think, under the ministry of Rev. J. D. Wicker.

He was a man highly esteemed in his community, and a good citizen, faithful to his church and loyal to the right. He suffered much in his last days, which suffering made his heart more tender and his love greater towards all. He expressed himself freely as being prepared to meet his Lord and prayed beautifully and sang before he died.

Services were conducted from the home by the writer. May God's richest blessing rest on those who mourn for him.

J. LEE JOHNSON.

ANDREWS.

John Alexander Andrews was born on December 22, 1839, and died September 30, 1926, aged 86 years 9 months and 8 days. He had been a member of Apples Chapel Church for about 50 years, and was faithful till death. He served in the Civil War, 54th N. C. Regiment.

He is survived by his wife and ten living children, 56 grandchildren, and 18 great grandchildren, besides many other relatives and a host of friends.

He expressed his willingness and readiness to depart.

A good man has gone home. May the heavenly Father bless and comfort his loved ones.

T. J. GREEN.

RESOLUTIONS OF RESPECT.

Whereas our heavenly Father, in His almighty wisdom, has removed from our midst Deacon Cosco Spivey, and whereas in his death the church at Barretts has suffered the loss of one of its most faithful and devout members and deacons, his wife a loving companion, and his children a devoted father,

Therefore, Be it resolved:

First, That we bow in humble submission to the will of our heavenly Father who doeth all things well.

Second, That such a life from our midst leaves a vacancy and shadow that will be deeply realized by those whom he has loved and helped.

Third, That with deepest sympathy to the bereaved family, we commend them to the Lord, who will comfort and heal their wounded hearts, and when the summons comes may they all meet in an unbroken circle around God's throne.

Fourth, That a copy of these resolutions be sent to the family, a copy be spread on the minutes of the church, and a copy be sent to The Christian Sun for publication.

W. G. ROLLINGS,
R. C. HINES,
J. F. WELLONS,
Committee.

RESOLUTIONS OF RESPECT.

In as much as our Lord deemed it wise to take from our midst our beloved friend and co-worker, Brother Joel T. Pierce, let us bow in humble submission to our heavenly Father's divine will, knowing He is too kind to err and too wise to make mistakes.

Brother Pierce loved his God, his church, his neighbors and his friends. He loved to sing praises to his Christ and was always in the church choir when able. But far better will be the mingling of his voice with the angels' and those that have joined the heavenly band.

Be it resolved:

First, That we sympathize with the family, especially with the one who remained with him so faithfully, and may our Father sustain them.

Second, That a copy of these resolutions be sent to the family, a copy sent to The Christian Sun for publication and a copy be put on the records of the Liberty Spring Christian Church.

Mrs Y. C. BYRD,
Mrs. V. E. RAWLES,
C. E. BYRD,
F. F. BRINKLEY,
Committee.

A continuous performance

Nothing is permanent in railroading.

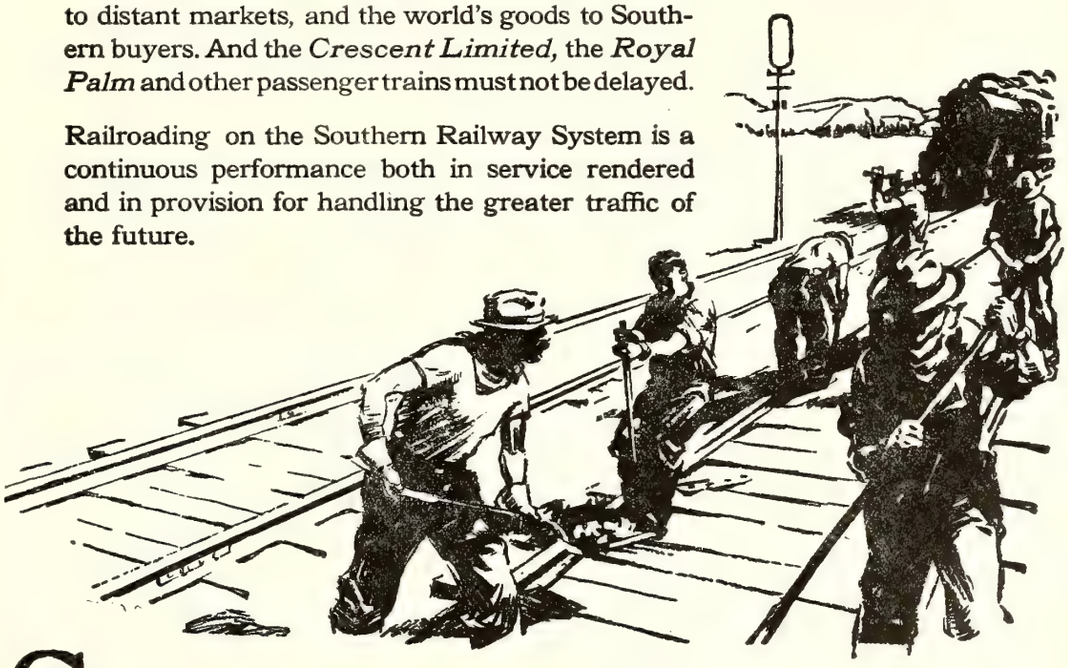
Larger cars and engines must be bought to handle greater loads; the roadbed must ever be kept in good condition, new ties and heavier rails must be laid to support heavier trains at high speeds; and in places the course of the line must be changed to reduce curves and grades.

Shop facilities must be enlarged, terminals improved and bridges rebuilt to carry the ever-growing trainloads. New signalling devices are being installed, and new tracks, yards and sidings built to handle the growing traffic of the South. This process of change, improvement and renewal goes on day in and day out throughout the year.

But the service must never stop. The way must ever be kept open for the great freights as they rush through the night carrying products of the South to distant markets, and the world's goods to Southern buyers. And the *Crescent Limited,* the *Royal Palm* and other passenger trains must not be delayed.

Railroading on the Southern Railway System is a continuous performance both in service rendered and in provision for handling the greater traffic of the future.

Everything used on a railroad wears out. Last year about $60,000,000 was spent by the Southern in replacing things that had worn out.



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MAIFELD.

Mrs. Matilda C. J. Maifeld was born October 27, 1865, in Kneistadt, Germany, and died, September 6, 1926, at Waverly, Va., aged 60 years, 10 months, and 9 days. She came to this country with her mother, Mrs. Loehr, and two brothers, C. F. and W. H. Loehr, in 1877. They located at Waverly, Va., and have remained there to the present. She was married to Albert H. Maifeld, December 22, 1883. To this union were born eight children: Amelia, Henry, Gus, Albert, Freddie, Mary, Johnie and Louie. Amelia died at the early age of 2 years. Gus died at the age of 22 years. All other children survive their mother. She leaves 13 grandchildren; her brothers also survive her. Her husband preceded her in death, November 25, 1924.

She joined the Waverly Christian Church about 20 years ago and remained a member till death. About 7 years ago she suffered a stroke of paralasys, but survived and was able to go about until 2 years ago she became invalid, and about 7 weeks before death came she grew worse till the end came.

Her Christian life was of the kind that Martha lived. She was the busy follower in service. Her hands knew no idleness. Ever busy in her home, yet she turned her hands to many deeds of kindness, and her lips often spoke words of love.

She was tender and emotional in her love and sympathies. She was a devoted wife, a loving and serving mother, and a helpful friend and neighbor. She had faith in God and trust in Jesus Christ. A beautiful feature of her life was her great love of flowers, and many sick people have been made cheerful by her thoughtfulness in sending choice flowers to the sick. The writer feels to say to her memory, that in all his pastoral visiting, he feels he never visited a member or a home where his presence and his prayers were more appreciated. Her request was ever "Pray with me."

A beautiful feature of the burial services was the acting as pallbearers by her five strong sons and two brothers. The services were held from the home, and burial was in Waverly cemetery, in the presence of a very large gathering of friends. The writer was assisted in the services by Rev. Cox, of the Baptist Church and Rev. Oglesby of the Methodist Church. Beautiful old hymns were sung. Much sympathy was expressed for this large family, manifested in so large a gathering and such a beautiful display of flowers.

Peace to the dust of this good woman.

JAS. L. FOSTER.

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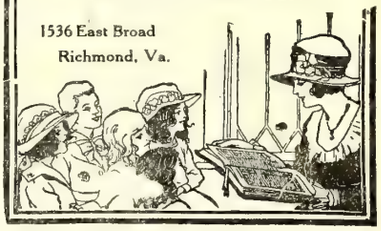

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School opens August 30, 1926. Wanted a sufficient number of girls to fill the dormitory. Send in $2.00 at once to reserve room.

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, OCTOBER 28, 1926. NUMBER 43.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

For Jews Only.—

The Union of Orthodox Jewish Congregations in America have opened a cafeteria and dormitory for Jewish students only. The building was formerly a private residence, standing on shady Prescott Street, back of the Harvard Union, and not far from the red brick home of President A. Lawrence Lowell, Harvard's able leader. The cafeteria and dormitory for Jewish students at Harvard will be managed by Dr. Nathan Isaacs, the Harvard professor of business law. Only Kosher foods will be served, and the old Jewish dietary laws as recorded in Deuteronomy XIV will be strictly observed.

Ultra-Violet Panes.—

The educators of Birmingham, England have, after careful study of the health of school children, decreed that all the schools of that great English city shall be equipped with window panes made especially to permit the transference of ultra-violet rays of light. Their study revealed that these children studying behind ordinary glass windows were three pounds lighter, one-half inch shorter, and had in their bodies many a red corpuscle less than those studying behind the especially made panes. Cities of the United States have studied the beneficient effect of the especially made panes admitting the ultra-violet rays, but no city so far has installed these panes in all its schools.

To Aid Cotton Farmers.—

Senator Joseph T. Robinson, of Arkansas, became alarmed recently. Cotton tumbled forty to fifty points in price, following the announcement of the Department of Agriculture that about sixteen million bales would be grown next year. He hurried over to the White House to call the matter to the attention of the President. President Coolidge announced promply that the government would make a thirty million dollar loan to the great co-operative marketing associations who were distressed because of the drop in cotton prices. On the following day the President appointed Secretaries Mellon, Hoover, Jardine, and Eugene Meyer, Jr., managing director of the War Finance Corporation, as a commission to devise orderly means for disposing of the surplus cotton crop. These steps by the government may save the Southern farmers from acute suffering because of overproduction.

Porto Rico Makes Progress.—

Notable progress has been made by Porto Rico during the past year ending in June. Health and sanitation measures have been strengthened and better enforced. Progress has been made in public education, the percentage of illiteracy has been reduced. The total revenues of the island during the year were $11,740,384. All the budgetary expenses were paid, more than a million dollars paid on the floating debt, and four hundred thousand dollars remained in the treasury. The external trade of the island amounted to $194,000,000, 88 per cent of which was with the United States. Secretary Dwight F. Davis was pleased with the report of Governor Horace Mann Towner. It is a report which should please the nation, and we of the Christian Church should be particularly interested and pleased, because our missionaries there are striving to make this notable progress possible to the island of Porto Rico.

Religion Growing on the Campus.—

A hundred years ago on the Princeton College campus there was but one Christian communicant. Now a majority of the students are active Church members. This fact is pointed out by Dr. William Chalmers Covert. Commenting on the statement, the Chicago *Daily News* calls attention to the fact that more than two million dollars have been spent in religious buildings at the University of Illinois, that the $1,700,000 chapel now going up at the University of Chicago is destined to wield a large religious influence on thousands of student lives. The *News* points out that fifteen years ago only 8 per cent of Methodist ministers came from nondenominational colleges, and that now forty-four per cent come from such colleges. More progress in religion has been made on college campuses since the close of the war than in any other period since the time of recorded history, the *News declares*. All the complaint of irreligious conduct on the college campus simply does not square with the facts we are told by that paper which has made a careful study of the facts in the case.

We are glad when facts like these are called to public attention, because, while there is much that is undesirable in college life, it is better, we believe, than it ever has been before, in spite of the fact that so many are going to college, a far larger percentage of the population than ever before.

Try Dictating to the Church.—

The forty-sixth annual conference of the American Federation of Labor met in Detroit recently. Just previous to its meeting the Detroit Board of Commerce sent a letter to the Detroit Churches, asking that the talks in the Churches on Sunday by labor leaders be canceled, as inimical to business. The Churches withdrew their invitations. The address by President William Green, of the American Federation of Labor, was canceled by the Y. M. C. A., where he was to have spoken to a mass-meeting on Sunday afternoon. Charles B. Van Dusen, general manager of the S. S. Kresge Company and president of the Detroit Y. M. C. A., explained that the invitation was withdrawn [illegible] effect on their five million [illegible] campaign for a new building. He had given a hundred thousand, Henry Ford and his son, Edsel, had each given three-quarters of a million, and there were a few other great gifts from powerful Detroit industralists.

Mrs N T Farmer

The rank and file of labor was bitter because of the action of the Board of Commerce. In Church committee rooms there were anxious conferences. Men like Dr. Lynn Harold Hough and Gaius Glen Atkins refused to evade the issue. They felt strongly on the matter and favored the social program of the Federal Council of Churches which organization had fostered talks by labor in the Churches at the annual conferences for the last seven years. The stand of these preachers brought about the re-extending of the invitations to labor leaders in eighteen Detroit Churches. They were accepted.

The day gave Dr. Hough opportunity to call the actions of the Y. M. C. A. and the Board of Commerce an insult to the Churches. "Never in history," he said, "has any one asserted 'I am the Church,' as Louis XIV had cried, 'I am the state.'" Father John H. Ryan preached "Commerce and employment all come within the Churches' province as teacher of morals. They are either right or wrong. It is the function of the Church to say when they are right and when they are wrong." Father Ryan is of the social action division of the Catholic Welfare Council. James Schermerhorn and Dr. Atkins' First Congregational Church said: "This is the first time in history that I ever heard of labor or any one else having to fight to get into a house of worship. As a rule, the average big industralist leaves plenty of room in all Churches for any one to fill."

The Detroit Churches are to be commended on the stand they took in the face of the high-handed methods of the Board of Commerce. No body of men, be they capitalists or laborers, can be allowed to dictate to the Church. It must remain independent and supreme in its province of religion, and we are coming to understand that the province of religion covers every field of life and endeavor where ethical standards are involved, and ethical standards are involved everywhere where men are in any way related one to another. It is an issue which the Church must face squarely as the Detroit Churches faced it. The Detroit Y. M. C. A. has lost in moral potency as a Christian institution, and has injured that great organization everywhere by its weak-kneed submission to the dictates of capital. "I had rather be a doorkeeper in the house of my Lord than to dwell in the tents of the wicked," the psalmist exclaimed, and his choice was a wise one, for those who dwell in the tents of wickedness abide there but for a season, while the house of the Lord is a dwelling-place forever.

NOTES-PERSONALS

Mrs. Elsie Bray, who is in charge of our school at Rocky Ford, Carroll County, Va., under date October 13th, writes: "We have a very good day school at Rocky Ford; also prayer meeting and Sunday School. We have enrolled thirty pupils in our day school and there are others yet to enter."

We acknowledge with gratitude the receipt of ten dollars from the Philaetha Class of Suffolk Christian Sunday School, Lieutenant-Governor J. E. West, teacher, for the O'Kelly and Old Lebanon memorials. Cards have been distributed in many Sunday Schools and communities, and it is believed that returns will come in from now on. Certainly this is desired. We have previously acknowledged $111.75, making a total receipt to date of $121.75. The entire cost is to be $1,275.00. Any individual, or class, or society, or Church, or school sending any amount will have due acknowledgment in THE SUN and will certainly do a great deed at a most opportune time.

NOTICE.

The place of the annual meeting of the North Carolina Christian Conference was left for the Executive Committee to select. Any Church willing to entertain this Conference which meets December 7th and 8th will please extend an invitation to the Executive Committee for the Conference.

G. O. LANKFORD,
W. C. WICKER,
L. L. VAUGHAN,
Elon College, N. C. *Executive Committee.*

NOTICE.

For the benefit of those traveling to Conference by train, the following is offered for their information:

Washington—6:50 A. M., 8:15, 11:45, 2:08 P. M.

Baltimore—7:53 A. M., 9:18, 12:50, 3:10.

Havre de Grace—8:46, 10:37, 1:56, 3:55.

The Church is located four miles out of town, therefore all delegates and ministers who are traveling via train should not neglect to notify Church of time they will arrive.

We cannot provide accommodations unless you notify us at once when you will arrive, how you will arrive, and who is coming.

REV. MILTON W. SUTCLIFFE.

WORTHWHILE SERVICES.

It seems as we meditate upon life's momentous ways that some things come to pass which not only bring happiness, but also give new hope, faith and courage to carry on God's work. Such was our experience of late at Berea, Norfolk County. On the evening of September 20th, Rev. G. O. Lankford, D. D., of Burlington, N. C., was present at our Church to hold a series of meetings for ten days. He came by invitation of our pastor, Bro. Morgan, through the request of the brotherhood of our Church. Dr. Lankford was our pastor from 1917 to 1921, and when he resigned to accept the work at Burlington he left a wave of sadness in the hearts of our people, for no pastor has ever gone from us more beloved than Dr. Lankford. So when he came back into our midst he found a hearty welcome, a joyous reception, and a willingness to assist in every good work. Therefore, we had a glorious meeting.

At every service the Church was full. Some nights several chairs were used in the aisles, and still many had to stand. At every service there was a sweet fellowship and brotherly affection manifested and a deep, abiding interest also was visible at every service. Dr. Lankford preached with that vigor, life and earnestness for which he is known. His consecration was an inspiration to all of us. The services each night were visited by visible manifestations of the Spirit's presence. Through this channel of divine presence and power fourteen souls were born into the kingdom and added to our Church.

Brother Morgan, our pastor, wore a smile so convincing and appealing that others had to smile too, and his words of praise were indicative of much joy for what had been accomplished. Bro. Morgan has been our pastor for twelve months, and through his abiding interest and earnest efforts for the welfare of the Church he has awakened and aroused an interest and co-operation among us that hitherto was unknown. Therefore, we feel that this spirit should also be considered as we think of the achievements mentioned above The Lord be praised for what has been done.

M. W. HOLLOWELL.

Monument to the Rev. James O'Kelly.

A SUCCESSFUL REVIVAL.

The Rev. H. E. Caviness has just closed a series of meetings at First Church, Portsmouth, marked by deep spiritual power and consecration, resulting in twenty conversions and many reconsecrations. Dr. Caviness impressed the entire community with his rare gift as a wise winner of souls. The Church being without a pastor since the resignation of Rev. Henry Wallace Dowding, extended a call to Dr. Caviness to become its permanent pastor. He has accepted the call and will assume charge about November 15th.

At the close of the meetings, Dr. Dowding congratulated the Church upon its choice of his successor and expressed the hope that they would rally all their forces to make the Church a great power for good in the city.

At the last meeting, Mrs. Caviness, wife of the new pastor, gave a lecture, "How to Become a Successful Wife." This was a most unusual address, replete with facts and illustrations, disclosing the fact that Mrs. Caviness also is a woman of broad vision and gifted in public speaking.

We feel that the new pastor and his gifted wife will make a large contribution to the work of the kingdom of Christ in Portsmouth.

HENRY WALLACE DOWDING.

WAKEFIELD LETTER.

I am ashamed for not having written to THE SUN sooner, not that I haven't had something to write about, but just because I did not write. I have enjoyed two of the finest revival meetings in my field that ever it was my privilege to enjoy in my own work. The meeting at Burton's Grove began the second Sunday in September; Rev. O. D. Poythress was with us and did the preaching through the meeting. It has been our privilege to have worked with Brother Poythress before, and he was fine, but this time I think he did some of the finest and best preaching I ever heard him do. His subject matter was splendid; his appeal was strong. The whole Christian atmosphere was greatly deepened; not a note of discord was sounded, but everything worked in perfect harmony. As to the number of professions, the writer does not know, but suffice to say they were many; there was six additions to the Church, all of which were grown young folks and heads of families. The Church is not so strong, but the writer has found the work very congenial, and not a discord in the Church at all, but splendid co-operation; a fine folk they are! May the Heavenly Father continually bless them richly.

Barretts.

The fourth Sunday in September, the revival meeting began at Barrett's. Rev. C. C. Ryan, of the Richmond work, came to us on Monday and did the preaching through the meeting. His sermons were forceful and strong, and well illustrated and to the point. It was my first experience to work with Brother Ryan, but I found him a fine, consecrated and a most efficient helper and a great preacher. I think the Christian Church or any other Church as to that matter, should count itself proud to have among its ministry a man of God as is Brother Ryan.

The meeting was one of the break-down type; one that stirred the Church and gripped the Church; one that caused the Church to examine its own spiritual life, and one that called forth a unanimous consecration on the part of the Church. As to the number of conversions here, again the writer does not know, but there were many. Eleven additions to the Church, and all of them substantial members. It was the greatest meeting under my ministry at this Church.

The Church work at Barretts goes very well; not by a good bit what it might, but a very promising Church. It has a fine group of young people, and all of them love and respect their preachers. The writer feels safe in professing that the day is not far distant when this Church will be one of our strongest rural Churches.

As to the work as a whole in this field, it goes very well, and with a few exceptions it has been a joy to work with them. The Ivor Church is few in number, but a more united people the writer has not been permitted to know. They are a people very easy to serve, and one very sympathetic in their criticism. They are making a strong fight to carry on the work, and apparently doing it successfully.

The work at Wakefield does not go so well. There seems to be an undercurrent prevalent somewhere that is holding the work back. They are some good folks in the Church, and folks who are loyal, but somehow the work does not go smoothly. The writer found a division in the Church when he came, and am sorry to say it is not any better yet. There is splendid talent in the Church, especially among the young people. The writer is hoping and praying for great and lasting good to be manifested yet out of the Church. May God bless all these dear folks, is the writer's prayer.

G. C. CRUTCHFIELD.

Shall We Preserve Our History and Pay Tribute to Whom Tribute is Due?

We have delayed for more than a hundred years. It was in 1794, under the leadership of REV. JAMES O'KELLY, the prophet and apostle of *religious liberty,* that the name "Christian" was adopted as a sufficient name for the Church, discarding all party and sectarian names, and it was declared that

The Bible is a Sufficient Rule of Faith and Practice

for the Church, and Christian character is the test of fellowship and Church membership, and the right of private judgment in the interpreting of the Scriptures was granted to all, and Christ was declared to be the only head of the Church.

REV. JAMES O'KELLY died on OCTOBER 16, 1826, and we have let him sleep for *a hundred years* without permanently and prominently honoring his memory.

It was in OLD LEBANON MEETING HOUSE, Surry County, Virginia, on August 4, 1794, that Rev. Rice Haggard made the motion and the meeting, under the leadership of Rev. James O'Kelly, unanimously adopted the same, declaring that

The Name "Christian" is Sufficient for the Church

and the Bible is a sufficient rule of faith and practice."

The Southern Christian Convention in regular biennial session at Durham, N. C., April 30, 1926, adopted plans and specifications for an appropriate memorial on the site of Old Lebanon Church, which is on the Virginia State Highway, in Surry County, Virginia, and also the plans and specifications for a suitable

Memorial to Rev. James O'Kelly

to be established on the campus of Elon College. The combined cost of the two memorials is to be $2,095.00. *This call is for all individuals everywhere,* who have a care and concern for these important events, to send such cash donations as they can to the Treasurer of the Committee *during the month of October,* when it is proposed if possible *to raise the entire amount.* All money sent in will be acknowledged, with names of donors, through THE CHRISTIAN SUN.

Brethren, sisters, and friends, we have too long delayed this important matter, let us now move together and do this worthy deed. There has been raised to date $110.75. Let SUN readers speak to their friends, let pastors, Sunday School superintendents and people pull together during October, and this great work which should have been decades ago will be accomplished.

Respectfully and gratefully,

Judge J. F. WEST, *Chairman,* Waverly, Va.,
Rev. S. C. HARRELL, *Secretary,* Durham, N. C.,
W. C. MCCLENNY, *Historian,* Suffolk, Va.,
J. O. ATKINSON, *Treasurer,* Elon College, N. C.
Committee on Memorials.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE GENERAL CONVENTION.

Last week and this the General Convention of the Christian Church has been in session at Urbana, Ill. The Convention only meets once in four years, and its nine days' sessions are filled to the limit with reports, resolutions, addresses, conferences and legislation. This is written in the early days of the session and can give no results of the counsels and deliberations. It is a great body, and delegates are here from Main to California, from Vermont and New York to Alabama. We find the following registered as delegates present from the South: Revs. W. W. Staley, D. D., I. W. Johnson, D. D., and H. S. Hardcastle, from Suffolk, Va.; Revs. L. E. Smith, D. D., John G. Truitt, J. F. Morgan, O. D. Poythress, Mr. and Mrs. M. J. W. White, and Mrs. A. M. Johnson, from Norfolk; Revs. W. D. Harward, D. D., and J. M. Roberts, of Windsor, Va.; Rev. J. H. Lightbourne, Holland, Va.; Rev. F. C. Lester, Franklin, Va.; Rev. C. C. Ryan, D. D., Richmond; Rev. B. J. Earp, Winchester, Va.; Rev. A. W. Andes, Harrisonburg, Va.; Rev. and Mrs. S. C. Harrell, Durham, N. C.; Dr. G. O. Lankford, Burlington, N. C.; Dr. and Mrs. C. H. Rowland, Greensboro; Mrs. L. L. Vaughan, Raleigh; Miss Pattie Coghill, Henderson; Dr. and Mrs. W. A. Harper, Dr. W. S. Alexander, Rev. H. E. Crutchfield, Dr. W. M. Jay, Rev. Simon A. Bennett, and the writer, from Elon College, N. C.; Rev. S. L. Beougher, Wadley, Ala., and Rev. Roy Helfenstein, D. D., Dover, Del.

This delegation of thirty-two from our Southern Convention should be able to get and carry back to our Convention, Conferences and the Churches much helpful information and inspiration from these deliberations. At least eight of these pastors were sent here from the South by their Churches. It certainly would be a most worthy, fitting and appropriate thing to do if every Church whose pastor has come at such great expense of time, labor and money would at least reimburse their pastor for the money outlay. All Churches should do by their pastors like eight of the number have done. For their pastors are here trying to get help and benefit which they may carry back to their congregations and people. And each congregation is certainly far more able to bear this expense than is their pastor.

The Convention opened Wednesday, October 20th, and is scheduled to close Thursday, October 28th. The sessions begin at 9 A. M., and then there are three sessions each day, busy ones, too, which hold till a late hour in the evening, with unnumbered committee meetings wedged all in between. We will try next week to tell SUN readers something of what the Convention did. It is a great body, working strenuously those days with only the enlargement of the kingdom of our Lord in mind. J. O. A.

CONQUEST FOR GOD.

A house of worship is not an end in itself. It is the recruiting station from which prayers and persons are to be offered to go out to the uttermost parts. A Sunday School or a Bible school is no better than a day school or a business school unless those gathered in the Bible school shall be inspired to send that Bible, or carry its contents, to the hundreds of the community and in the uttermost parts of this earth. A Christian college can have no place or part in the plan of God or the purpose of the Church unless its one objective is to carry out the command of our Lord, to give His gospel to this suffering, needy world. They tell us that we ought to build a strong home base and establish Churches in city centers. Well, an all-wise God will never allow us to do it as long as we think merely in terms of dimes and dollars to be used for the profit and pleasure of the home base. From the foundation of the world until now there was never a strong home base until there was some thing worth while and promising to occupy that base and make it strong.

Principles, however magnificent and glorious, unless changed with the program of adequate proportions are engines without steam, machines without power, dynamos with no electricity, dead bodies without living souls. Great principles may loom up on the horizon as a mighty ship, but it is a ship without a rudder, a vessel without power, a mere hull without chart, or compass or captain.

I know well enough that one is being told that in discussing missions one must use reason, common sense, calculating logic, or our missionary program will fail and fall to the ground. Well, then, may God help us and have mercy on us until we learn a different language.

Men's souls are not redeemed by logic, and persons are not born into the kingdom of God by rules of expediency. Our Lord's Christ did not use logic when He told His eleven disciples and those about Him to go to the uttermost parts of the earth. Neither did He use the cold common sense of demanding first of all that they build a strong home base. Men of logic tried to persuade Peter and John after Pentecost to quit preaching about a crucified Christ, but the more expediency urged them to quit, the more vehemently they cried out, "The Christ whom you and your rulers crucified, Him we doclare unto you." The more that common sense and logic said stop, the more vehemently they cried out "There is no other name given unto heaven and man whereby he must be saved." The Church of the living God was not founded upon reason; it was founded on revelation. It was not thought out through reason; it was wrought out in the heat of a blazing, burning passion. Moses was logician before he saw a burning bush that could not be consumed by a flame of fire. After that he was himself a fire that literally burned itself out for God. Paul was a scholar, a logician, a man of letters before he was blinded by a vision on the Damascus road; after that he was himself a flame that set on fire two continents for God. The Jews could persecute him; the Greeks could obstruct him; the Romans could challenge him; but all the forces of earth and hell combined could not prevent him from preaching the gospel in Europe and Asia and from planting Churches wherever he went whether in chains, or in shipwreck, or in prison. The logicians tried to persuade James Chalmers of New Guinea to come home at the end of his career, for he had done enough; but they were met with the reply, "With all I have yet faced and do face in the heathen world, I would gladly go through it all again rather than to give my life to any other cause." And this only a few months before he was killed and eaten by cannibals. They tried to dissuade Paton by saying, "You may yet be eaten by those cannibals," only to be met with the rejoinder by that intrepid soul, "But you who stay at home will surely be eaten by worms."

This world is not to be reformed by logic; it is to be redeemed by passion. It is not to be reconstructed by expediency; it is to be regenerated by love—a love that will not let its victims go. An amazing passion for duty—that alone can give soul to our slothful, sleeping bodies and carry us on to conquest for God. J. O. A.

SALARIES.

Much has been said, more has been thought, and still more has been felt on the subject of salaries. This is common property in every field where men serve upon fixed salaries. Whatever else may engage the consideration of life's problems, the question of earning capacity and expenditures enter into the equation. While the "love of money is the root of all evil" (not many kinds of evil), the necessity for money remains as an essential of living and performing industrial and religious obligations. Earning capacity and necessary expenses must be compared and adjusted. This is universal experience, and there is no escape from it. Corporations and labor organizations are in the field together in the solution of wages and living expenses. The solution of these questions in that field will reach a satisfactory conclusion when each party considers the interest of the other party. Mutual consideration, joint approach to the question, and unselfish determination will settle that question which has already been greatly reduced in its suspicion.

But the main purpose of this utterance is the question of salaries for ministers. It goes without proof that ministers receive less financial pay for their work than any other class of servants. They are servants if they are real ministers. Jesus settled that when He said: "I am servant of all." That is the highest place in human society. "Serve the Lord with gladness"; and ministers should serve the people in the same spirit.

Now, the question of salary cannot be separated from the position of the pastor. He and his family eat food, wear clothes, and use medicine just like laymen. He uses books and must pay traveling expenses as well as a traveling salesman. Salaries for ministers should be increased in proportion to the increasing demands upon his life, for nothing cripples the usefulness of a pastor more than to be in debt to members. "Owe no man anything but to love one another" applies to pastors as well as to others. Debt robs any man of energy, enthusiasm, hope, and a cheerful countenance; and a pastor needs all of these. There are three reasons why the average Church should increase the salary of the average pastor. First, to prevent a minister from serving more Churches than he can serve properly in order to get a living.

The Churches are retarded in the growth and the pastor hindered in doing his best by serving too many Churches.

The second reason is that when Churches pay too little it schools them in lifeless, heartless, useless inactivity. It is just as important that a Church shall grow in the grace of giving as in any other grace. God loves a "cheerful giver," and that includes a Church as well as a person. "The liberal soul shall be made fat," and the liberal Church always prospers.

Third, the pastor himself, in these days, needs more money, and his only resource is in a larger salary. When he does not receive enough salary to live on, he cannot be a leader, for he ought to lead in giving as well as in preaching. Salaries should be increased in most of the Churches, in order that ministers may do their full duty. When one considers the time and money spent in preparation to preach the gospel, this obligation of better salaries should impress the Churches.

UNIFYING OUR WORK.

When quite a young man, I looked in on the General Convention of our Church in session at Norfolk. Twelve years ago I was a member for the first time of a quadrennial session of our Church. I am now at Urbana. I rejoice in the growing spirit of unity that pervades every enterprise and thrills every heart.

Our educational work is organically unified. Our Board of Christian Education is constantly laboring to integrate it. They say twenty years will be necessary, but that is a short time for so great an undertaking, a new thing in the field of Christian education.

Our Christian Publishing Association is anxiously working for unity with our other departments, and despite hindering legal requirements is exhibiting a genuine spirit of co-operation.

Our financial efforts are being budgeted, not as completely as some of us expected, but the spirit that will bring ultimately the unity we hope for is present. It must eventually come.

Our Commission on Christian Union is aggressively at work and patiently approaching other denominations with its overtures for union in the name of Christ. And we are just as free as ever we were. "Liberty and union, one and inseparable, now and forever." True liberty and freedom are found only in the Christian religion, which must be unified. W. A. H.

THE FAITH OF JAMES O'KELLY.

We are now collecting funds to build an enduring memorial to Rev. James O'Kelly. On this account and because of its fine interpretation, the following is reprinted from the *Herald of Gospel Liberty,* its leading editorial in the issue of October 21st:

One hundred years ago Saturday, October 16th there died one who had been a leader in one of the greatest religious movements in modern times. That one was James O'Kelly. The movement was that of individual liberty and democracy which has slowly pervaded all of Protestantism during the last century. Reared a Methodist and inducted into the warm and pulsating ministry of the Methodist Church, young O'Kelly had breathed too much of the spirit of freedom which was then athrob in the political atmosphere of the new nation to rest content under the autocratic rule of the Methodist form of organization and of the religious concepts which then afforded such minor place to the rights and the conscience of the individual believer. In time, he led a group of his fellow-ministers out from that Church to form the tributary which later on should join with like tributaries from New England and the Central West to found the Christian Church. But the teaching and influence of these and like-minded men in other Churches soon ran far beyond denominational lines and have had incalculable influence upon the thought and the policies of the Church of Jesus Christ and have directed the whole course of modern Christendom into new and more momentous channels. So profound is the significance of this movement that the faith which underlies it should be more clearly apprehended than it has been even by some of its own exponents.

First. This spirit of democracy for the Church is based upon the inviolate conviction that there inheres within every individual a conscience which is potentially the voice of God goading and directing him towards the right and good. Individual freedom does not mean and never has meant, in the Church nor in the State, the right of the individual "to do as he pleases" or "to think as he pleases," as has too often been assumed by those who would oppose the theory and by those who would abuse the theory in order to license their own desires or willfulness. Rather must human freedom ever mean, both within the Church and within the State, only the right and the liberty of every human soul to follow the dictates of his conscience towards the highest good, as in sincerity and honest endeavor he seeks to discover what is that highest good for him and his fellowmen. Such freedom is founded on the faith that there is the will of God for every individual, and that God seeks directly and definitely to make that will known to every individual. If this be true, it is perfectly obvious that no hindering bonds of creed or sectarian indoctrination or ecclesiastical or political suppression and restriction dare be placed upon the individual, else he cannot voice the thought of God nor follow the will of God made plain to him. To make light of the Churches which have no written creeds or confessions as though they were a rabble of incoherent faith and infidelity, as the late Mr. Bryan and others have done and are doing, is not only to belie the most potent facts of Church history but also to deny the very postulate of God's directive will for every individual child of his. Again and again and again the Church has furnished brilliant illustration of the fact that some individual prophet or saint has discerned and understood the wish and thought of God clearer and better than has the whole united Church of that day; and the hand of God would have been helplessly tied down to an immovable past if he had been estopped by Church or creed from making known his will and purpose to the individual. And the history of denominations proves that both intellectual faith and fidelity to Christian life have been as well preserved, yea, better, under liberty than they have under the restriction of creed and confession.

Second. Democracy within the Church is founded upon a sublime faith in folks. Herein is one of the deepest cleavages between Roman Catholicism and Protestantism. The Catholic Church fears to trust the united conscience and saintliness of the people, and hence places its reliance upon the theory that God delegates to one ecclesiastic autocrat a perfect knowledge of his will and the authority to make it known to humankind. The Protestant Church, wherever it has been true to its basic postulate, refuses to believe that God has chosen an infallible pope or priesthood for this purpose, but that any and every child of God alike may become a prophet or a priest for the unfolding of the will of God among men. And history fully substantiates this view. Yet nothing has seemed harder for many Protestants than to hold fast to this faith. They have from time to time erected many substitutes or subterfuges for the infallible Church. The apostolic succession, the apostolic Church and practices, the hoary forms and creeds and confessions of other centuries and of other lands and peoples, all have been called into play to overawe and restrict the individual and do for Protestantism what the doctrine of the infallible Church does for Catholicism. Out of this same form of unbelief grows that extreme doctrine of infallibility and inerrancy as applied to the Bible which has wrecked the logic and consistency of so many Christian believers in our own day and given rise to the most bitter religious controversy of modern times. Always it is a seeking for authority that shall override the individual sense of the will and wish of God. Always it is a fear that God Himself cannot manage folks in this day and this generation as well as he managed folks in some preceding day or generation, nor make known to us in our own times his truth and his will as well as he made it known to our forefathers who wrote the Westminster Creed or the Heidelberg Confession or other creed or instrument of the past. It was against this lack of faith in God and lack of faith in folks that O'Kelly and his compeers rebelled. To them there was no explainable or intelligible reason why the Christian men and women of their own day were not just as open to the impress of God and far more intelligently qualified to compose their own statements of faith than were the Church assemblies of a thousand years or more ago which devised the creeds over which the Churches were then dividing and controverting and over which some of them still divide and controvert. And in that faith and that conviction O'Kelly and his associates founded a Church that should take the Bible as its only written statement of faith and then grant to every child of God the right to follow the dictates of his own conscience in all matters of Christian belief and practice.

Third. But a still deeper faith was inherent in their venture. They not only believed that God has a will and a wish for every individual; they not only believed in folks and had confidence that the spiritual insight and integrity of their contemporaries were as trustworthy as that of Christian people in any former age, but they also had unshakable faith in the capacity and competency of the Holy Spirit to guide and direct the followers of Jesus Christ into the ways of truth and rightecusness, as Christ Himself had promised that His Spirit should do. "When He, the Spirit of truth, is come, He shall guide you into all the truth." "Ye shall know the truth, and the truth will make you free." Whoever seeks to erect rigid barriers around the mind and heart of individuals, thereby betrays his own lack of faith in the power of the Holy Spirit to quicken and guide the conscience of men and women. Whoever would set stakes beyond which the mind of man shall not go, whoever would keep the thinking of the Church and the activities of the Church to the confines of the past, betrays his own skepticism of the properties and function of the Holy Spirit as Jesus Christ Himself announced and described them to be. This very unbelief has been one of the most impoverishing and retarding elements in the history of Christianity. Throughout most of their existence, the Churches of Jesus Christ have been more anxious for conformity to the dogmas and practices of the past than they have to discover anew the will and spirit of God. They have been far more determined to defend the little that they did know and understand than to explore those great and unsearchable riches and illimitable expanses of the mind and the heart of the Father which lie out beyond anything that the mind and heart of man have yet understood and experienced. The whole tendency of this attitude has been to impose upon the Church an inflexibility and an inadaptability which again and again have had to be crushed and broken through by reformation or revolution before God could make his immediate will and purpose known to

(Continued on Page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The most difficult thing in life is to decide on what to follow as a life-work. The next most difficult question to solve is where to live. The next most difficult question is who to marry. All These questions arise naturally in all human minds and all of them must be settled to make life succeed. Vocational education may help the individual to solve the first question, but it cannot answer it fully. Mechanical training cannot make a mechanic unless the mechanical talent is in the individual. Advice from experienced teachers may help in the solution of the question of what vocation, profession, or line to choose and follow. The inherent gift furnishes the individual with the surest help to the solution of this question; and there is no escape from the question except to drift along the road to failure. Nothing in nature looks so worthless as driftwood when the stream rises; but human drift on the current of time is even more pitiable. True aspiration seeks to find the path and the work for which God has designed the life. The true man never seeks another's place, but tries to find his own; and he can find it if he surrenders himself to the Holy Spirit in following Jesus Christ. Too many people, like disobedient children, want to have their own way. It is easy to find the place if one keeps in the right road.

Where to live is another question that is a lifetime question, for that involves the question of home. The prodigal found that out in a "far country," and he not only decided to go, but went home. In the country or in the city, in one's native State or another State, location often determines success. Some men are natural farmers. They belong in the country. Others are traders and belong in the centers of population. A mule could never succeed on the racetrack, yet the mule is worth more to the world than the race horse. He tills the soil; he produces the cotton and cane; he draws the load, and does not complain. His friends are few, but his dependents are many. The same is true of men. The humble man in his place and doing his simple work in a faithful way is the useful man, and will receive his reward. The unknown citizen who obeys the law and is loyal to the government is as essential to the welfare of the nation as members of the Legislature, Congress, or presidents of great corporations or banks. It is life at its best that counts. "A man's life consisteth not in the abundance of the things he possesseth." Most of the mischief of this age is done by persons away from home. Nothing is more valuable than being in place. That is what makes a watch good: for the hands to be in place. It is just as true of men.

Marriage is another question that is common among men. Where the head and the heart agree is safe ground for decision. Separate these two and leave God out, and wreck is liable to follow an unbalanced choice. Mistake here is fatal. Success here is a happy home. Character is the best asset in this field of decision. Common sense, which is the natural sense yielding to the guidance of the Spirit of God working within is always safe.

W. W. Staley.

ELON LETTER.

The "Souvenir Christian Education Bulletin" has just been printed. It contains all the addresses given at the dedication of the Mooney Christian Education Building, and in addition a poem by Mrs. S. A. Bennett and an article on "Leadership Training and How Elon Provides It."

There are numerous illustrations of the building and its work, together with cuts of Rev. Isaac Mooney, of the Orbans, and others. The bulletin is bound in maroon and printed in gold—the college colors. It contains forty pages and is destined to become a historic document, since it gives account of the first Christian education building on a college campus in the world. While they last, a copy of this bulletin will be sent free to any one requesting it.

As I write, I am near the Wesley Foundation of the University of Illinois, an institution with eleven thousand students. The Wesley Foundation is the social and religious center for Methodist students of the university. Courses of instruction in Bible are offered by members of the staff of the foundation and in every possible way the voluntary life of those who will come is directed into Christian channels and attitudes. Less than ten per cent of the Methodist students avail themselves of the opportunities.

This foundation, great as it is, attempts only a part of the work of our Christian education building. We have, in addition to all they aspire to do, a genuine laboratory of religious education, in which our students in training do practice teaching in our week-day religious school, thus preparing them by actual experience to be workers and leaders in their local Churches, whether as ministers or laymen.

Dean Athearn says the donors of our Christian education building have made the most signal contribution to religious education of the past decade. I agree with him, and the dear friends who made this great building possible deserve the distinction their generous hearts have won for them. May the Lord richly reward them!

W. A. Harper.

UR OF THE CHALDEES.

Dr. C. L. Wooley, director of the joint expedition of the British Museum and the University of Pennsylvania Museum, reported to the British Association of Science the latest results of excavations at Ur of the Chaldees, which figures in biblical history as the home town of Abraham. He said that in the temple at Ur he found the soil riddled with vertical terra-cotta drain pipes, through which the Chaldeans poured libations down to the nether gods. In the temple to the Deeity Bur-Sin the archeologists discovered what seemed to them to be a modern kitchen, which contained a welts oven and a cooking range still in serviceable condition.

MEMORIAL TO REV. ISAAC MOONEY.

(Address at dedication of the Mooney Christian Education Building Sunday, October 3, 1926, by Prof. S. A. Bennett, head of Department of Religious Education in Elon College.)

Any building so completely furnished and carefully planned as the Mooney Christian Education Building cannot be the result of mere chance. It stands rather as an achievement in a long line of earnest effort and painstaking toil. It is not my purpose to trace this line in detail, but to merely indicate a few of the most important factors that have combined to make this building a reality on our campus.

The building of Christian character and leadership training were central in Elon's program from its inception. As the years have passed, the college has continually kept this goal uppermost. In the fall of 1920 the President saw the need for practical laboratory work in Christian education, and inaugurated the Elon week-day school of religion. For three and one-half years the school worked with the handicaps of inadequate equipment and facilities, but the experiment proved valuable in the enriching of Christian experience and the training of leadership.

January 18, 1923, left the Elon administration building a heap of ruins. It was a sad and gloomy day. In the midst of the gloom, rising above the ruins and ashes faith projected a beautiful vision of a new and greater Elon. In the imagination of the president, buildings commenced to rise; one after another they reared themselves and stood in stately beauty. Could this dream be realized? Or was it only a vision the result of wild imagination? Steadied by the realization of the actual needs of an efficient small college and buoyed up by faith in Christian education, the trustees launched the building program. In this new building program of the greater Elon, one building is unique. No such building had ever been erected on a college campus. Elon must undertake it, but could it be accomplished? Under the tremendous pressure of necessary buildings, could the college dare to undertake a new experiment in a Christian education building with laboratory facilities? Such a building seemed to be a necessary part of the developing program at Elon and prayerfully and earnestly the task was undertaken.

At the insistance of Col. J. E. West, Dr. and Mrs. Harper set out on a transcontinental trip August 2, 1923, and carried the needs of Elon to the hearts of Mr. and Mrs. M. Orban, Jr., of Whittier, Calif. The members of this family have long been loyal members of the Christian Church at Towanda, Kansas, and in recent years have made their home in Whittier, Calif. Those who know them best know most about the quiet, unassuming Christian grace of this fine family. Out of the largeness of their Christian hearts they gave of the means which God had blessed them, and presented Elon College with this magnificent Christian education building. The college, the community and the Church at large feel indebted to Mr. Orban and family for this honored gift in the time of need. We rejoice that God has raised up friends for such a time and has placed upon their hearts a sense of stewardship and a vision of service that has made this splendid building possible.

What is the spirit that prompted this gift? Why was Mr. Orban willing to offer such a sum of money for this cause? As I attempt to answer these questions I feel that we must tread on holy ground and ask the most profound reverence as we make this venture. Every true Christian realizes there is a debt of gratitude we owe to those who have lived before us. We stand in the present indebted to the past. A great wealth of moral and spiritual heritage has made us what we are. As we stand at the threshold of the future, we feel ourselves indebted to the past. Unable to pay this debt to the past, we project it in the future and seek to enrich the lives of those who now live and those who will later enter life's busy tasks.

The donors of this building are humble, unassuming, loyal Christian. For these graces they feel indebted to godly men and women who gave them birth and reared them in the Christian faith. They feel indebted to the pioneers who pushed westward and through toil and frugal living laid the foundations of a great civilization in the semi-arid west. By hard work, privation and sacrifice, these pioneers built homes, Churches and schools and laid the enduring corner-stones of noble Christian living. Typical of all that was

noble and fine in Christianity stands the Rev. Isaac Mooney, revered father of Mrs. Orban, a faithful Christian preacher and early citizen of central Kansas. It is fitting that this Christian education building should be dedicated in service as a memorial to this devout and consecrated minister of the gospel.

As I go about this Mooney Christian Education Building it speaks to me of the devotion and stalwart faith of the pioneer, the true service of those who have made our present achievements possible. A long line of earnest souls have worked and toiled and prayed, and contributed to the development of this noble structure. We stand today the guardians of this sacred trust. "Others have labored and ye are entered into their labors."

O Thou, who led the men of old,
Be Thou our guide and stay;
Inspire in us a courage bold,
And lead us on our way.

Be light and wisdom to our path,
Be strength for us today.
O Thou, who led the men of old,
Lead us, O God, we pray.

PROGRAM OF THE FIFTY-FOURTH ANNUAL SESSION, WESTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

Pleasant Grove Church, Randolph County, November 23-25, 1926.

First Day—Morning Session.
10:30 o'Clock.

1. Called to Order by President.
2. Devotional Services by Rev. T. J. Green.
3. Enrollment of Ministers and Delegates.
4. Election of Officers.
5. Report of Program Committee.
6. Appointment of Special Committees.
7. Annual Address by President, Rev. G. O. Lankford.
8. Adjournment.

First Day—Afternoon Session.
2:00 o'Clock.

1. Devotional Services by Rev. J. M. Allred.
2. Report of Executive Committee.
3. Ministerial and Church Reports.
4. Report on Religious Literature, Rev. G. R. Underwood, Chairman.
5. Miscellaneous Business.
6. Adjournment.

Second Day—Morning Session.
10:00 o'Clock.

1. Devotional Services by Rev. J. U. Fogleman.
2. Minutes of Previous Day.
3. Report on Foreign Missions.
4. Address by Rev. J. O. Atkinson, D. D.
5. The Christian Orphanage, by Supt. Chas D. Johnston.
6. Sermon by Rev. J. C. Cummings.
7. Adjournment.

Second Day—Afternoon Session.
2:00 o'Clock.

1. Devotional Services by Rev. E. C. Brady.
2. Report on Home Missions, Rev. T. J. Green, Chairman.
3. Report of Woman's Board, Mrs. D. A. Cornelison, Chairman.
4. Report on Moral Reform, Rev. J. M. Allred, Chairman.
5. Miscellaneous Business.
6. Adjournment.

Third Day—Morning Session.
10:00 o'Clock.

1. Devotional Services, Rev. W. C. Martin.
2. Report on Education, Rev. T. E. White, Chairman.
   Address by Dr. W. A. Harper, President of Elon College.
3. Report on Sunday Schools, B. S. Moffitt, Chairman.
4. Report on Christian Endeavor, Mrs. Madge Moffitt Whitesell, Chairman.
5. Adjournment.

Third Day—Afternoon Session.
1:30 o'Clock.

1. Devotional Services by Rev. W. J. Edwards.
2. Miscellaneous Business.
   Reports.
   Appointment of Committees for next year.
3. Reading and Adoption of Minutes.
4. Farewell Service, conducted by Rev. T. E. White.
5. Final Adjournment.

G. O. LANKFORD,
T. E. WHITE,
Program Committee.

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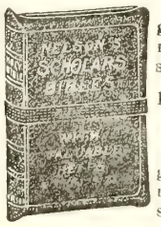

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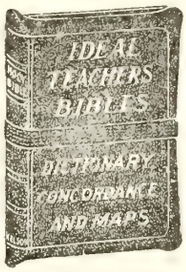

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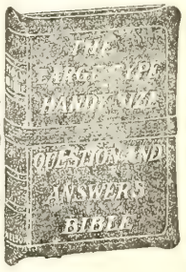

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, D D., *Secretary.*

Shoulder to Shoulder.

When these lines are being read, the Convention will be in its closing hours. For nine days duly elected delegates from every Conference and section of our brotherhood will have been considering carefully the task and privilege of the Christian Church to serve in the interests of the kingdom. There will have been much prayer privately and collectively; measures and plans of work will have been adopted; goals will have been set; officials and boards will have been elected to carry out the will of the Convention. It is not likely that all the plans of the Convention or that all the officiary will be the ones you or I would have chosen. However, they are the action of the Convention together, and they are entitled to the loyal co-operation of our whole brotherhood. We should be a living demonstration of how those Christians love one another and how they can work together. It takes co-operation to make a success of anything. Our young people who play baseball, football, basket-ball know that it is the only way to win their games. Each must play for the team to win and sink self out of sight. It is the only way that there may be happiness and success in the home—when husband, wife and children counsel, work and plan together. It is true in Church life. There can be victory and success only when pastor and Church pull together. If one department has not learned that spirit, defeat frequently comes; one singer can spoil the work of an entire choir; one Sunday School class may nearly ruin a whole school. Having prayed, counseled, planned together, let all unitedly get behind our whole work. If every conference, Church, institution, worker, will do this we may go forward and please our Lord.

That is the way it will be if we are to have a successful stewardship campaign apart from the raising of funds during November and December. If all our pastors, Churches, regional and conference stewardship secretaries will make a united effort, our whole people may be stirred wi h stewardship's gripping message, a stewardship atmosphere be created and a spiritual blessing secured. Only by such co-operation will the largest results be ob'ained. Results will be correspondingly small if only a few co-operate, and the campaigns are held at irregular times, and the programs are unprepared, and December 12th not observed as a time for enrollment of tithers. There is power and victory in united effort. There is weakness in divided effort. We are glad that so many are co-operating this year, and congratulate those Churches whose leadership is wise enough to put on a worth-while stewardship study and program.

Shall We Be a Tithing Church?

Three regional convention presidents—Revs. L. E. Smith, H. H. Short, Rue Burnell—have made such public appeals to our brotherhood. Conference presidents join in the same urgent message—Rev. E. A. Watkins, A. A. Richards, Mr. H. H. Jessup have spoken their conviction in these columns. We have two more messages from Conference presidents awaiting publication in this department. Our people are being aroused to its importance.

MAKING MISSIONS ATTRACTIVE TO OUR YOUNG PEOPLE.—II.

By MRS. M. L. BRYANT,

Teach young people *loyalty* to their Church. Teach them that every member whose name is on the roll is just as necessary to the real success of the church as is the pastor or deacon. Teach them that it is not the foreigner in the community, nor the alien population, nor the persons who are not members of the church that keep the church from making progress in strides, but the persons young or old who have come before the altar and acknowledged the church's principles, expressed an abiding faith in its work, and pledged themselves, before God, as it were, to support that church, and then who have gone out and neglected it. They are the ones who retard any organization, whether church or otherwise. Is it possible that lessons untaught can be blamed for this sad plight? How about some lessons on loyalty early begun in an attractive way and later taught as a part of character and so ingrained that it might have been grouped in the class with pity, love, mercy, truth; would such lessons have helped? We teach or get our idea of family loyalty by saying that blood is thicker than water. We teach flag loyalty, State loyalty, and loyalty to our country. What person is there among us who is not proud of being an American? How many of us are proud of being members of the Christian Church, are proud of what she has achieved, of what she is achieving, of what she might achieve if we remain loyal? Are we proud of her institutions? Are we proud of our leaders? Do we support them? If we are not proud of our church, its history, its leaders, its institutions, it is because so many have not been taught the leesson of loyalty. Go over your church roll and read aloud the names, check every name that is active, then every one who comes on extra occasions, when something like Conference is going on, then those names there who do not come at all. Get the other churches in your community to do the same, and compare notes. I wonder if the ones who are active and loyal to the church in each community do not form the best and happiest homes in that community. Read aloud the names who have lost interest for this reason or that, as they give it, and who never help in any church activity or who never attend. Find out, if you can, whether their lives and influence help or hinder the Christian spirit of your community. Loyalty is a trait necessary to be developed if we want to make our work attractive to the young people. They admire it in other things, schools, communities, clubs, etc., so why not in church life.

Teach young people that there are such things as *spiritual beggers.* A begger in the usual way is looked upon in pity or disgust. We either help him in giving alms, or pass him by with a feeling, he's as able to work as I. Seldom do we consider the *spiritual beggar,* because he asks nothing in return, neither pity nor disgust. Just what do I mean by a spiritual beggar? They are not necessarily paupers in money matters, some may be wealthy. I consider a spiritual beggar any person inside the church or out of it who accepts the influence of the church in the community and fails to contribute to its support. They buy a home in a community and say we are so convenient to church and schools. They support the school, because the law makes them, but the church, never! Do they come; they may or may not. But they selected their location. Why, I say, they wanted to have the church's influence, its advantages and it does not cost them anything. Why does this condition sometimes, nay often, happen? Our young people haven't been taught that it is just as much a disgrace or misfortune to be a spiritual beggar as it is to be a street beggar. We could implant this in them if it is true and worth while. I am thinking now of a member of my church, older than I am by a few years, who pays fifteen cents a week in her church envelope. She has no family except her husband, who is not a church member, but who nearly always is present at one serivce and sometimes two every Sunday. He commands a fine salary, of which she has entire control. Shame on him. One side of our church envelope is marked "current expenses," the other "benevo lences." Every now and then this lady calls our treasurer over the phone to remind him of the fact that she does not want her fifteen cents to be split and used for any other purpose except "pastor's salary." She "loves her pastor." But does she love her church? What would happen if we could use no electric lights or heat or janitor's service? Now the point I make is this, could she have been taught differently, and whose business was it to do the teaching? Would you not call her and all like her spiritual beggars, expecting God to give great return in earthly ways for fifteen cents a week. Now if that represented all she were able to do, I grant you that she could expect God to open the flood-gates of mercy forever unto her. It might become her memorial someday. Sad indeed are the members who are within the fold in name and so far removed from its blessings and privileges. Teach the young people to look with pity and compassion on such as these.

I am thinking of another spiritual beggar I know. He is the spasmoidc kind, out more often than in. When something, not essential in any way, occurs that he can find an excuse to remain away for long periods he always takes advantage. Most often it is I don't like the preacher! But what does he do? He comes nearly every Sunday morning and stands at the front while the crowd is passing in to Church. He is nearly always there. People passing by would surely think he was a regular attendant, and even some of our own members mingling with him outside would scarcely believe it if you told them he never came in to service. He waits until the others go in then he walks off. Pity! pity! pity! At night the same thing occurs. I have often paused and had a short conversation before entering. He seems in good spirits and could be a spiritual asset. He must desire the friendship of the people and the influence of the Church, he so often stands under its shadow. In cases of family sorrow, the Church has served, and served willingly and sympathetically. I am asking you to help me in deciding why he is a spiritual beggar. Is it the fault of early training in Church loyalty, the kind of loyalty that would make him stand by the Church, regardless. I believe religious education will cut down the present percentage of spiritual beggars, if we begin to teach some attractive things to our young people.

There is so much that we have to teach that must be done to make our background for missions to the young people attractive. When the recent call went out for our special fund of $25,000 for missions during February and March of 1926, we were told and had it pictured to us in no uncertain terms that the Mission Board of our Church was fighting a losing battle. Their backs were to the wall, and relief had to come if we were to hold our own even for a little longer. Who is this Mission Board? Do you know? Have you ever had created in you enough interest con-

cerning the missionary enterprise of your Church for you to inquire who is the Mission Board? Who are the men who are fighting this battle of heart and mind? Why are they doing it? How many of us really do know who they are and why? If I should ask you to rise to answer, would you be embarrassed? What do they need $25,000 for? Why not stop work if the money has given out? Yes, why not, I ask you to answer. In my own Church, that Sunday, without any pressure at all except facts presented—no begging, no soliciting, just an opportunity given—very nearly $300 was laid on the plate for the special offering. Now, that isn't what we should have given, but for our people present, that was representative. What I am thinking of is, why did people open their hearts and purses and put nearly $300 on the plate at one service over and above the usual Church offering. What made them do it? Education. They had been taught the need. It had been studied and passed on. No person who came to that Church for one solid month but what got some information concerning that particular need. Now, if this teaching process could begin with our children and young people and be constantly added to in their religious education, would such an emergency arise or would our gifts for such work have been coming in constantly and this crises avoided? I know a few young people who gave $1 each for this particular need who never before gave a whole dollar to Church in their lifetime. Whether the $25,000 was raised or not, the campaign was certainly a grand success in enlightening our people. It has shown us our need of teaching, and teaching the young people missions in an attractive way.

What else shall we teach except loyalty and concerning spiritual beggars? Teach that just above the beggar class there is a class of "spiritual ne'er do wells"; our young people are impressionable. Cite illustrations, avoid names if possible; if necessary, use them. Drive home your lesson without being unkind. Create sympathy instead of dislike for the spiritual ne'er do well as well as for the beggar. A ne'er do well, in ordinary life, is easily described. They begin many things and finish nothing. Have one job this month and another next, soon get a business reputation that isn't enviable, and finally move away when the community or neighborhood has nothing new and attractive to offer. Do we have spiritual ne'er do wells? Do you know any? Go over your roll again, and when you have eliminated the beggars look for the names of those who are never to be depended upon. They may be there, they may not; don't count on them. They move away, and at your next Church meeting somebody mentions the fact that we have lost a member or a member has moved out of the community. A silence, the committee thinks (maybe), then somebody (maybe the pastor) says, well they didn't amount to much, so far as we are concerned, and after a brief, sympathetic discussion the conclusion is reached that maybe the Church hasn't lost much or perhaps is none the poorer because the person had gone. That may be true and rightfully spoken. A little later a request from another pastor comes, stating that a certain person has agreed to become a member of the Church at that place, and he is writing for his (record) and his letter of transfer. What about it? Somebody may say, as has been said, "Well, we've carried that name long enough and paid Conference assessment on them long enough; let somebody else do it a while, and we give them a letter of transfer." Is it a sad reflection on our policy of education that they have become a spiritual ne'er do well, a spiritual liability? Every now and then the minister is called on to bury such an one, and somebody says, "Well, they're gone; they never were any help to the Church, but they could have been; they had a talent." I am asking you—those who have the young in charge—is there any system of Church education with an attractive background that would help us teach our young people and teach them attractively so that it would stick, last and endure and prevent them ever becoming spiritual liabilities once they had vowed to support the kingdom of God and its agents?

(To be Concluded in Next Issue.)

OFFICIAL NOTICE.

The Woman's Missionary Conference of the North Carolina Christian Conference is to meet with the church in Raleigh, November 5th. By vote of the Executive Board, in a meeting held in Burlington on September 9th, it was decided to close the books of the treasurer, Mrs. W. R. Sellars, Burlington, N. C., on October 15th. Each society will take notice and send all money in hand immediately to Mrs. Sellars.

The secretary was instructed also to send two statistical report blanks to each church, one to be retained by the church for its records, and the other to be mailed back immediately to Mrs. W. A. Harper, Secretary, Elon College, N. C.

If any church fails to get a blank, I will be glad to be notified and blanks will be immediately sent.

MRS. W. A. HARPER,
Secretary.

TENTATIVE PROGRAM OF THE EASTERN VIRGINIA CHRISTIAN CONFERENCE.

To be Held at Webster Community Christian Church, Havre de Grace, Maryland, November 2-4, 1926.

Monday Night, November 1st.

Fellowship Service.
Introduction to the Conference of Rev. R. W. Sutcliffe, assistant pastor Webster Community Christian Church.
Devotional Service, Rev. H. S. Hardcastle, Suffolk, Va.
Address of Welcome, by Rev. Richard W. Sutcliffe.
Response to Welcome, by Rev. J. G. Truitt, Norfolk, Va.
Introduction of Visitors.

Tuesday Morning, November 2d.

9:30 Call to Order by President W. D. Harward.
Song Service, conducted by Rev. O. D. Poythress.
Invocation.
9:40 Enrollment of delegates.
Reception of visitors.
Appointment of committees.
Report of Executive Committee.
Report of Program Committee.
10:10 President's Address, Dr. W. D. Harward.
10:40 Report of Committee on Religious Literature, by Rev. H. S. Hardcastle.
Presentation of The Christian Sun, by P. J. Kernodle, Managing Editor.
Discussion.
11:25 Devotional Half-Hour, Rev. H. S. Hardcastle.
11:55 Report of Committee on Memorials, by Rev. N. G. Newman, D. D.
12:00 Communion Service, conducted by Rev. W. W. Staley, D. D.

Tuesday Afternoon.

2:00 Song Service. Invocation.
2:10 Treasurer's Report, Mr. H. Woodward.
2:20 Digest of Chart, Study of Church and Ministerial Reports, under supervision of Rev. I. W. Johnson, D. D.
3:20 Report of Committee on Stewardship, by Rev. F. C. Lester, Chairman.
Address, Rev. W. H. Denison, D. D.
Discussion.
4:00 Presentation of Woman's Missionary Conference and Report, Mrs. M. L. Bryant, Pres.
4:35 Report of Commottee on Foreign Missions, Rev. J. F. Morgan, Chairman.
Address, "Our Greatest Task," by Rev. J. O. Atkinson, D. D.

Tuesday Night.

7:30 Music by Webster Church.
Conference Sermon, by Rev. L. E. Smith, D. D., Norfolk, Va.

Wednesday Morning.

9:30 Song Service. Invocation.
9:40 Report of Committee on Moral Reform, by Rev. Elisha Bradshaw, Chairman.
Discussion.
9:55 Presentation of Christian Missionary Association, by Rev. J. H. Lightbourne, Pres.
10:10 Report of Committee on Home Missions, by Hon. J. E. West, Chairman.
Address, Rev. L. E. Smith, D. D.
11:30 Devotional Half-Hour, Rev. H. S. Hardcastle.
12:00 Presentation of Elon Summer School, Miss Pattie Coghill, Field Secretary.

Wednesday Afternoon.

2:00 Song Service. Invocation.
2:10 Report of Committee on Education, by Rev. W. W. Staley, D. D., Chairman.
Address, Dr. W. A. Harper, President, Elon College.
Discussion.
3:30 Report of Committee on Religious Education, by Rev. J. H. Lightbourne, D. D., Chairman.
Discussion.
4:00 Report of Committee on Evangelism, by Rev. L. E. Smith, D. D., Chairman.
Discussion.

Wednesday Night.

7:30 Music by Webster and Dover, Del., Choirs.
Address, "Christian Leadership for Our Day," by Rev. R. C. Helfenstein, D. D., Dover, Del.

Thursday Morning.

9:30 Song Service.
Invocation.
9:40 Miscellaneous Business.
Report of Collectors.
10:20 Report of Committee on Apportionments.
Address, "Our Convention Goals," Rev. J. O. Atkinson, D. D.
Address, "The Layman and the Goals," Hon. J. E. West.
12:00 Devotional Half-Hour, Rev. H. S. Hardcastle.

Thursday Afternoon.

1:30 Song Service.
Invocation.
1:40 Report of Special Committees.
Nominations.
Place for holding next session.
Finance.
Resolutions.
Final Business.
Reading of Minutes.
2:40 Closing Service, Rev. Milton W. Sutcliffe. Pastor Webster Community Church.
3:00 Adjournment.

Thursday Night.

7:30 Song Service.
Missionary Pageant, by Webster Church.

RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION NEWS NOTES.

We wish again to bring before you the attitude of our young people toward the Church, as this attitude was revealed by the papers of our very own young people at the Elon Summer School this year.

"Along with this Christian example, the young people look to the Church to instill in their hearts and minds Christian ideals. These ideals can be implanted only through Christian fellowship. This fellowship, of course, means the making of Christian friends; friends who will understand us through sharing mutual Christian experiences."

"Young people desire something to do, and look to the Church for this. The Church, as sponser for the young peoples' organizations, can do this and at the same time give the necessary instruction. The youth who is active in the Church is learning through practice."

"Youth of today expects of the Church a thorough house-cleaning, a throwing out of old, useless furniture and an installation of new."

So far as we could discover, the last quotation is the only one that could be classified as radical. The others are all moderate, and seem to suggest a real appreciation of the Church and the work it undertakes. This last, and we are going to assume it is a young fellow full to the brim of physical and mental energy, is simply a cry against stilted creeds, controversies and formalities and an appeal for actual Christian experience and practice. He closes as follows: "You know the purpose of the organization of the Church was to create true fellowship, and in Matt. 28:18-20, Jesus declared his purpose to be a constant companion in a growing friendship that would eventually envelope the world."

The older members of the Church very frequently indulge in pretty free criticism of youth of the land, but I wonder if it would not do these same older members good to sit down and think for a while of just what the young people have a right to think of them. I was very much astonished one Sunday when a group of young people very quickly and correctly detected the unethical conduct of a man in a story I had just told them, and then voted unanimously that the Christian men of their Church would, under like circumstances, follow the very same unethical course. When the quqestion was put to them the majority acknowledged they, too, would follow the unethical course, because it paid.

We wonder if in our Churches stewardship is being taught as the one great wedge against materialistic philosophy? You at once realize that in the attitude of the young people in the above paragraph you have a glaring example of the materialistic policy. If it pays, and you can accomplish it without detection or loss of reputation, it is the thing to do. The philosophy has made such inroads that these young people have detected it in the lives of their elders. Only the recognition that we are God's stewards and must give account as stewards will counteract this terrible materialism that is sweeping our land.

J. H. Lightbourne.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson VI—November 7, 1926.
The Fall of Jericho.

Golden Text: "This is the victory that hath overcome the world, even our faith."—1 John 5:4.

Lesson: Joshua 6:12-20.

Devotional Reading: Psalm 66:1-9.

The Israelites had entered the promised land. They were to have as much of it as they could possess. The strategic place to begin was Jericho, for it not only commanded two fords in the River Jordan, but it also stood between two highways that led into the heart of Canaan. The first step toward possessing Canaan was to capture Jericho, and thitherto was Joshua sent. As if to confirm the promise which Jehovah had made to the effect that He would be with him, "the captain of the host of the Lord" appeared unto Joshua and strengthened him for the task.

"Now Jericho was straitly shut up because of the children of Israel." Thus doth conscience make cowards of us all. The approach of an army, bearing in its front ranks the symbol of religion and the presence of Jehovah Himself, struck fear in the hearts of the inhabitants of the city, who were, because of the climatic conditions, and more so because of their immoral living, lacking in courage and moral faith. One righteous man can put to flight a thousand wicked when it comes to a moral show-down. There is that about wrong living that makes men cowards.

The plan of attack was very unique. The host was to march against the city. Army men went before seven priests bearing seven trumpets; then came the ark of the covenant, and then came the others of the Israelitish host. There was to be no shouting or noise of mouth, and the only gesture which the army was to make was to march quietly and orderly around the city once every day for six days, and then on the seventh day it was to march seven times. As it marched the seventh time, at a given signal, all the people were to shout—a shout of triumph, for the city was to fall at that time. They were then to rush into the city and slay right and left, sparing only Rahab, the harlot, and her family, and taking spoil only for the use of Jehovah Himself. Selfish motives were not to be mixed up with high moral enterprise.

It was a very unique and very simple method of attack, but it was very effective, for when the people did as Jehovah had said they found that He did as He had promised. The walls of the city fell down, and they took the city, blotted out its inhabitants, and appropriated its prizes. To this day it is a desolate ruin, a witness to all who would read the lesson of history.

What does it all mean? What is the lesson for us in a modern day? The real victories of life are victories of faith. Moral force will accomplish what physical force can never achieve. The cause of righteousness is to establish, not by the sensational and noisy methods and materials of the world, but by the hosts of righteousness as they do daily and by faith the duties assigned to them. There is tremendous power in the display of the organized forces of righteousness. Say what one may about the Catholic Church, it was

(Continued on Page 11.)

CHRISTIAN ENDEAVOR.

November 7, 1926.

Topic: "How Make War Against War?"—Matt. 7:12; Isa. 2:1-4. (Consecration Meeting.)

Some Bible Hints.

The Golden Rule applies between nations as well as individuals. It will abolish war (v. 12).

Only as religion is held high in esteem and its precepts obeyed will people achieve the spirit that abolishes war (v. 2).

When one great nation is brave enough to make war a crime by popular vote, "all nations will flow to it." The world needs leadership (v. 2).

The nations need a new vision, a new life, a new morality. Only Christ can give these things (v. 3).

Suggestive Thoughts.

War must be voted a crime by the nations, and thus outlawed. The nation that wars must be held a criminal nation. Law must settle differences.

We cannot abolish war by means of war. It can be done only by giving law a supreme place and by pledging all nations to have recourse to law alone

We need a world court of law, not arbitration. A court of law means that the court has authority to call witnesses, to summon nations before it, and to pass judgment even if a nation refuses to obey the summons.

We need a code of international law. A court that passes judgment on the basis of such law, which has been accepted by all nations, would have the moral judgment of mankind behind it, and no nation would dare defy the judgment.

A Few Illustrations.

The Christ of the Andes shows that war is unnecessary. Good will is infinitely better.

As society could not be established unless all submitted to law, so the society of nations must fail until all submit to international law.

The opinion of the victims of war, young men and mothers, has never been asked when war was declared. Rulers are going to hear our opinion in days to come, and it is for peace.

We discharge a stupid, blundering manager of a factory. Shall we tolerate blundering rulers who would plunge us into war when the futility of war is so manifest?

To Think About.

How can we make known our opinion about war?

How may America take the leadership of the world in abolishing war?

How can our society spread the principles of peace?

A Cluster of Quotations.

War is an institution, established and recognized for settling international disputes. The first step should be to make war illegal, to outlaw it.—*Anon.*

China is becoming militarized. Education is relegated to the background. The one thing that China is ardently taking from the West is the worst element in history—militarism.—*J. B Jones.*

What can you do? Inform yourself as to what constructive proposals have been made to abolish war. Read, study, and talk about the matter. Create the peace spirit in others.—*S. L. Gulick*

Organize peace meetings. Get big speakers. Begin in the society. Then have a peace meeting in your Church. Then a joint meeting with all Churches in the city. Work! Pray!—*S. L. Gulick.*

SUNDAY SCHOOL LESSON.

(Continued from page 10.)

a magnificent and inspiring display which they cago, and they made a tremendous impression both upon the forces of good and of evil. It seems like a more or less unimportant thing, but the army of men and women and boys and girls, who Sunday after Sunday wend their way to Sunday School and Church, are doing a mighty work toward breaking down the strongholds of Satan. Let no member of the Church or Sunday School fail to do his or her part by failing to take a place in that great multitude which no man can number, but which by its silent march and by the character of its personnel, is undermining the confidence of wrongdoers, and bringing about the downfall of evil.

BIBLES SHOW MUCH USE.

Bibles are being literally "read to pieces" by the inhabitants of the Armenian republic, according to a report made to the American Bible Society, Astor Place, New York City

Owing to governmental restrictions against the importation of Scriptures, the Armenians have been unable to secure any new Bibles for more than five years. The present supply is almost exhausted. An attempt to send Bibles from the outside would only "result in a bonfire," declares the society's correspondent.

The American Bible Society has tried repeatedly to send Scriptures to these Christian people, but in each case the attempt has been defeated by the strong opposition of the government. The Soviet government has recently given permission to have the Bible printed and circulated in Russia in the Russian language. This permission does not benefit the people who know only Armenian.

The society has been the only source of supply for Scriptures in the modern Armenian language, as it owns the plates from which these Scriptures are printed at the American Press, Beirut, Syria. The Armenian people were among the first nations of Europe to accept Christianity as their national religion and its sacred book in the face of the most bitter and relentless persecution.

AIR SCHOOL OF THE BIBLE.

A new departure in religious education will be undertaken by the Philadelphia School of the Bible, which yesterday commenced the enrollment of students in the Air School of the Bible. The first lecture will be broadcast from station WRAX, Philadelphia, over a 268-meter wave-length, at 8:45 P. M., October 7th, by Dean William L. Pettingill.

The course of lectures on biblical subjects will be continued every Thursday evening for ten months. Registered students will be given written examinations periodically and will be credited for the work accomplished. The announcement of the innovation states that Dean Pettingill, who is a noted biblical authority, will describe and interpret the numerous colorful episodes of the Bible, and that the program will also include vocal and instrumental music.

The Philadelphia Bible School was founded in 1914 by Dr. C. I. Scofield. It is an interdenominational institution for the free training of young men and women for the ministry. Station WRAX has been established by Rev. O. R. Palmer, pastor of Berechah Gospel Church, Philadelphia.

Moslem women are not allowed to marry Christians by the terms of a modified form of the Swiss civil code now before the Turkish national assembly for ratification. The law which prohibits polygamy and divorce by the whim of husbands, declares null marriages contracted with Christians.

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silver and the gold to Phâr'-āōh

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

SPIRITUAL WEALTH AND HAPPINESS.

"All things are yours."—1 Cor. 3:18-23.

Christians ought to be the happiest and healthiest people on earth. One has only to go into non-Christian lands or even in non-Christian conditions to realize this.

Christ had no where to lay His lead, and yet no man so enjoyed his life. Paul had nothing but misery, yet he coun'ed it all joy to preach the gospel and help others to be happy.

Think of the contentment there is in a trust in a Supreme Being who will not fail in working all things out well. Think of the riches in Christian brotherhood where the carpenter helps the blacksmith and all help one another. Think of the satisfaction there is in a wisdom that supercedes that of the world and leads us in ways the end of which is peace and pleasantness. Think of heavenly guidance in all things. These are some of the riches of being a Christian.

Prayer.—Our Father, guide us into Thy ways. Enrich our poor souls. Fill us with Thy spirit. Establish us among men in Thy love. In Christ's name. *Amen.*

TUESDAY.

A TRAGIC FACT.

"I have power."—Jno. 18:33-38.

This fact is our undoing just as it was Pilate's. He said to Jesus, "I have power to crucify Thee." The tragedy of it was that it was true! And it is true today. We have power. People are crucifying Jesus today and putting Him to an open shame by their pleasure-loving, worldly minded lives. Some may say, "I have power to do as I please; why should I be subservient to the Church and religion? Why should I commit myself to the claims of Christ, or Church membership or service?" Yes, they have power to do as they please, and have no moral enthusiasm, no high ideals challenging them to service, no moral force or conviction, or courage. Let us make a self-examination and let it not be us.

Prayer.—Our Father, may we see ourselves as Thou dost see us, and turn our power to the good of God and countrymen. Forbid that we shall spend our lives in dissipation and crime, but in love and service. This we ask for Jesus' sake. *Amen.*

WEDNESDAY.

A LIFE RELIGION.

"I am the way, the truth, and the life."—John 14:6-15.

Christianity is often called a "love religion." It would be even more appropriate to call it a "life religion." Our Lord was always talking about life. He says of His friends: "I came that they may have life, and may have it abundantly." If there is one thing which characterizes the teachings of Jesus Christ it is life. Because of this confidence, the Christian looks forward to a better world beyond the gateway of death.

John Ruskin at times became very melancholy in his later life. He said: "My own feeling now is that everything that has been done by me, whether well or ill, has been fitting me to do better work more thoroughly. And just when I seem to be coming out of school, and expecting to enter some more serious business, I am dismissed by the Master I hoped to serve, with a 'That's all I want of you, sir.'" The first part of this testimony is true.

A far better thought of death occurs in a dialogue between two soldiers who were talking about the death of a comrade. One said:

"There's another poor fellow got his discharge."

"Not that!" said the other.

"Well, if not that, I would like to know what it is."

"Only transferred."

"Transferred where?"

"To the other department."

"What for?"

"For duty."

"What duty?"

"Don't know. That depends on what he is fitted for."

Prayer.—Lord's Prayer, all the circle joining.

THURSDAY.

OUR THANK LANGUAGE.

"Now, therefore, our God, we thank Thee and praise Thy glorious name."—1 Chron. 29:13-17.

A man once gave thanks at his table this way: "O Lord, we thank Thee that Thou art mindful of us. And, Lord, we thank Thee that there are others who are mindful of us, too. Bless this good dinner. Amen."

Another was heard to say, "Heavenly Father, we thank Thee that what we have got is still lasting."

Another said: "Thank Thee, Lord, and bless the cook for dese heah victuals we have took."

Those present had a strain to maintain the proper decorum. Some left and had their laugh out. But these blessings were good ones, notwithstanding that they were unconventional. Why have a set grace for the table all the time? Why not study to know what we are thankful for and have a different expression every time? Every meal, then, becomes an opportunity for expression.

Prayer.—Lord, Thou triest our hearts, and Thou hast pleasure in uprightness and truth. We ask that love and gratitude may abound in our hearts and we may have a fresh heart for Thee every day. In Christ's name we ask it. *Amen.*

FRIDAY.

SELF-MADE OR GOD-MADE?

"We are his workmanship."—Eph. 2:4-10.

Often we hear the boast that a certain person is a self-made man. That he is what he is by the sheer power of personality, will and determination, and that what they have accomplished has been by their own energy.

First, the Bible says we are what we are by the power, grace and goodness of God. "It is He who hath made us and not we ourselves"; and it is only as we give ourselves to the divine and directive will of God that we can attain the highest heights of character. Our boast should always be in God. It is thus His children "grow lovely in His sight." It is better to be God-made than self-made.

Prayer.—Our Father, turn our thoughts daily to Thee and cause us to know always that Thou art the author of our souls and the finisher of our character as well as our faith. Grant unto us Thy likeness. In Jesus' name we ask it. *Amen.*

SATURDAY.

THE FAITH THAT GIVES POWER.

"Add to your faith . . . temperance . . . patience . . . godliness."—2 Peter 1:2-8.

The man or woman without self-control lacks the first element of a well-ordered life. Lack of self-control has led to a great deal of the world's sin and misery. How many lives of poets, authors, statesmen and soldiers have revealed a lack of self-control that has vitiated their great influence and limited their power of usefulness! If we are to live well, we must add to our Christian faith the virtue of self-control.

Let it be assumed that we realize the worth of this virtue, but we find it hard to attain it. There is this or that, a tempter, a passion that runs away with our better nature. What about it? How are we to attain self-control? There are subsidiary elements that help. First, we must know ourselves, look our weakness in the face and set out to conquer them. Concentration of purpose means much, as Paul knew when he said, "This one thing I do." Make a habit of right practice, and fortify the soul by steady endeavor. Control yourself in a small thing and build up the power for greater occasions.

These are hints meant to be helpful, but the one only effective help to self-control is Christ control. Learn of Him, submit your minds and hearts to Him, and He will give you that which you lack.

Prayer.—Lord's Prayer, all the circle joining.

SUNDAY.

"IF I HAD A FRIEND."

"Behold . . . a friend of publicans and sinners."—Matt. 11:16-19.

The other day a friend was visiting me. The conversation turned to religion. We were talking of the buttresses to faith—those things that helped us all to deeper faith in God. We all gave our opinions and then my friend spoke: "If I had a friend whose face was so radiant, whose life was so beautiful, whose character was so noble that every time I looked at him I saw incarnated beauty, goodness, truth and love, that would help me tremendously on my road toward God!"

It so happens that the very friend who spoke those significant words is just the one who is doing that for me. He is giving me, by the inspiration of his wonderful life of love and selflessness, a more glorious glimpse of, not only God's existence, but what God must mostly be like!

Oh, if every soul upon this earth only had a friend like mine, through whom they found their faith strengthened and uplifted! Some people make it very hard to believe in God. Their sins, their selfishness, their fear, their worry, their hatefulness—all these discourage us, bewilder us, break down our confidence in men and God. We prize the undying influence of an honorable personality. We see there goodness as the outcome of faith. That strengthens our faith. That blesses us with hope and anticipation and courage!

"If I had a friend—" how many young people today are saying that? "If I only had some good friend who was proving God in victorious living, that would make a good life and a strong faith so much easier!" Responsibility comes home to each of us. Others' faith may depend upon our life. What will we do to make faith easier for others?

Prayer.—Lord's Prayer, all the circle joining.

Christian Orphanage

Dear Friends:

It always makes us happy to reach our goal. It makes one put more energy and more effort in a thing we are trying to accomplish. It has always been our custom, especially since in this work, to set goals. One day this week we dug our sweet potatoes and we had to keep the boys out of school to help. We had quite a patch to go over, and we did not want to keep the boys out of school but one day. We started one afternoon and hauled in forty bushels, and next morning we set our goal to finish the job that day. We started out early in the morning, and when the sun had hidden behind the western horizon and the shades of evening had begun to settle so that we could hardly see, we dug the last row and loaded them on the wagon. Every boy was faithful and stuck to the job till the last potato was on the wagon. And when we counted up the loads we found we had gathered in that day 260 bushels, making a total of 300 bushels for our crop. We reached our goal and everybody was happy.

The first of the year we set our goal for the income this year at $30,000. We calculated that we would reach $20,000 by November 1st. Our financial report this week shows that we have reached and passed the $20,000 mark. And we are grateful indeed. Our good friend, C. V. Sellars, mailed us his check for $250 to pay his pledge to the new building fund in full and to help push us across the goal we were trying to reach. It's fine to have friends to push you just when you need a push and help to reach a desired goal.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 28, 1926.

Sunday School Monthly Offerings.

Brought forward		$19,883.56
N. C. & Va. Conference:		
Ingram	$ 3.00	
Bethlehem	5.94	
Hines Chapel	5.00	
Third Avenue Church, Danville	6.45	
		20.39
Eastern N. C. Conference:		
Christian Light	$ 4.85	
Wake Chapel	10.62	
Christian Chapel	4.27	
Pleasant Union	8.00	
Liberty (Vance)	10.72	
		38.46
Western N. C. Conference:		
Burlington	$59.09	
Liberty	2.13	
		61.22
Eastern Virginia Conference:		
Antioch	$ 5.68	
Berea (Nansemond)	10.00	
Suffolk	25.00	
		40.68
Valley Virginia Conference:		
Winchester		3.51
Georgia and Alabama Conference:		
North Highland		1.78
Alabama Conference:		
Wadley		2.00

Special Offerings.

A. M. Allred, support of children	$25.00	
E. M. Davenport, support children	50.20	
Boone Bible Class	15.00	
		90.20

New Building Fund.

Second Bible Class, Holy Neck	$20.00	
Live Wire Class, Mt. Auburn	4.50	
C. W. McPherson	5.00	
D. L. Mann	10.00	
Mrs. Mollie Ausley	5.00	
C. V. Sellars	250.00	
C. M. Walters	10.00	
Mrs. Thyra Swint	1.00	
		305.50

Thanksgiving Offering.

Mrs. J. L. Barksdale	3.40
Grand total	$20,460.70

"It is God's law. Remember it
In your still chamber as you sit
With thoughts you would not dare have known,
And yet make comrades when alone

"These thoughts have life, and they will fly
And leave their impress bye and bye
Like some marsh breeze, whose poisoned breath
Breathes into homes its fevered breath.

"And after you have quite forgot
Or all outgrown some vanished thought
Back to your mind to make its home,
A dove or raven, it will come.

"Then let your thoughts be sweet, be fair,
They have a vital part and share
In shaping worlds and moulding fate—
God's system is so intricate."

(Continued from Page 5.)

the newer generation. One does not need to cite instances, for they are among the most common items in the records of the Church. But the incredible thing is that after all of these humiliating experiences of the Church's past, so many of the devout followers of Jesus Christ in our own day have not yet learned that Christianity is not a static thing and cannot be fixed and confined to the limits of any past generation—whether that generation be one a thousand years agone or the one that is just slipping away into eternity. One of the greatest, most deadening unbeliefs in the Church ever has been the fear that God would let His people get away from Him and run riot in infidelity of mind and life if they were not closely tethered with ancient forms and shibboleths, and that the Spirit of Truth has ceased to come or else ceased to be competent to guide the followers of Jesus Christ into the truth of enlarging knowledge or into those ways of righteousness which will the better express His spirit of love and mercy in our new industrialism and commercialism and internationalism than can the obsolete standards and ethics which our fathers worked out for the life of their own day.

NOTICE.

To Delegates to the Eastern North Carolina Christian Conference.

The Eastern North Carolina Christian Conference will be held at the Oak Level Christian Church, near Youngsville, N. C., beginning November 23, 1926, 10 o'clock a. m. All delegates are urged to attend, and to notify Brother J. W. Hudson, Secretary of Oak Level Church, Youngsville, N. C., at once of their intention and time of arrival.

H. C. CAVINESS,
President Eastern N. C. Christian Conference.

SPECIAL NOTICE.

To All Pastors and Churches of the Eastern Virginia Conference:

All pastors, delegates and visitors are urged to send, not later than October 15th, to the pastor of the Webster Community Christian Church, the Rev. Milton W. Sutcliffe, Havre de Grace, Md., their names, when they expect to arrive at the Conference Church, and if they are traveling by automobile or train. The Committee on Entertainment cannot properly provide for you unless you help them with this information. Please send it to us at once.

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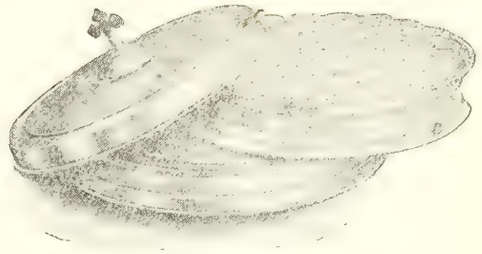
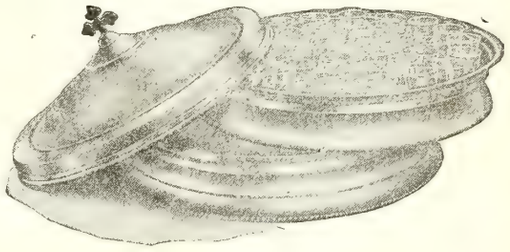


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlockink, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

SILVER-PLATE.

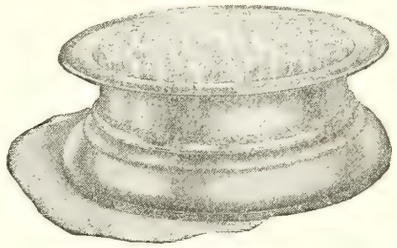
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
Cover No. 5—Silver-plate; fits Tray No. 85	**15.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**

Bread Plate No. 3—Narrow rim	**9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

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OBITUARIES.

BLAND.

On October 2, 1926, at his home, in Sanford, N. C., Brother Thomas J. Bland was released from the pain and affliction of this life by death.

Brother Bland was born near Pittsboro, N. C., August 2, 1849, where he spent the greater part of his life. He moved to Sanford, N. C., December 20, 1902, where he was living when the summons came.

Brother Bland was a Christian of the highest type, having accepted Jesus Christ as his Saviour in the early days of his life; he built his life wholly upon that foundation. He was a useful and influential citizen, having obtained through an unwavering faith in Jesus the qualities that begets true citizenship; he never shirked a duty to his God, his family, his friends, or his country.

He was a loyal member of Hanks Chapel Christian Church and expressed his love for his Church in a Christ-like way through the avenue of unselfish service.

Brother Bland was the only son of his parents, John and Betsy Bland, and, according to the records, his father, John Bland, gave the first money donation for the building of Elon College.

In his dying hour he expressed his unshaken faith in God, and his great love for his Church and humanity by sending to them from the very midst of the shadows of death an invitation to meet him in heaven.

He is survived by his widow and three children—Chas. A. Bland, of Wadesboro, N. C., and Misses Rose and Daisy Bland, of Sanford. The funeral services were conducted from Hanks Chapel Christian Church by his pastor, Rev. J. Fuller Johnson, assisted by Rev. G. E. Underwood, a former pastor, with interment in the Church cemetery.

The floral designs were many and beautiful, and the friends who were present to pay the last tribute of respect to the memory of him who had endeared himself to their hearts were many and heartbroken.

May God's richest blessings rest upon the bereaved wife and children, and may we all heed his last invitation and, through Jesus Christ our Lord, when life's battles are over, meet him in heaven.

J. FULLER JOHNSON.

RESOLUTIONS OF RESPECT.

Whereas our heavenly Father, in His almighty wisdom, has removed from our midst Deacon R. H. Rollings of Barretts Christian Church, and whereas in his death the church has lost one of its most faithful members and deacons, and his children a devoted father,

Therefore, Be it resolved:

First, That we bow in humble submission to the will of our heavenly Father who doeth all things well.

Second, That such a life from our midst leaves a vacancy and shadow that will be deeply realized by those whom he has loved and helped.

Third, That with deepest sympathy to the bereaved family, we commend them to the Lord, who will comfort and heal their wounded hearts, and when the summons comes may they all meet in an unbroken circle around God's throne.

Fourth, That a copy of these resolutions be sent to the family, a copy be spread on the minutes of the church, and a copy be sent to The Christian Sun for publication.

W. G. ROLLINGS,
R. C. HINES,
J. F. WELLONS,
Committee.

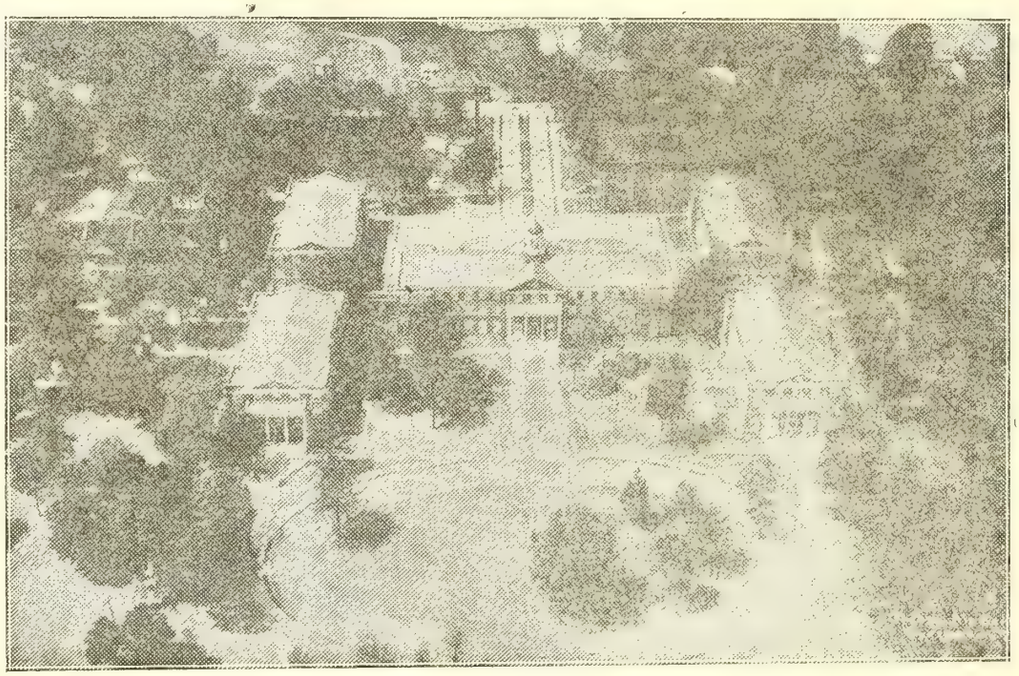
SIMMONS—TATE.

On the afternoon of October 9, 1926, Mr. Ottis Simmons and Miss Bessie Tate, of Caswell County, motored to our home, Elon College, accompanied by a few intimate friends, and were married. Immediately following the ceremony they left for the home of the bridegroom's father. They are popular young people of their community. Their many friends will wish for them health and happiness.

They will make their home in Burlington, N. C., where Mr. Simmons has recently accepted a position. May a long, peaceful and happy life be theirs.

L. L. WYRICK.

E-L-O-N C-O-L-L-E-G-E
CO-EDUCATIONAL



A Photograph of a Section of the Elon College Campus showing the Central Group of Buildings. (Photograph taken from the air.)

ELON COLLEGE announces the opening of its fall term Sept. 1st.

The accommodations are limited. Only 400 students can be accepted. Members of the Christian Church are given preference. The enrollment is nearing the maximum. Make reservation now and be assured of good accommodations.

ELON COLLEGE offers superior educational advantages.

The new buildings and equipment give Elon one of the most efficient college plants in the South. Elon College has standard A Grade Rating. Its work is accepted by all other institutions and all State departments of education.

ELON COLLEGE is owned and supported by the Christian Church.

It strives to return to the denomination in trained leaders, both ministers and laymen, value received. It promises all who may enter its doors a congenial and Christian atmosphere. The first purpose of the college is to produce Christian lives.

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C. M. CANNON, *Registrar,* Elon College, N. C.

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dears:

The flowers are going to sleep every day now, waiting for that warm blanket of pretty leaves to cover them up, head and ears. It will be next spring before we see their faces again.

Here's a lovely story about a wee tree that sang a song-- Come running, Kiddies; see the school children marching out! Oh, oh! it's a fire drill, I just know. How quickly they all are getting out! and right in line, too! Fine! fine!

Everybody's laughing now. Soon, soon it's Hallowe'en. Don't forget to have a party—and listen dears: Should you want a game, send an addressed, stamped envelope to me and I will send you some games for your party, address Mrs. John Whitesell, Ramseur, N. C.

Away we run! What fun!

YOUR EDITOR.

THE TREE THAT SANG.

By Carolyn Sherwin Bailey.

Timothy Todd had heard that there was to be a May party in the village, but he had not been asked to attend it.

"Why should I be?" he asked himself. "We have been at The Lodge only a week, and I haven't had a chance to go to the village school yet? But I would like to see the Maypole and the queen."

Timothy was sure that he was going to enjoy living at The Lodge. His grandfather was to have charge of the lawn and garden and the orchard that sloped down from the big house to the water. It was so large a place that Timothy had not been able to explore it all yet.

"I'll get acquainted with the grounds and the barns and the birds first," decided the boy. "Maybe the boy on this place would be too proud to speak to The Lodge boy."

There was one spot on the grounds that Timothy liked better than any other—a part of the orchard with gnarled old apple and pear trees.

"There ought to be a dryad living here," Timothy told himself. He stood under a great pear tree, trying to look up into its green boughs, but the branches were so crooked and the blooms so thick that he could not see. Timothy did not know that he had spoken aloud, but suddenly the tree began to sing in a sweet, clear voice:

"I once had a sweet little doll, dears—
The prettiest doll in the world.
Her cheeks were so pink and so white, dears,
And her hair was so beautifully curled.
But I lost my sweet little doll, dears,
As I played in the fields one day."

Then the tree stopped singing and laughed merrily. Timothy was surprised. No doubt about it; there was a dryad in this old part of the orchard. "I don't like the idea of being alone here, for she might turn me into an old stump," thought the boy, "but I might look about a bit and see if I can find a lost doll."

May Eve was his first chance, for grandmother had needed kindling wood cut, and there was grass to be raked for grandfather. But toward twilight he started out to look for the dryad's doll. Up and down the garden and through the new and the old orchard Timothy went. After a while he did come upon a doll, exactly the kind of doll a dryad would have if she took time from her tree tending to play. It was a wee little French doll with pink cheeks and yellow curls.

"She's probably gone to the party in the village," the boy told himself. "She's gone to hide herself in the Maypole so as to be there bright and early tomorrow morning." Then Timothy laughed at himself, for he knew this could not be true. He did wonder, though, about the singing tree. Because he wondered so, Timothy went down to the old pear tree the morning of May Day. When he came to that lonely part of the orchard, he heard the tree singing again:

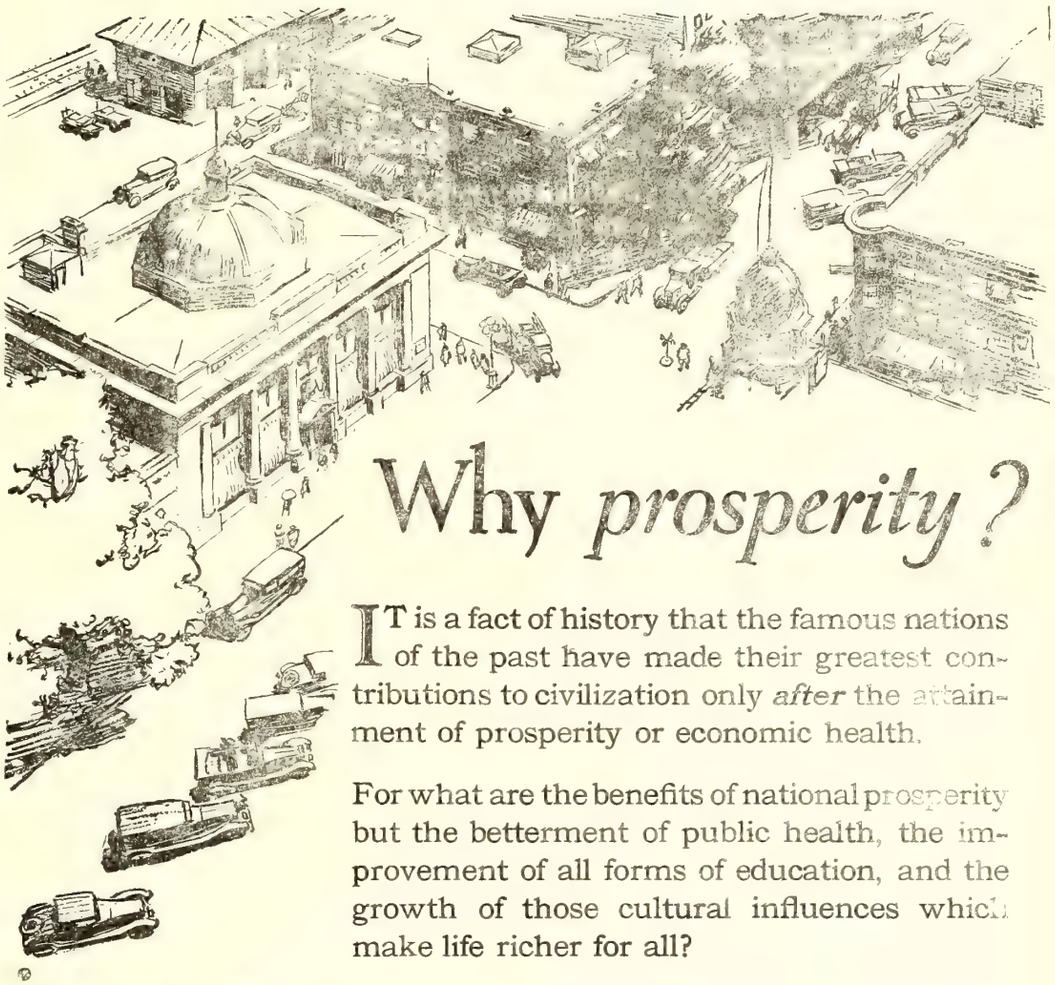
"I found my sweet little doll, dears—"

As Timothy came near, he discovered that the doll was gone. He discovered something else, too—a pair of sandals dangling down from a branch, and there was a squeal from the dryad. The dryad had caught herself on the way down and was about to have a tumble.

"Jump!" shouted Timothy bravely. "Jump, and I'll catch you. I'm here, just below."

There was nothing for the dryad to do but jump. Down she came safely and stood, laughing into Timothy's face, a girl, but apparently a good comrade.

"You must have found Angeline!" she said. "You must be the new boy at The Lodge. Come up to my tree house. It's all fixed with streamers and flowers and a lunch for May Day."



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SHULAR.

Mr. John Shular was born March 20, 1833, and died October 9, 1926, his age being 94 years, 6 months and 9 days. He came from Surry County about thirteen years ago and had made his home in Rockingham County since. He had lived in the community of Happy Home about three years.

Brother Shular professed Christ as his Seviour early in life and joined the Quaker Church. Some years afterwards he became indifferent to the Church, but he renewed his covenant with the Lord and lived consistent to the end. He joined Happy Home about two years ago, which Church he attended as long as he was able to be away from home. He cherished and loved the Church and Christian people until he went away. His admonition was that every one might come to Jesus, and his favorite song, "What a Friend We Have in Jesus!" He was blind physically, but spiritually he could see.

He leaves to await their coming: three children, R. L. and J. A. Shular and Mrs. Reynolds; also eighteen grandchildren, 92 great-grandchildren, and four great-great-grandchildren.

Interment of his body was made in the Church cemetery. May the Lord comfort the bereaved.

L. L. WYRICK.

HOLLAND.

Whereas, our Heavenly Father, in His infinite love and mercy, called our beloved friend and co-worker, Mrs. Mollie A. Holland, from a consecrated life of faithful service on earth to the enjoyment of her eternal home, the memory of her life will linger with us. She loved her Christ, her Church, and was ever ready and willing to help in all Church activities. Therefore, be it resolved:

1. That in the death of Mrs. Holland, the Ladies' Aid and Missionary Societies of the Bethlehem Christian Church have lost noe of its most faithful and loyal members.

2. That we extend to her children and loved ones our heartfelt sympathy and commend them to our Saviour, who is abundantly able to comfort them in their sorrow.

3. That a copy of these resolutions be sent to the family, a copy be spread upon the minutes of our societies, and a copy to The Christian Sun for publication.

MRS. J. W. FOLK.
MRS. ISAAC PILAND.
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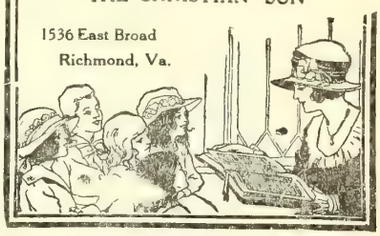

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, NOVEMBER 4, 1926. NUMBER 44.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Friends Found School.—

At Moscow, the Society of Friends has undertaken to establish a training school for nurses. It has been reported that Miss Anna Haines, who is in charge of the project, has received assurance of co-operation from the Soviet government.

Urbana.—

Reports are encouraging concerning the proceedings of the General Convention. It is well attended, representative of the whole Christian Church, the addresses are splendid, and a fine spirit pervades the whole. A full report of the Convention will appear on this page next week.

Divinity Students at Chicago.—

A notable thing was done at the University of Chicago during the past summer in the inauguration of regular university work during summer months. This made a particular appeal to teachers and ministers. There were enrolled for the divinity courses 412 students and 872 in the college of education. The total number of students in all departments for the summer was 6,548.

Poland Admires Us.—

Last week the President of the United States was the recipient of 100 volumes and a gold medal from Poland. Within the magnificent volumes was a testimonial signed by five millions of the Poles, expressing their admiration and good will for the people of the United States. The document also contained the announcement that the Fourth of July had been proclaimed a holiday in Poland. We are glad for such expressions of international friendship as this. Every advance in mutual good will and understanding brings the kingdom of peace one step nearer.

Long Family Pastorate.—

Dr. Andrew Broadus, III, pastor of the Salem Baptist Church near Sparta, Va., died recently, ending a pastorate held for 106 years by a man of the same name. The original Andrew Broadus was called as pastor in 1820, a service which he filled acceptably and well. At his death he was succeeded by his son, Andrew Broadus, II, who, after a long and successful pastorate, died, and was in turn succeeded by his son, Andrew Broadus, III. These three men were remarkable examples of culture and consecration, who saw an opportunity for high service in a rural field. They succeeded well. Under the ministry of the last, the Church gave twice as much to missions and benevolences as it spent on the local work.

Prohibition and the Negro.—

Wiley College, at Marshall, Texas, is establishing a foundation for the study of the effects of prohibition on the negro. The *Christian Advocate* has this to say on this work: "Negro college men and women are to be educated in the facts as to the progress the negro has made during prohibition times and to promote among them leaders for the cause, not only in Wiley, but in all negro colleges. Wiley College was the negro institution whose student body, twenty years ago, led by President Dogan, helped to make Marshall, Texas, a local option city by going among the negro population and securing their vote. Dr. I. Garland Penn, Cincinnati, Ohio, one of the secretaries of the department of educational institutions for negroes of the board of education, and President M. W. Dogan, of Wiley College, are the promoters of the foundation."

The Evil of Loose Talk.—

Senator Underwood, of Alabama, recently returned from Europe with the report that he found strong underlying sentiment against the United States on his recent trip abroad, he said recently, on his return to the capital.

The European feels, he said, that the wealth of the United States was made out of the war and that this country did not do its part in the war. Any consideration now for the cancellation of the debt, he said, would appear as though the United States were pleading guilty to such an indictment.

Much of the feeling against this country could be traced to loose talk by American travelers as to what this country would or would not do, Mr. Underwood said.

Loose talk and irresponsible talk, we do not know of greater mischief-makers than these. They ruin families, blight Churches, blast reputations, break hearts, estrange nations. It is by no means unthinkable that they bring on war.

Labor.—

The American Federation of Labor closed its forty-sixth annual convention with almost unanimous pronouncements of policy. Vice-President Matthew Woll reported on injunctions, in which he said, in part: "Government by injunction must cease if government by law is to function unchallenged. The way equity courts have used injunctions in industrial disputes has created in the minds of wage-earners a general distrust of our courts. Equity courts are without authority, constitutional or statutory, to interfere with or infringe upon government by law." His report was adopted unanimously.

Anent Communism, the A. F. of L. resolved that the Soviet regime in Russia is "the most unscrupulous, most anti-social, most menacing institution in the world today." They denounced and deplored Italian Fascism, ordered an investigation of the Mexican Federation of Labor, and threatened to sever their relations with the Mexican organization unless that body promptly "clears its skirts," and among other quite important decisions voted to give systematic relief to the Passaic strikers.

Jews Have Financial Trials.—

The chairman of the executive board describes the present situation of the Union of American Hebrew Congregations as a financial crisis. The proposed budget of $600,000 presented to the last meeting of the executive committee had to be reduced to $500,000. In order to answer the numerous urgent calls for assistance and relief for Jews abroad, the neglect of providing support for Jewish activities in America, such as the Hebrew Union College, has been inevitable.

During the London conference, just closed, great interest was shown by non-Zionists as well as by Zionists in such matters as the economic problems in connection with the rebuilding of Palestine as the Jewish national home. The Jewish population of that country has increased from 50,000 to 150,000. Recently a plan was announced for the settlement of 200,000 Jewish families in the Crimea on land which the Soviet government has decided to set apart for that purpose.

Cotton.—

From the viewpoint of the planter, this has been too good a year for the growing of cotton. There are now 47,207,000 acres to be harvested, and each acre is yielding an average of 168.4 pounds of lint cotton. Last year the yield per acre was 167.2 pounds. The crop is estimated to be 16,627,000 bales of 500 pounds gross weight each. The price has fallen below 14 cents a pound, and the situation is naturally causing widespread anxiety.

President Coolidge appointed a commission, whose duties it shall be to determine to what extent the cotton-consuming European countries may be induced to make long-term purchases; to urge the domestic spinning industry to do so as a matter of self-protection, and to check panicky sales; to encourage Southern bankers to support relief steps and to increase co-operation of Federal farm credit agencies; to restrict cotton acreage next year. The farm Labor Board will give $30,000,000 credit to co-operative market associations.

Secretary Jardine wrote to President Edward A. O'Neal, of the Alabama Farm Bureau Federation: ". . . The basic economic conditions of the country are sound, and cotton producers must soon realize that the intrinsic value of this crop has not changed in the last few weeks. . . . We have the necessary facilities for storing the crop for months, or, if need be, for years, and ample credit to carry it. Cotton in storage is probably the soundest basis for credit that we know. It is my earnest hope that the present stampede may be checked while the major part of the crop remains in the hands of the farmers."

NOTES-PERSONALS

Bethel Church, Virginia Valley Central Conference, adopted the increased Southern Convention apportionment by a unanimous vote, and also accepted the goal set by the Budget Commission. Steps were taken and members secured for a Woman's Missionary Society.

This is the busy Conference season. The Eastern Virginia Conference is in session this week with Webster Community Christian Church, Havre de Grace, Md. The editor of THE SUN is endeavoring to attend each of the Conferences, and any who wish to renew their subscription can get a receipt from him.

We hope to have each week a "Department of Tithing," and think the same will be helpful to SUN readers and will be appreciated. One of our fine young laymen, Bro. C. J. Strickland, of our Mt. Gilead Church, in Franklin County, but who now resides in Charlotte, N. C., is to furnish the copy and be editor of this department.

The following will be of interest to many SUN readers, the happy groom being of our Catawba Springs Church, in Walke County, N. C., and a former student in Elon College: "Mr. and Mrs. Robert M. George announce the marriage of their daughter, Ruth Titus, to Mr. William Carson Franks, on Thursday, October 14, 1926, Sarasota, Fla. At home, 3006 Harbor View, Tampa., Fla."

If we Christians really care anything for our history and wish to put some of it in permanent form so that the ages to come will read it, we will certainly make our contributions now to the Old Lebanon and O'Kelly Memorials. All money for this purpose should be sent to the Editor of THE SUN, Elon College, N. C., who is treasurer of the Committee on Memorials, and the same will be duly acknowledged from week to week until the amount necessary ($2,075) shall have been received.

Our good friend and brother, Rev. B. F. Vaughan, Centerville, Ohio, has put CHRISTIAN SUN readers under obligations for his fine historical contribution printed elsewhere. THE SUN tries to present its readers with such historical data and information because the fact is apparent to all that we as a people have been indifferent to our history, and there is a growing sentiment amongst us and an increasing desire that our historical records and documents should be preserved. Brother Vaughan is secretary-emeritus of the Miami-Ohio Christian Conference, and is a writer of note and prominence.

Dr. P. H. Fleming delivered an address before the North Carolina and Virginia Conference November 10, 1925, which was so much appreciated by the Conference that it was ordered published in pamphlet form and funds were collected to pay for same. This address is now published and bears the title, "Disciples Called Christians." They are for free distribution. Any one desiring a copy can secure the same by addressing Dr. P. H. Fleming, Burlington, N. C., or Editor of THE CHRISTIAN SUN, Elon College, N. C. Stamps should be enclosed with request to pay postage. It is a booklet of sixteen pages besides the cover, and is printed in good type and should have wide reading.

Liberty (Vance) Church, Henderson, N. C., celebrated and enjoyed a home-coming and missionary rally Sunday, October 31st. The pastor, H. E. Crutchfield, reports a great, good day and a very large congregation. Rev. C. E. Newman, a much-beloved ex-pastor, was present and preached at the morning hour, and Rev. J. E. Franks, another beloved ex-pastor, was present and made a short, but very acceptable talk. Rev. H. C. Caviness, President of the Eastern North Carolina Conference, and held in great esteem by the Liberty people, preached in the afternoon. Two Baptist ministers were also present and gave brief addresses. One charter member only, namely: Mrs. Elizabeth T. Ayscue, was present. The pastor read the Church history, which showed that the Church was organized in 1859 with fifty-seven members. It now has a membership of 369. One of the very faithful pastors in the early history of the Church was our venerable Rev. J. W. Wellons, who still has many admiring friends in the congregation.

NOTICE.

Delegates and ministers of the North Carolina and Virginia Christian Conference, which is to meet at New Lebanon Christian Church November 16, 1926, Rockingham County, N. C., who are coming by train to Reidsville, will please notify Bro. Garett Sharpe, Secretary of the Church, Wentworth, N. C., Route 1, of the time of their arrival, so they can be met. Those coming by their own conveyance either from Greensboro or Reidsville, will take North Carolina State highway to Mr. George Ross', twelve miles west of Reidsville, and the road north from there to the Church.

J. W. KNIGHT.

PROGRAM OF NORTH CAROLINA AND VIRGINIA CHRISTIAN CONFERENCE.

Following is the program of the one hundred and first annual session of the North Carolina and Virginia Christian Conference, to be held at New Lebanon Christian Church, Rockingham County, N. C., November 16, 17, 18, 1926:

First Day—Morning Session.

10:30 Conference Called to Order by the President, Dr. C. H. Rowland.
Devotional Service, conducted by Rev. R. A. Whitten.
10:45 Roll Call of Ministers and Churches.
Enrollment of Delegates.
11:00 Welcome Address, Mr. W. T. Moore.
Response, Rev. T. F. Wright.
11:20 Report of Program Committee.
Report of Executive Committee.
Report of Treasurer H. C. Simpson.
Announcement of Special Committees.
Reception of Visitors.
11:45 Annual Address of the President, Dr. C. H. Rowland.
12:30 Adjournment for Dinner.

First Day—Afternoon Session.

2:00 Conference Called to Order.
Devotional Service, conducted by Rev. J. S. Carden.
2:15 Report of Committee on Religious Literature, Rev. J. W. Patton, Chairman.
Address, Rev. J. W. Patton.
2:45 General Discussion and Vote on Report.
3:00 Report of Committee on Foreign Missions, Rev. P. T. Klapp, Chairman.
Address, Rev. P. T. Klapp.
3:45 General Discussion and Vote on Report.
4:00 Miscellaneous Business.
Report of Entertainment Committee.
4:30 Adjournment.

First Day—Evening Session.

7:30 Praise Service.
Sermon, Dr. J. U. Newman.
Communion Service, administered by Dr. P. H. Fleming and Rev. P. T. Klapp.

Second Day—Morning Session.

9:30 Conference Called to Order.
Devotional Service, conducted by Rev. L. L. Wyrick.
9:45 Reading of Minutes and Enrollment.
10:00 Report of Committee on Sunday Schools and Christian Endeavor, Rev. T. F. Wright, Acting Chairman.
Address, Rev. T. F. Wright.
10:30 General Discussion and Vote on Report.
11:00 Report of Budget Committee, Dr. W. A. Harper, Chairman.
General Discussion, led by Dr. W. A. Harper.
Vote on Report.
Miscellaneous Business.
12:30 Adjournment for Dinner.

Second Day—Afternoon Session.

2:00 Conference Called to Order.
Devotional Service, conducted by Rev. M. F. Allen.
2:15 Report of Committee on Home Missions, Rev. J. A. Ledbetter, Acting Chairman.
Address, "Organizing the Home Base," Rev. Stanley C. Harrell.
Address, "Spiritualizing the Home Base," Dr. P. H. Fleming.
3:00 General Discussion and Vote on Report.
3:15 Report of Committee on Education, Dr. J. O. Atkinson, Chairman.
Address, Dr. W. A. Harper.
3:45 General Discussion and Vote on Report.
4:00 Report of Committee on Stewardship, Mrs. C. H. Rowland, Chairman.
Address, Mrs. C. H. Rowland.
General Discussion and Vote on Report.
4:45 Adjournment.

Second Day—Evening Program.

7:30 Worship Service.
Sermon, Rev. H. E. Crutchfield.

Third Day—Morning Session.

9:30 Conference Called to Order.
Devotional Service, conducted by Rev. J. F. Apple.
9:45 Reading of Minutes, and of Pastoral and Church Letters.
10:15 Report of Committee on Superannuation, Mr. C. D. Johnston, Chairman.
General Discussion and Vote on Report.
10:45 "The Christian Orphanage," Superintendent Chas. D. Johnston.
11:15 Report of Committee on Moral Reform, Dr. W. S. Alexander, Chairman.
Address, Dr. W. S. Alexander.
11:40 General Discussion and Vote on Report.
12:00 Miscellaneous Business.
Report of Collectors.
Report of Auditors.
Report of all other Special Committees.
Closing Service (to be arranged).
Final Adjournment.

Program Committee:
STANLEY C. HARRELL.
C. H. ROWLAND.

Christ had in mind a fellowship for the regeneration of a fallen world. This the Church should develop and live for.—*A. J. Fletcher.*

Shall We Preserve Our History and Pay Tribute to Whom Tribute is Due?

We have delayed for more than a hundred years. It was in 1794, under the leadership of REV. JAMES O'KELLY, the prophet and apostle of *religious liberty,* that the name "Christian" was adopted as a sufficient name for the Church, discarding all party and sectarian names, and it was declared that

The Bible is a Sufficient Rule of Faith and Practice

for the Church, and Christian character is the test of fellowship and Church membership, and the right of private judgment in the interpreting of the Scriptures was granted to all, and Christ was declared to be the only head of the Church.

REV. JAMES O'KELLY died on OCTOBER 16, 1826, and we have let him sleep for *a hundred years* without permanently and prominently honoring his memory.

It was in OLD LEBANON MEETING HOUSE, Surry County, Virginia, on August 4, 1794, that Rev. Rice Haggard made the motion and the meeting, under the leadership of Rev. James O'Kelly, unanimously adopted the same, declaring that

The Name "Christian" is Sufficient for the Church

and the Bible is a sufficient rule of faith and practice."

The Southern Christian Convention in regular biennial session at Durham, N. C., April 30, 1926, adopted plans and specifications for an appropriate memorial on the site of Old Lebanon Church, which is on the Virginia State Highway, in Surry County, Virginia, and also the plans and specifications for a suitable

Memorial to Rev. James O'Kelly

to be established on the campus of Elon College. The combined cost of the two memorials is to be $2,095.00. *This call is for all individuals everywhere,* who have a care and concern for these important events, to send such cash donations as they can to the Treasurer of the Committee *during the month of October,* when it is proposed if possible *to raise the entire amount.* All money sent in will be acknowledged, with names of donors, through THE CHRISTIAN SUN.

Brethren, sisters, and friends, we have too long delayed this important matter, let us now move together and do this worthy deed. There has been raised to date $110.75. Let SUN readers speak to their friends, let pastors, Sunday School superintendents and people pull together during October, and this great work which should have been decades ago will be accomplished.

Respectfully and gratefully,

Judge J. F. WEST, *Chairman,* Waverly, Va.,
Rev. S. C. HARRELL, *Secretary,* Durham, N. C.,
W. C. MCCLENNY, *Historian,* Suffolk, Va.,
J. O. ATKINSON, *Treasurer,* Elon College, N. C.
Committee on Memorials.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE GENERAL CONVENTION.

In THE SUN of last week something was told of the initial meetings of the Convention. At this writing the Convention has closed, and it is in order that much more be told. However, one cannot tell even the proceedings, much less the meaning and the measure of such a gathering. In introducing to the Convention Rev. Samuel M. Zwemer, Cairo, Egypt, Dr. F. G. Coffin, President of the Convention, said that every theme and subject presented to the Convention had been discussed by outstanding experts of the world. Dr. Zwemer is himself a world figure, and is outstanding authority on the whole religion of Islam and the Moslem world with which the Mission Study Books have to do this year. Dr. Zwemer delivered a great address and won the hearts and esteem of the great body that heard him. The effects of his address will be abiding. Dr. Coffin, however, was not speaking of Dr. Zwemer only, for he had reference to other world figures and experts in their line. No addresses delivered before the Convntion were more gripping and thrilling than those on "Evangelism" by Dr. Charles L. Goodell, of New York. Dr. Goodell was a great and successful evangelist while pastor of a famous New York Church, but since he has given all of his time and energy to the work of evangelism under the auspices of the Federal Council, he has inspired thousands with his evangelistic fervor and zeal. His first address before the Convention was on the "Evangelistic Emphasis." In this address he must have convinced all who heard him that unless the emphasis in all our preaching and methods was on evangelism a serious blunder would be made. Dr. Goodell believes in the saving power of the blood of Jesus Christ and that this world is to be redeemed through belief in a crucified and a resurrected Christ. The whole Convention was certainly impressed by the fervor, zeal and eloquence of this great man of God, and the preachers who heard him will be compelled in their future ministry to emphasize as they never have the note of evangelism or to ignore the outstanding fundamental fact in the teaching and life of our Lord. In his second address, Dr. Goodell chose as his theme "The Evangelism for Today," and showed in great and unmistakable terms that the evangelism of the past was not out of date, and had produced great results, and what the Churches need at present was to put in the forefront of their teaching, preaching and programs the evangelistic message.

Another outstanding figure in the Convention, and one who brought a message as an expert, was Mrs. D. Everette Waid, of the Council of Women for Home Missions, New York. Mrs. Waid has a charming personality, and spoke under the auspices of the Woman's Mission Board, on the topic, "Women and the American Conscience." It would be impossible in a brief sketch to give even a summary of this great address, but it carried weight and conviction to the minds and hearts of the great company who heard it.

Not a few present felt that one of the outstanding pronouncements of the Convention was that of Dr. Fred B. Smith, chairman World Alliance for International Friendship through Churches. Dr. Smith has been heard on many occasions and by many who were present, but his address before the Convention in the great auditorium of Illinois University on Sunday afternoon on the topic of "Christian Unity and World Brotherhood" surpassed all previous pronouncements by this great expert, and student of world brotherhood and the Convention was thrilled by his eloquence and the scope and the breadth of his point of view.

It was the regret of all present, and certainly that of Dr. S. Parkes Cadman himself, that he failed to reach the Convention, coming from New York to Urbana, Ohio, to which he was misdirected, instead of Urbana, Illinois, where the Convention was in session. Dr. Cadman is President of the Federal Council of the Churches of Christ in America, and made a sincere, earnest endeavor to reach the Convention. It was the misfortune of the Convention that there is an Urbana in Ohio as well as in Illinois. His presence at the last moment was supplied on the program by a wonderful address by President F. G. Coffin, of the Convention. Dr. Coffin has spoken before the Convention on previous occasions, but never with more eloquence and aptness than on this occasion. Other outstanding and notable sermons or addresses of a general type were those by Dr. Alva M. Kerr, editor of the *Herald of Gospel Liberty*, at the 11 o'clock service in the university auditorium Sunday, October 24th, and by Dr. L. E. Smith, Norfolk, Va., President of the Southern Christian Convention, in the same auditorium, at the evening hour, Dr. Kerr and Dr. Smith giving sermons of an unusually high order and inspired their great audiences with their gospel messages. It was indeed good to be there and to hear them.

It is impossible to tell, one by one, of all the great addresses and themes assigned, which themes were handled in a masterly manner by real students in their several departments. The Convention was inspirational, and the Churches back at home are bound to profit in the months and years to come by the addresses, the sermons, the counsels and the pronouncements of this great body of religious workers.

Among the features most likely to be of interest to CHRISTIAN SUN readers is the change in the office of General Secretary of the Convention. For many years Dr. J. F. Burnett has served as the efficient and capable Secretary until he has won a large place in the affections and esteem of the brotherhood everywhere. Because of failing health, Dr. Burnett felt compelled to relinquish his work as Secretary. It was a touching incident, and moved the Convention mightily when President Coffin, on behalf of individual members of the Convention, presented to Dr. Burnett a very sizeable check with which to purchase a suitable object to hang up in his room to remind him in the remaining years of his life of the esteem in which he is held by his brethren.

Rev. W. H. Denison, D. D., who had filled so well the office of Stewardship Secretary, was made General Secretary of the Convention. Dr. Denison is known as one of our most energetic and consecrated workers, and will certainly prove himself a worthy successor to the beloved Dr. Burnett.

Dr. Omer S. Thomas has resigned as Home Mission Secretary of the Convention and has re-entered the pastorate. Bro. Thomas has served the Church well and with great fitness in this capacity for a period of twelve years. To this office the Convention elected Rev. A. W. Sparks, of Everet, Pa., a brother widely known because of his very successful work as field secretary of the Rays Hill and Pennsylvania Conference. These were the two changes that gave the Convention most concern.

In the Christian Publishing Association, Mr. H. E. Sims, of Piqua, Ohio, was elected President and Executive Secretary. For many years Judge O. W. Whitelock, of Huntington, Ind., has filled this position with great consecration and ability. It is doubtful if any official in the whole Church has labored with more zeal than has Judge Whitelock to build up a great department for the Church. He has carried the burden of a great business as well as anxiety for a great work in the Church for many, many years.

Judge Whitelock remains on the Board of Publications and will still give to the body the benefit of his rich experience and great wisdom, and is vice-president of the Board of Trustees. Bro. Sims is one of our most successful business men of Ohio and has served as a member of the board for some years. The Christian Publishing Association has developed into a great enterprise, and now has large assets which require the great skill and ability of big business minds.

As one begins to reflect on the details of the Convention a great cloud of witnesses arises and the features of the Convention will be told in the coming four years by the activities and efforts of those who have been entrusted with great tasks for the Church.

Dr. E. A. Watkins, pastor of Urbana Church, and his congregation labored with tireless effort to make everybody happy and comfortable. We have never attended a Convention in which there was such unanimity of business, of program and of plan, and one in which good fellowship and brotherly love prevailed more explicitly than in this. There was not an unpleasant incident or event in all the session to mar the wonderful feeling, brotherly love or to obstruct the great vision that the dear Christian Church seems not to be inspired with. J. O. A.

THE MEANING OF HOME-COMING.

By DR. S. B. HALL,

Director of Secondary Education for the State of Virginia.

(Delivered at Berea Church, Norfolk County, Va., September 16, 1926.)

The home and its meaning—home! What does it mean? Is it merely a place of abode or a place to eat, sleep, and rest, or is it an institution which serves as the foundation of our civilization? The home is the great source of all the nations, and if a stream is to remain pure, its source must most

certainly be pure. In this day of fad and fancy, when all things, even the most sacred institutions of society, are being called into question and all manner of sophistries are being put forth, it behooves all lovers of righteousness and morality to exert all their influence to keep the home pure and unstained. The finest and purest picture of what a real home is has been given to us by one of our own Southern writers, Henry Woodfin Grady. His language is as follows:

"A few days ago I stood on a hill in Washington. My heart thrilled as I looked on the towering marble of my country's capital, and a mist gathered in my eyes as, standing there, I thought of its tremendous significance and the powers there assembled, and the responsibilities there centered—its Presidents, its Congress, its courts, its gathered treasure, its army, its navy, and its sixty millions of citizens. It seemed to me the best and mightiest sight that the sun could find in its wheeling course—this majectic home of a republic that has taught the world its best lessons of liberty—and I felt that if wisdom, and justice, and honor abided therein, the world would stand indebted to this temple on which my eyes rested, and in which the ark of my covenant was lodged for its final uplifting and regeneration.

"A few days later I visited a country home. A modest, quiet house, sheltered by great trees and set in a circle of field and meadow, gracious with the promise of harvest—barns and cribs well filled, and the old smoke-house odorous with treasure—the fragrance of pink and hollyhock mingling with the aroma of garden and orchard, and resonant with the hum of bees and poultry's busy clucking; inside the house, thrift, comfort, and that cleanliness that is next to godliness—the restful beds, the open fireplace, the books and papers, and the old clock that had held its steadfast pace amid the frolic of weddings, that had welcomed in steady measure the newborn babes of the family, and kept company with the watchers of the sick bed, and had ticked the solemn requiem of the dead; and the well-worn Bible that, thumbed by fingers long since stilled, and blurred with tears of eyes long since closed, held the simple annals of the family, and the heart and conscience of the home. Outside stood the master, strong and wholesome and upright; wearing no man's collar; with no mortgage on his roof, and no lien on his ripening harvest; pitching his crops in his own wisdom, and selling them in his own time in his chosen market; master of his lands and master of himself. Nearby stood his aged father, happy in the heart and home of his son. And as they started to the house, the old man's hands rested on the young man's shoulder, touching it with the knighthood of the fourth commandment, and laying there the unspeakable blessing of an honored and grateful father. As they drew near the door, the old mother appeared; the sunset falling on her face, softening its wrinkles and its tenderness lighting up her patient eyes, and the rich music of her heart trembling on her lips, as in simple phrase she welcomed her husband and son to their home. Beyond was the good wife, true of touch and tender, happy amid her household cares, clean of heart and conscience, the helpmate and the buckler of her husband. And the children, strong and sturdy, trooping down the lane with the loving herd, or weary of simple sport, seeking, as truant birds do, the quiet of the old home nest. And I saw the night descend on that home, falling gently as from the wings of the unseen dove. And the stars swarmed in the bending skies—the trees thrilled with the cricket's cry, the restless bird called from the neighboring wood, and the father, a simple man of God, gathering the family about him, read from the Bible the old, old story of love and faith, and then went down in prayer, the baby hidden amid the folds of its mother's dress, and closed the record of that simple day by calling down the benediction of God on the family and the home!

"And as I gazed, the memory of the great Capital faded from my brain. Forgotten, its treasure and its splendor. And I said, 'Surely here, here in the home of the people is lodged the ark of the covenant of my country. Here is its majesty and its strength. Here the beginning of its power and the end of its responsibility.' The homes of the people; let us keep them pure and independent, and all will be well with the republic. Here is the lesson our foes may learn; here is work the humblest and weakest hands may do. Let us, in simple thrift and economy, make our homes independent. Let us in frugal industry make them self-sustaining. In sacrifice and denial let us keep them free from debt and obligation. Let us make them homes of refinement in which we shall teach our daughters that modesty and patience and gentleness are the charms of woman. Let us make them temples of liberty, and teach our sons that an honest conscience is every man's first political law. That his sovereignty rests beneath his hat, and that no splendor can rob him and no force justify the surrender of the simplest right of a free and independent citizen. And above all, elt us honor God in our homes—anchor them close in His love, build His altars above our hearthstones, uphold them in the set and simple faith of our fathers and crown them with the Bible—that Book of books in which all the ways of life are made straight and the mystery of death is made plain. The home is the source of our national life. Back of the national Capital and above it stands the home. Back of the President and above him stand the citizen. What the home is, this and nothing else will the capital be. What the citizen wills, this and nothing else will the President be."

Home and Its Responsibilities.

"What an hour that was in the councils of heaven when the thought of 'home' was conceived first in the heart of God; when the plan was wrought out to provide for the perpetuation of man, wit hthe father on one hand and the mother on the other; where the mother was to nourish the seed of life in her flesh, to warm it into life by her blood, to graft the new life into her life, to make her soul its shelter, and her heart its cradle! How beautiful, how wonderful, how divine is motherhood! There is no tie so tender and no relations so precious. Again, where father was to love, provide, and protect, yes, where he was to give his very all for the benefit and care of his mate and offspring, where the father was to be to his child what the Heavenly Father was to him."

This word-picture gives us in brief the purpose of home as well as its greatest responsibility. God's plan for perpetuating the race was the establishment of the home. In this home there must be the father and the mother with their mutual responsibilities, care, and love. In but a brief span of years we find, ideally speaking, this home is changed, and now is composed of the father, mother and children. Throughout the history of this home we find various and sundry responsibilities—rearing and training the children, social, religious, and educational duties, recognizing of mutual rights and desires, safeguarding social and religious influences, being mindful of other homes, making the home the strong foundation of the country, State and nation.

The great library of divine truth, which we know as the Bible, is primarily a home book. It begins with the establishment of a home on earth and ends with the great home gathering of the redeemed about the throne of the Heavenly Father. Throughout the Bible the sacredness of the home is emphasized. Properly trained children are necessary to the establishment and maintenance of Christian homes, and Christian families are the bulwark of Christian nations. Every nation that has rested upon any other foundation than the unchangeable truth of God has learned to its sorrow that it has built "wood, hay and stubble" and has passed away. The home is the fountainhead of all the streams that flow into the great sea of society and national life. The Bible and its teachings constitute the center of every Christian life and of every Christian home, and the family, God's first institution, is the great bulwark of society.

Home and Its Influence.

Psychologists agree that there are two great influences which control the development of mankind. On one hand is heredity, while on the other is environment.

Heredity is, of course, but the mark of the parents on the child or children. Whatever may be said or done, it is inevitable that the offspring will inherit certain traits of the parent. Environment is, as it were, the servant of heredity. Other things being equal, what a child fails to inherit may be developed and acquired through environment.

The environment of a home is established and determined by the parents. Naturally, a mother exerts a wonderful influence over her children. She not only holds sway over youth, but her influence continues as long as life. To be sure, "The hand that rocks the cradle rules the world." We cannot get away from the fact that the influence of a home is greatly and largely determined by the mother in the home. "Men are what their homes have made them, and their homes are the products of their parents. Most men attribute their success in life to the fact that a great mother was responsible. This is but to say that successful men come from homes with the proper influences prevailing because mother is the "homemaker," while father must provide. Abraham Lincoln, Robert E. Lee, Thomas A. Edison, John Henry Jowett, Oliver Schreiner, Carlyle, and thousands of other men of history and the present day pay tribute to "mother and the home" for their greatness and success in life.

"As the twig is bent, so groweth the tree," is a famous quotation which is extremely applicable. The influence of the home on the children thereof is vastly greater than most of us realize. It is in those young, tender, and plastic years that our children should be trained and taught in the great principles of life and living. This home-coming day but brings together those of us who were the children of yesterday. We can recall the homes in which we were reared. We can revive again the scenes of our childhood. We can call to mind many things of the past that were and are near and dear unto us. Yes, we can picture that old home in which it was unusual when the entire family did not sit down together at mealtime, and the absence of any one was always keenly felt. In the evening father, mother, and the children gathered about the fireside where much old-fashioned dogma was dispensed and the children were generally anchored in the security of parental influence. Yes, even the sacred family altar was not omitted. Today, in the average American home, it is seldom that a family of any size is found seated simultaneously either at the table or in the evening by the fireside. The glory of the great white way, the light of the cafe, the motion picture, the speed of modern living have all conspired to disrupt the type of home in which we were reared. This old type of home is a thing of the past. It never will return. However, the problem before us today is: Can we of the present day and generation develop such homes as will guarantee that our children will be able to meet

(Continued on Page 11.)

CONTRIBUTIONS

SUFFOLK LETTER.

Criticism has poor taste. It looks for the worst and then abuses that. Had it been a bird it would have been a vulture. It overlooks its own ignorance and calls itself wise. It makes no allowance for circumstances, exercises no mercy, and overlooks its own faults. There are some people who never seem to see any good in others. They see the faults, but not the virtues in other people, and reverse that judgement upon themselves. A severe critic, as a rule, has complimentary opinions of himself. He is right and others are wrong. This, of course, is the worst type of critic. There is another type of criticism that has in it a purpose to help. That type is constructive, rather than destructive. In finding the faults, it offers the way of improvement. Parents and teachers represent that type of critics. Their object is to help, and they do.

The teacher corrects the paper of the student in order to help the student. The parent points out the wrong to show the child the right. This is a great help to the young. All helpful criticism is direct. It goes to the individual in love. It is self-sacrificing in its approach. It risks being misunderstood for the good it hopes to accomplish. It is one of the best evidences of love. It is a gospel in itself, whether it comes from the pulpit, the family altar, the school desk or a personal friend. This type of criticism is a boon to mankind. It corrects the faults of men and improves the critic himself. It is called constructive criticism. God Himself in His word points out human sin with the view of salvation, and Jesus Christ is proof of His love. But He does not tell others of our sin. He tells it to us. The Holy Spirit always deals with the wrongdoer himself. Within the domain of one's own being, the Holy Spirit secretly tells us of our sins. That is His way of leading men to Christ, and God never exposes us. He always makes us feel our need of Him, and He makes us feel that He loves us. He came not to condemn the world, but to save the world. Human criticism may safely follow Him in this and in all other ways.

But it is the other kind of criticism that this letter is trying to expose. It is that criticism that talks about men and women to others. It sees the worst. It tells the worst. The motive is the worst. The effect is the worst. It spreads. It corrupts. It is moral and social taint. It is unjust. It is un-Christian. It is cancerous. "Confess your faults one to another" is scriptural; but telling other folks' faults to others is one of the worst diseases in the world. When the spirit of criticism is turned upon the Church it becomes a hindrance to the salvation of men and reveals a type of ignorance that the critic would not like to have exposed. They always pick out the poorest types of members and appraises the Church by them. The only way to determine anything is to select the best specimens and judge of the institution, because all institutions have their good and their bad. The peddler that peddles the gossip of the community, that tells more than he knows about others, that always says the worst, does not help himself, others, or the Church. This class of criticism reveals the character of the critic himself. Jesus said: "Let him that is without sin cast the first stone," and then He said: "Go, and sin no more." The criticism of Jesus was an effort to save; but the criticism of which many people are guilty is the revelation of individual character, the slander of others, and the menace of human society.

W. W. STALEY.

PLEASANT HILL NEWS.

Due to an extensive remodeling and building program last year, there has been no work done on our Church building this year. However, we feel that the general progress has been quite successful.

The business affairs of the Church are probably most noticeable. The pastor has already been paid his salary in full, and all financial reports are in good shape to be paid in full by the end of the year. Besides the regular assessments, a nice sum was contributed to the emergency mission fund in March. At the last quarterly conference, a memorial association was organized. Its business is to raise funds for the upkeep of the cemetery. It has already, with the help of free labor, greatly improved the appearance of the cemetery. The grounds have been put in proper condition and beautified. The old cemetery fence is being removed and will be replaced with a better and nicer one at an early date. A park limit has been established around the building. This eliminates much confusion, and with the extra work done on the grounds and grove, adds much to the outside appearance of the Church. When the season will permit, new shade trees are to be planted in place of several of the old ones that have died.

Without exception, the doors of the Church have been opened every Sunday in the year for service. Brother M. F. Hornaday is sexton, and serves faithfully. He is always on time to ring the bell, and never fails to have everything in perfect condition for services.

The annual memorial service was held the first Sunday in May. Professor S. R. Bennett delivered the memorial address. In the afternoon the pastor preached a sermon in response to Professor Bennett's address. These two sermons, together with the singing, made the day one of great enjoyment and of special benefit to each one present.

As is the custom, children's day program was given the first Sunday in August. We feel that this is one of the most important services of the year, because the children have a part in the Church program. About fifty children took part in the program and rendered their parts in a very creditable manner. Miss Vera Teague, head of the primary department, had charge of the children's training. Miss Teague is a genius with small children, and a leader of rare ability. For many years she, with chosen assistants, has had charge of this work, and they have always given us a program unsurpassed in entertainment and spiritual uplift. We are truly thankful for such faithful workers.

The Sunday School has been very progressive during the year, with Mr. W. A. Hornaday superintendent. Brother Hornaday is untiring in his efforts and really superintends. The total enrollment is about two hundred, with an average attendance of 135. The parents come and bring the children. Where this custom prevails, greater good is accomplished than where the children are "sent" to Sunday School. One Sunday in each month an offering is taken for orphanage and mission. This, with the Thanksgiving and Easter offering, gives a fair sum for these two worthwhile causes. We find that this plan works splendidly in our Sunday School, and our own treasurer still has plenty to run the Sunday School. August 28th the whole school met at the Church for a picnic. Old and young alike enjoyed a rare

(Continued on Page 15.)

PROGRAM OF EASTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

Following is the program of the Eastern North Carolina Christian Conference, to be held at Oak Level Christian Church, Youngsville, N. C., November 23, 24, 25, 1926:

First Day—Morning Session.

10:00 Song Service, Rev. J. A. Denton, Leader.
10:20 Devotional Service, Rev. J. E. Franks.
10:30 Enrollment.
10:40 Election of Officers.
10:50 Welcome Address, Rev. J. Fuller Johnson.
11:00 Response, C. O. Eaves.
11:10 Appointment of Committees to Fill Vacancies.
11:20 Conference Sermon, Rev. H. C. Caviness.
12:00 Adjournment.

First Day—Afternoon Session.

1:30 Song Service, Rev. J. A. Denton, Leader.
1:40 Devotional Service, Rev. J. Lee Johnson.
1:50 Report of Executive Committee.
1:55 Treasurer's Report.
2:00 Ministerial Reports.
2:20 Report on Stewardship, Rev. J. Fuller Johnson. Address by the Chairman, and Discussion.
2:40 Report of Committee on Social Service, J. A. Kimball. Discussion.
3:00 Report on Religious Literature, Rev. R. L. Williamson. Discussion.
3:20 Appointment of Special Committees.
3:30 Miscellaneous Business.
3:40 Report of Committee on Entertainment. Assignment of Homes.
4:00 Adjournment.

Second Day—Morning Session.

9:30 Song Service, Rev. J. A. Denton, Leader.
9:40 Devotional Service, Rev. M. T. Sorrell.
9:50 Reading Minutes of Previous Day. Roll Call. Enrollment.
10:00 Report of Committee on Home Missions, Rev. J. E. Franks. Discussion.
10:20 Report of Committee on Apportionments, Prof. L. L. Vaughan.
10:30 Report of Committee on Evangelism, Rev. M. T. Sorrell. Discussion.
11:00 The Budget Plan of Southern Christian Convention. Discussion.
11:30 Report of Committee on Sunday Schools and Christian Endeavor, C. H. Stevenson.
11:40 Christian Education of Southern Christian Convention, Rev. J. H. Lightbourne, Holland, Va., and Miss Pattie Coghill.
12:00 Adjournment.

Second Day—Afternoon Session.

1:15 Song Service, Rev. J. A. Denton, Leader.
1:30 Devotional Service, Rev. B. J. Howard.
1:40 Report of Committee on Foreign Missions, Rev. J. Lee Johnson.
1:50 Address on Missions, Rev. J. O. Atkinson, D. D., Mission Secretary.
2:30 Address on Christian Orphanage, Chas. D. Johnston, Superintendent.
3:00 Report of Committee on Finance, K. B. Johnson.
3:10 Report of Committee on Place for Next Session, Rev. J. E. Franks.
3:20 Report of Committee on Superannuation, K. B. Johnson.
3:30 Miscellaneous Business.
4:00 Adjournment.

Third Day—Morning Session.

9:30 Song Service, Rev. J. A. Denton, Leader.
9:40 Devotional Service, Rev. J. C. Cummings.

9:50 Discussion of Church Auxiliaries, Mrs. L. L. Vaughan.
10:10 Report of Committee on Education, Rev. W. C. Wicker.
10:20 Address, Dr. W. A. Harper, President, Elon College.
11:00 Thanksgiving Service, led by President of Conference.
11:30 Report of Committee on Resolutions, Rev. R. L. Williamson.
11:40 Miscellaneous Business.
12:00 Adjournment.

Note: The regular Annual Meeting of the Eastern North Carolina Christian Conference is on Tuesday before Thanksgiving each year. A full delegation from every Church is desired. Members of Conference should come on time for the opening session, attend every session, and remain until the close of the Conference.

PROGRAM OF THE FIFTY-FOURTH ANNUAL SESSION, WESTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

Pleasant Grove Church, Randolph County, November 23-25, 1926.

First Day—Morning Session.
10:30 o'Clock.

1. Called to Order by President.
2. Devotional Services by Rev. T. J. Green.
3. Enrollment of Ministers and Delegates.
4. Election of Officers.
5. Report of Program Committee.
6. Appointment of Special Committees.
7. Annual Address by President, Rev. G. O. Lankford.
8. Adjournment.

First Day—Afternoon Session.
2:00 o'Clock.

1. Devotional Services by Rev. J. M. Allred.
2. Report of Executive Committee.
3. Ministerial and Church Reports.
4. Report on Religious Literature, Rev. G. R. Underwood, Chairman.
5. Miscellaneous Business.
6. Adjournment.

Second Day—Morning Session.
10:00 o'Clock.

1. Devotional Services by Rev. J. U. Fogleman.
2. Minutes of Previous Day.
3. Report on Foreign Missions.
4. Address by Rev. J. O. Atkinson, D. D.
5. The Christian Orphanage, by Supt. Chas D. Johnston.
6. Sermon by Rev. J. C. Cummings.
7. Adjournment.

Second Day—Afternoon Session.
2:00 o'Clock.

1. Devotional Services by Rev. E. C. Brady.
2. Report on Home Missions, Rev. T. J. Green, Chairman.
3. Report of Woman's Board, Mrs. D. A. Cornelison, Chairman.
4. Report on Moral Reform, Rev. J. M. Allred, Chairman.
5. Miscellaneous Business.
6. Adjournment.

Third Day—Morning Session.
10:00 o'Clock.

1. Devotional Services, Rev. W. C. Martin.
2. Report on Education, Rev. T. E. White, Chairman.
   Address by Dr. W. A. Harper, President of Elon College.
3. Report on Sunday Schools, B. S. Moffitt, Chairman.
4. Report on Christian Endeavor, Mrs. Madge Moffitt Whitesell, Chairman.
5. Adjournment.

Third Day—Afternoon Session.
1:30 o'Clock.

1. Devotional Services by Rev. W. J. Edwards.
2. Miscellaneous Business.
   Reports.
   Appointment of Committees for next year.
3. Reading and Adoption of Minutes.
4. Farewell Service, conducted by Rev. T. E. White.
5. Final Adjournment.

G. O. LANKFORD,
T. E. WHITE,
Program Committee.

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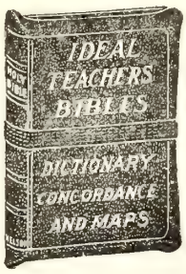

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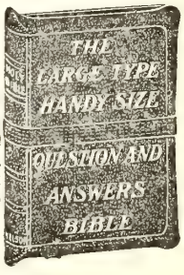

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

Down to Brass Tacks.

Of course you and your Church are already in your stewardship program which was to have been started November 1st. And of course you will not think of making it less than a six weeks' course. It has been such a neglected subject that permanent and abiding interest cannot be established in less time than that. No Bible subject has been more neglected. What subject will bring greater spiritual power? No subject has more space given to it in chapters, paragraphs, verses, than has this. Have you considered what emphasis the gospels give to it?

Did Jesus Talk About Money?

Dr. Walter L. Lingle says, in the *Presbyterian of the South,* "Did Jesus talk about money?

"If you will search the four gospels with this question in mind you will probably conclude that He had more to say about money, directly or indirectly, than about any other single topic. Think of all the parables in which He refers to money! We think at once of the parables of the talents, the pounds, the unjust steward, the man hiring workers for his vineyard, Dives and Lazarus, the rich fool, the lost coin, the treasure in the field, the pearl of great price, the good Samaritan, and the prodigal son. We think, too, of the stories of the rich young ruler, Zaccheus, the widow and her mite, and the woman with the precious ointment. In addition to these, we recall the words of Jesus about laying up treasure upon earth, about the peril of trusting in riches, and about the extreme difficulty the rich have in entering the kingdom of God, so that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom. These are but samples of the sayings of Jesus about money that come crowding to the mind as we think on this subject. Even a casual reading of the gospels will reveal many more such references."

What We are Anxious About

is that your entire Church and congregation shall get the message. This cannot be done by using only one method. It will require a series of sermons, some of them in the morning and some in the evening. And the children and young people are entitled to this instruction. During these weeks, such a program needs to be carried on in the Sunday School by officers and by teachers, so that all are reached each Sunday. Thus an impression will be made. It may be only fifteen minutes each Sunday, but each teacher should provide his class with it. Your pupils are entitled to it. So with your young people's societies. One Church plans to take five Sunday evenings with the book, "The Way to the Best," by Anderson, and form their young people's department of the Church into a class for the Christian Endeavor hour instead of using the regular Christian Endeavor topics. That means something definite. The ladies' aid, the missionary society should study the subject. Ten minutes at a meeting would present one of the six chapters in "Woman and Stewardship," by Mrs. Pierce. Your whole Church is entitled to it. Each of the books referred to costs but twenty-five cents. Then there is the most helpful book for junior workers, "Using Our Heavenly Father's Gifts," by that noted Sunday School worker, Maud Junkin Baldwin, with its ten stewardship lessons for juniors. Thirty cents brings it to you, and it will be a worthy helper. Give all—adults, youth, children—the stewardship message. They look to you for it.

TITHING FOR GOD.

Did you ever take some long trip and get a good distance from home and come to a cross-roads and there was no signpost to direct you? I was out in another State some days ago and was traveling alone when I came to a cross-roads with not a single sign pointing in any direction. I "guessed" at the road that I should take, and drove ten miles before I found that I was on the wrong road. I felt like writing to the State Highway Commission and suggesting that a sign be put at that cross roads. But the thought occurred to me that this is not so bad, as I can turn around and go back to the cross-roads and get on the right road. Yes, you and I can turn our bodies around in this old world and go back. But what about the soul? What about the sign-post that directs the soul that must spend eternity in heaven or hell? Shall you and I neglect to erect sign-posts that will tell the world and all who are in it which road to take?

You will perhaps be surprised when you read the following figures pertaining to the religious education that is being given the youth of this country—America. A close check shows that there are 95 per cent of the youth of the whole Jewish population that are not receiving any religious training at all. There are 78 per cent of the Catholic boys and girls who are not receiving any religious training. And there are 66 per cent of the Protestant boys and girls not receiving any religious training whatsoever. These figures are for the United States. This seems amazing, especially since we have so many Churches and so many other Christian organizations. But we must go farther with our Churches. We must go farther with our other Christian organizations. We must build many more Churches. We must put up many more sign-posts for those who follow. We have the Church to point the way of salvation. We have the Salvation Army to point the way of life. We have other Christian organizations that lead on to the great eternit. But just the same as our roads are marked on the highways and left unmarked on the country roads, our sign-post of life is up in some places and some parts of this country and has never been seen in others.

It takes money to put up the sign-posts along the highways of our nation. And it takes money to put up the Churches and print the literature that act as sign-posts for those who are looking for the road of life eternal. It takes money to build and run the orphanages that teach the unfortunate the right road to take. It takes money to send missionaries to other lands, that they may tell the love of our God. You and I can turn around in the physical sense and go back, but what about the soul that has run its race? The soul that must follow this old body around in this world and then take its flight to the great unknown, when the body shall be laid down, never again to rise? Let's you and me decide now to help erect sign-posts along the road of life by being—tithers for God.

C. J. STRICKLAND.

OCTOBER MISSIONARY OFFERINGS.

Sunday School Missionary Offerings for October.

Graham, N. C.	$ 2.10
Wakefield, Va.	4.98
Mt. Pleasant, Vass, N. C.	1.00
Timber Ridge, High View, W. Va.	2.83
First Church, Richmond, Va.	1.21
Isle of Wight, Va.	3.15
Franklinton, N. C.	10.00
Linville, Harrisonburg, Va.	5.00
Vanceville, Tifton, Ga.	1.00
Rock Stand, Roanoke, Ala.	2.25
Oak Level, Youngsville, N. C.	1.81
Wadley, Ala.	1.51
Piney Plains, Cary, N. C.	.58
Bethlehem, Broadway, Va.	2.27
Raleigh, N. C.	4.50
Rose Hill, Columbus, Ga.	.30
Sanford, N. C.	8.04
Ether, Ether, N. C.	2.92
Elm Avenue, Portsmouth, Va.	3.46
Graham, N. C.	2.33
Spring Hill, Lineville, Ala.	2.05
Oakland, Chuckatuck, Va.	5.00
Richland, Ga.	1.00
Youngsville, N. C.	2.00
Windsor, Va.	14.75
Pleasant Ridge, Ramseur, N. C.	1.90
Wake Chapel, Fuquay Springs, N. C.	2.80
First Church, Suffolk, Va.	12.50
First Church, Winchester, Va.	6.03
Hines Chapel, McLeansville, N. C.	5.00
Antioch, Harrisonburg, Va.	8.21
Berea (Nansemond), Driver, Va.	7.00
Providence Memorial, Graham, N. C.	3.26
Chapel Hill, N. C.	3.56
Newport News, Va.	9.00
Pleasant Hill (A), Liberty, N. C.	2.96
Liberty (Vance), Henderson, N. C.	5.51
Leaksville, Luray, Va.	2.04
First Church, Norfolk, Va.	5.85
New Elam, New Hill, N. C.	3.46
Randleman, N. C.	3.83
Holy Neck, Whaleyville, Va.	16.00
Mt. Zion, Mebane, N. C.	1.64
Durham, N. C.	15.73
Windsor, Va.	1.28
Wakefield, Va.	5.08
Ramseur, N. C.	7.21
Dendron, Va.	13.58
Dry Run, Seven Fountains, Va.	1.67
Happy Home, Ruffin, N. C.	1.00
Salem Chapel, Walnut Cove, N. C.	1.00
Turner's Chapel, Sanford, N. C.	1.00
Elm Avenue, Portsmouth, Va.	3.00
Holland, Va.	10.00
Isle of Wight, Va.	1.20
Palm Street, Greensboro, N. C.	4.00
Elon Community Church, Elon College, N. C.	5.00
First Church, Portsmouth, Va.	18.31
Lawrence Memorial Bible Class, Elon	1.00
Haw River, N. C.	7.22
Total	$283.87

We are very grateful to the Sunday Schools named above for their liberal offering in October, and we are happy to include some schools not heretofore reported in the list of those making the once-a-month offering to missions. There are quite a few schools in the Convention who do not yet make a once-a-month offering to missions, but it is devoutly hoped and believed that all schools will come to realize the wisdom and the righteousness of such an offering and will rejoice one day to take it regularly and send it in promptly. The co-operation and liberality thus far manifested in behalf of our mission work on the part of our Sunday Schools are constant sources of inspiration and encouragement.

We are also grateful for the other sums which

have been sent in to forward the work of missions for the Master.

Total Collections for Missions in October.

Emergency Fund (Reidsville Church)	$ 20.00
S. S. Regular	283.87
Mountain work	302.50
Specials	510.36
Individual collections	40.00
Total	$1,156.73
Check to R. W. Malone, Treasurer	1,156.73

Respectfully submitted,
J. O. Atkinson,
Mission Secretary.

MAKING MISSIONS ATTRACTIVE TO OUR YOUNG PEOPLE.

By Mrs. M. L. Bryant,

(Concluded from Last Week.)

What else can we teach besides Church history, Church loyalty, spiritual beggars and ne'er-do-wells? Teach self-denial. The story of the goose and the golden egg illustrates my point. We cannot use all and still have. It is a law that does not seem to work. No one admires a greedy, selfish child. Selfishness is scorned at in infancy and discouraged by society in age. Why is the Dead Sea dead? It receives all and gives nothing. Many inflowing streams and rivulets, nothing flowing out—all for self. Why do some pools become stagnant? Do you know people who have their names on Church rolls, young and old, and who are dead seas and stagnant pools? They receive all and give nothing. No call makes any appeal. They can't spare any change. Let the others give —they are use to it; they've been giving all the time. This Church was here when I came. It will be here when I'm gone. Why should I pay? "Yes, it was there when they came; it will be there when they are gone." Christ said: "I will build my Church, and the gates of hell shall not prevail against it." What are the gates of hell? I pledge you my word of honor, I never gave it serious thought before. Are the gates made up of only the real evildoers, the murderers, the cut-throats, the thieves, the blasphemers? A person who hesitates or refuses at all times to contribute to his Church and its activities is certainly not one that we could hold up in an attractive way to our young people. Select some generous soul who has little and gives of that little. Teach the joy, the comfort, the consolation they have for contributing of their little to a cause worhy in their sight. Get the treasurer to lend you his book, go over the leaves with your young people, watch their surprised faces. Why shouldn't they know who keeps their Church going? They know who pays the home bills, and if they are helping at home, why not at Church? Teach attractively the verdict "She hath done what she could." If I have been taught that I should attend Church until I am able to decide for myself and then decide to continue and pledge to support it, it doesn't mean with person, with bench space, with handshakes and pleasant smiles, but with my earnings also even to the point of self-denial. How I pity the people who have never been taught to give to the Church of their money. How much they have missed! I don't want any spiritual advice of theirs; it will not do me any good. I shall not forget soon a very recent experience along this line. A seemingly very valuable young married man in my Church (an official, by the way), who was a very faithful attendant and a man of splendid Christian character was selected by our official board to be a junior deacon. He and two other young men were selected at the same meeting. When our pastor phoned this young man to come to the study and talk it over, he said he would think it over, but did not think he could accept the position as deacon, although he appreciated the honor very much. At any rate, he thought it over and came back the next day. He then told the pastor that his reason for not accepting the deaconship was because he and his wife were planning to build a home in another part of the city, and they intended being in our part of the town only a short while longer. This seemed reasonable, but somehow got on my mind, and the night I first heard it I couldn't sleep for thinking how great a loss this would mean to our Church, knowing the community they anticipated had no Christian Church, his wife being a Baptist, I just concluded that the Christian Church was losing a fine young Christian gentleman, one whose character was above reproach and one of whom every one thought so well. It grieved me so that I made an appointment with him after the service next morning and we discussed the matter freely. I came away feeling actually sad concerning it. It worried me no little. About two months later I happened to have cause to learn that that grand young man, as I thought, was not a financial contributor to our Church at all. He never gave a penny or put in his envelope. On one of our every-member campaigns, he had made a pledge of 50 cents weekly, had paid it for three weeks and stopped. So far as any record of his financial support was made that began and ended it. When notified by the new treasurer that his pledge had lapsed, he said he wasn't going to give any more; he couldn't afford it. In the meantime, he had received a promotion at his place of work and was planning to build a new home. The tragedy of such a situation! The tragedy concerning him is great, but the tragedy of him nearly becoming my deacon is greater to me. Surely the board thought they knew what they were doing, but I am certain the good Lord knew that the Church wasn't safe in such hand as those who were never willing to give even to denial. Whose fault is it that this otherwise good Christian gentleman had never been taught the service of giving to his Lord?

"Teach them the good way wherein they should walk" (1 Kings 8:36).

When we have studied and taught what, else can we do to make missions attractive to our young people? Serve. I am wondering how many societies among the women feel the lack or need of workers, leaders and officers. Do you have any trouble in getting presidents, secretaries, treasurers, etc.? Do you ever select such officers and have them refuse positively to serve? What usually are their reasons for refusing? Mostly lack of training, lack of confidence, sometimes real honest timidity. Have you ever tried to serve as president, or secretary, or treasurer? You know what it means to feel the responsibility of carrying your end of the load. If you are just a member and can't get there conveniently on meeting day, it is all right you think, but if you are an officer you have too much responsibility to assume, you just have to be there whether you want to or not. Is that the way we feel about it. I'll help but let somebody else lead. Well, there are those who are honest, in wanting to help as a member. I for one believe that the humblest member whose name is on the roll and who may sit on the last seat and answer so feebly to her name at roll call that she can scarcely be heard is just as necessary to the success of the missionary society as the president who occupies the front chair. Many a preacher has been kept a poor one because he looked at empty benches so long his vision became warped. Many an officer has been made a good one because the members served as members the best they could. One of the saddest things I know of is the lack of superintendents for our Young People's and Willing Workers' Societies. Do you have such a need in your Church? Have you ever had any people to apply for those kind of jobs? Very recently, in my school system, it was reported that one of our music teachers had resigned. The supervisor told me that within twenty-four hours he had fourteen people to apply for that position, all with credentials testifying as to their experience and fitness. Have you ever had your superintendent of Young People or Willing Workers to resign? How many applicants did you have overnight? Did they have credentials? The lack of servants who are willing to serve in hard places! I don't believe there is a Church anywhere that couldn't have a Willing Workers' Society if they had a leader. Children are certainly willing and ready to attend, and it seems that there is our opportunity to do some teaching and serving. In what capacity do you serve? Go on studying, and teaching and serving; it will pay. Remember, a good member serving is just as necessary as the president. I am thinking about the distribution of the talents. Yours may have many, you may have but one, but surely you want yours to serve and not be hidden.

Our Lord called Matthew from the seat of customs to come follow, which meant to serve. He called the women at the well, which meant service. He called Zacchaeus, which meant service; he calls us to follow, which means to serve. Matthew lived to serve and write one of the gospels; the woman at the well told a whole town the story of Christ; Zacchaeus served and entertained. We may not write a gospel literally as did Matthew, but we are writing a book with our lives day by day; we may not tell a whole town about Christ as did the woman at the well, but we have a privilege as servants to tell others; we may not entertain as did Zacchaeus, but we can serve by teaching Christ's principles that he taught Zacchaeus.

I am thinking again of the Nile River. How it serves! As a river, yes, but more. Twice every year it overflows its banks and leaves the fine sediment scattered over the farm lands that is so necessary for the crop life. While it stays within its banks, it serves and is appreciated; but when it overflows it serves and becomes famous. Its wealth is reckoned by service. We may be poor in money, but we can be rich in service. What kind of servants are we? Are our talents multiplying against that day when we shall be called to give an account?

"If any man serves me, let him follow me, and where I am there shall also my servant be; if any man serves me, him will my Father honor."—John 12:26.

Realizing all too well that I have not touched my subject, "Making Missions Attractive to the Young People," I have hoped only to lay a foundation for an attractive background, trusting that from a full course in studying, teaching and serving we can make a course in missions at least more attractive than it has been before.

Whittier has so beautifully expressed our feelings in the lovely hymn—

Dear Lord and Father of mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence, praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.

There are two things that ought to bind all God's people together—the Lord's Prayer and the Lord's supper, which show us that we have a common Father and that we are all brothers.—*R. C. Bushnell.*

RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION FIELD NOTES.

Treasurer Stephenson writes us a few more schools have been heard from and that with October's expenses met there is a small balance in the treasury. We are beginning to entertain the conviction that the Churches and Sunday Schools of the Southern Convention intend to support the work of the Board. We have been advised by several pastors that the offering was received but not forwarded by their Churches and schools because held inadequate. This, too, seems a hopeful indication.

If you have not as yet received the offering for the Board, receive it as soon as you can make the necessary arrangements and forward the offerings to the treasurer, Mr. C. H. Stephenson, 120 West Martin Street, Raleigh, N. C.

It is our plan to publish in this column at a later date the names of the Churches and schools contributing to this offering and the amount contributed.

President L. E. Smith advises us that for this year the Board will receive from the Conference apportionments 5 per cent of the apportionment where the Conferences so desire. This ruling means the Board will not participate in funds forwarded by the Conferences to the Convention treasury. If the Conferences desire the Board to share in the apportionments to the extent of the 5 per cent suggested by the Convention, the Conferences themselves must take action to that effect, set the money apart themselves and send it either directly to the Board treasury or as a designated fund to the Convention treasury.

Beginning with next year, the Board will share with the other boards and departments of the Convention in the Conference apportionments and to the extent of 8 per cent.

It is the purpose of the chairman of the Board to present in the very near future a suggestive program of objectives for the Christian educational work in the Convention. It goes without saying that first and chief will be the objective of making all the educational work Christian.

We have just returned from the quadrennial session of the General Convention of the Christian Church. The First Christian Church of Urbana, Ill., was the Convention's host, and it cared for the many responsibilities efficiently and graciously. We presume complete reports of the Convention session will be carried in other columns of The Sun, and so in this we will confine ourself to the Christian education representation and presentation.

Our Southern Convention was represented by Presidents Beougher and Harper, of Bethlehem and Elon Colleges, respectively, and the latter college was further represented by Professors Alexander, Bennett and Jay.

The Board of Religious Education had present at the Convention its field worker, Miss Pattie Coghill, Board members J. F. Morgan and Miss Ruth Johnson, and the board chairman, J. H. Lightbourne.

Board member Morgan was the Convention song leader.

Dr. W. A. Harper read the report of the Department of Christian Education and presided over the afternoon and night sessions allotted the department. Dr. Harper also reported the progress of the *Journal of Christian Education.*

(Continued on Page 15.)

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson VII—November 14, 1926.

Caleb's Faithfulness Rewarded.

Golden Text: "I wholly followed Jehovah my God."—Joshua 14:8.

Lesson: Joshua 14:6-15.

Devotional Reading: Psa. 15.

It is a good thing to store away in one's mind some of the exceeding great and precious promises of God. It helps one to bear up under difficulties, to undertake new tasks, to continue in well doing. Caleb had done this. It had been forty years since God had made a promise to him in regard to the possession of the land which he had gone up to spy out, but Caleb had not forgotten that promise. It is quite within the facts to say that that promise was probably the strength and motive of his life during that long period in the wilderness. There may have been times when he thought that God was a little slow in fulfilling His promises, but he never doubted that God would fulfill His promises. We would be more faithful to our work, and more free from worry and care if we had the promises of God in our hearts, and took Him at His word.

"I wholly followed Jehovah my God." What a fine testimony! On the lips of some men it would be blasphemous sacrilege. But there are men and women who can testify that the secret of both a strong constitution and a serene mind is to be found in the fact that they had made it central in their lives to follow wholly Jehovah their God. It is the secret also of a power for good in the lives of one's fellowmen. Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come.

"I am this day fourscore and five years old. As yet, I am as strong this day as I was in the day that Moses sent me." There are, of course, exceptions to every rule, but the fact remains that those who come down to a ripe old age in full possession of their faculties and with a strength like that of Caleb, are those who have taken care of themselves. Whatsoever a man sows, he reaps, and he that soweth to the flesh shall of the flesh reap corruption. What a fine thing if every Sunday School teacher can impress indelibly upon the members of the class the supreme importance of taking care of the body.

"Now, therefore, give me this hill country (or this mountain) whereof Jehovah spake in that day." There is something majectic about these words, spoken by a man eighty-five years of age. The Hebrews were to be farmers, fruit-raisers, stock-growers. It was not easy to do any one of these things in the mountains where both the natural elements and the animal world conspire against one. Even though it could be done, it was a difficult task. Furthermore, the country for which Caleb asked was inhabited by giants—the very giants whom the spies had seen—and in whose sight the spies appeared even as grasshoppers. To take that country against the forces of nature would be hard enough, but to take it against both nature and these giants—that was a real man's job!

Caleb was a real man. His rugged constitution, his life of hardship, his faith in God had developed in him that which makes for manhood at its best. He was asking for the hard thing to do. How strange it sounds in the ears of many today! In an age when young men starting out in life ask for white-collar jobs; in an age when every effort is made to make things easy; in an age when the average man looks forward to the time when he can "retire" and take it easy—the words of this real man of other days sound a challenge to our day. How uncomfortable Caleb would be in a world in which there were no challenges and in a heaven in which there was nothing but rest!

The Spartans are not safe examples to follow in all matters, but they have a lesson for us today with our love of ease and our tendency to avoid the difficult. They speak shame to those parents who would shield their children from every hardship, and who would make life a flowery bed of ease. Character is not achieved that way. God give us men! real men! men with red blood in their veins, who are not afraid of hard tasks!

CHRISTIAN ENDEAVOR.

November 15, 1926.

Topic: "How May We Promote Interdenominational Fellowship?"—1 John 1:3-7; Eph. 4: 1-6.

Some Bible Hints.

If we live close to God we shall have no trouble about living in harmony with one another (v. 3).

Lack of fellowship suggests pride in us, and pride is the worst kind of darkness (v. 6).

There will be more fellowship when there is more meekness and a readiness to see good in others (Eph. 4:2).

Fellowship should be actively pursued. "Give all diligence." It does not come of itself (Eph. 4:3).

Suggestive Thoughts.

If we would emphasize the affirmatives of our faith and leave out the negatives, we should be closer together. We agree in so much.

Men will never believe exactly alike any more than they will dress exactly alike. Personality must have room to move in.

Interdenominational fellowship is actually attained in Christian Endeavor through its program of union work. We forget differences when we unite in doing worth-while things.

We should really like many persons if we were better acquainted with them. Christian Endeavor socials foster acquaintance and help our fellowship.

A Few Illustrations.

When Endeavorers in a town or city unite in an evangelistic effort they find that they are all aiming at the same thing, and fellowship grows.

United work in a community fosters fellowship among denominations—a community Christmas tree, clean-up week, Red Cross work, and so on.

Exchange of Christian Endeavor leaders fosters fellowship. It is good for the Methodist to discover that a Baptist can be a good Christian, a good fellow, and a good teacher.

Study of the missions of other denominations shows us that Christianity is the same everywhere, and that heroes are not confined to any denomination.

To Think About.

How do denominations co-operate in our town?

How can Endeavorers establish friendly relations with all denominations?

In what things can we all work together?

A Cluster of Quotations.

Fewer and fewer people now defend competitive denominationalism. To divide the body of Christ is weakness, and should be recognized as such.—*Anon.*

While Christian Endeavor stands for loyalty to one's denomination, it also stands for fellowship in and love for the whole army of God.—*J. Jackson.*

THE MEANING OF HOME-COMING.

(Contiuned from page 5.)

life's obligations as well as we were prepared in our childhood homes to meet them? Can we, with the modern conveniences and facilities of our day, develop and maintain homes which will give to our children that type of training and culture which will tend to develop Christian men and women—men and women who revere God and exemplify His teachings in their daily life? The task is before us. What are we going to do? In attempting to answer this question we would do well to compare our present-day task, our facilities, our conveniences with the task of our fathers and mothers, their facilities, and their conveniences. Think how much easier our task should be as compared to theirs, and think again how much easier it will be for our children. I say this because the last fifty years saw more developments, inventions, discoveries, and growth than the previous one hundred and fifty saw, and to be sure the next fifty years is to see still greater development and growth.

Just one word of warning needs to be included in this last thought. If we are to grow and prosper, and if we are to discover, develop, and invent, and if we are to maintain our civilization and prestige, we must put God first in all we do, say or act. Asiatic eyes and European statesmen are already saying, "If America continues to be engrossed in materialism, there is no hope for her civilization."

Home—Its Sacrifice.

To be sure, it is hard, but, nevertheless, it is true that this home about which we have been talking should, after being established and developing a family, have to be torn apart and scattered about the country. But again it seems to be the great plan of God again for the perpetuation of mankind.

Mother's and father's love for us is measured far more by their own sacrifices than by our worth. They deny themselves for the sake of their children. They spend hours and hours toiling for the little ones while the little ones sleep. They are willing slaves and would not change their life for mines of priceless gold or for years of cushioned ease. They will risk all—lose all, even life itself—for the benefit of their children.

After all of this sacrifice, however, there comes another sort of sacrifice. One by one the members of this family grow into manhood and womanhood, but very soon thereafter each of these go to establish another home wherein the same God-given plan is wrought out again. Here again the same family ties are developed, and similar conditions prevail. On and on from one generation to the other this process continues.

On the face of affairs, this is apparently a great sacrifice—to have a beautiful home with father, mother and the children spend a number of years together, then to be separated. Nevertheless, in so doing we are but carrying out the great plan of our Heavenly Father. It is too sad to mention the sacrifices in death, but again we can face even this sacrifice through the help of our Master and His wonderful promises.

Now, stop and think: were it not for this plan of life, were it not for home, its meaning, its influence, its sacrifices, there would be not need for a day of "home-coming." There would be no realization of family ties and friendships. This day affords us the great opportunity of clasping hands again with each other, of mingling our voices once again, of renewing old acquaintances, of reviewing the scenes of our childhood, of making those old buildings resound with many familiar voices and of pledging anew to keep our homes places in which God reigns supreme and making it His institution, as it was from the foundation of the world.

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

THE WAGES OF MOTHERHOOD.

"Take this child away and nurse it for me, and I will give thee thy wages."—Ex. 2:1-10.

Can a mother be paid for motherhood? Not in wages. Only in the faith unseen that holds the world together. From the descending birth rate,

it appears that a great number of our good young women do not think it worth while, nor do they desire children. They prefer comfort, order at home, spotlessness, personal pleasures. Motherhood means hardships, self-sacrifice, privations, all of self laid on the altar of the young life.

But thank God for mothers who take the adventure of faith and who render the service that looks into the future of the world and gives it men and women worth while!

That was a true mother who said:

"Yes, I know there are stains on my carpet,
And traces of small, muddy boots;
And I see your fair tapestry glowing,
All spotless with flowers and fruits.

"Now, I think I'm a neat little woman;
And I like my house orderly, too;
And I'm fond of all dainty belongings,
Yet I would not change places with you.

"No! Keep your fair home, with its order,
Its freedom from bother and noise;
And keep your own fanciful leisure,
But give me my four splendid boys."

Prayer.—The Lord's Prayer in concert

TUESDAY.

A GREAT EXAMPLE.

"So . . . walk even as He walked."—1 John 2:3-9.

The general theme of Bunyan, in "Pilgrim's Progress," seems to be "wherever I see the print of His shoes, there I strive to go."

One supreme reason makes it imperative for us to follow Jesus—not for ourselves alone, but for others. Hundreds are watching our foot-steps in the way of life. If we would have our friends inspired and walk in the exalted ways, we must walk in and mark the way of Jesus ourselves.

Prayer.—Our dear Father, we pray Thee that all the members of our household may walk in the footsteps of Jesus and lead others that way, too. *Amen.*

WEDNESDAY.

THE UNCONQUERABLE SPIRIT.

"The Lord is my light. . . . Whom shall I fear."—Psa. 27:1-4.

The spirit that fears nothing and becomes of indomitable goodness rises victoriously over obstacles to highest and truest successes is the unconquerable spirit.

Some think that material prosperity and financial success is success; but God is first, the last, and the deciding issue in every question, problem and struggle. "Seek ye first the kingdom of God and all these things shall be added unto you."

Folks who have little of this world's goods and earthly support, if they have divine support they are rich. They may fail now, but it is only for a season.

"Whoever fights, whoever falls,
Justice conquers evermore;
And he who battles on her side,
God, though He were ten times slain,
Crowns him victor glorified,
Victor over death and pain."

Prayer.—Our dear Father in heaven, give us the unconquerable spirit of faith in the justice of God. Help us to make it our one thing we do today. *Amen.*

THURSDAY.

MY GOAL.

"I press toward the mark of the prize."—Phil. 3:13-14.

Paul means, "I run like a man in a race."

Think of yourself as a professional runner. You have trained for months. You are pitted against the fastest runners in the land. It is a course of many miles. The prize is a million dollars. How will you run it? Will you take things easy? Will you rest if a pain hits you in the side? Not much! You will press on, using your best to win the race, and if you can't come out first you will still try to make second or third, or even fourth, or you will not give up until you are exhausted by the roadside.

Does this characterize your Christianity? Napoleon said, "Victory belongs to the persistent," and some one has said: "There is no creature so contemptible but what by resolution may gain his point."

Prayer.—Dear Lord Jesus, inspire our lives with the aim and hope of the eternal prize. May we be brave and press on always. *Amen.*

FRIDAY.

HEAVENLY GUIDANCE.

"I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye."—Psa. 32:8-11.

"What ought I to do?" is a question constantly before us, and concerning nothing are we more frequently assured of God's guidance. His guidance is the better, for it is with the eye, and that means tenderness and with a smile. It means direction with a personal friend close. But His guidance can be followed only by looking intently to Him. The palmist said, "Mine eyes are ever toward the Lord." Yet, if we turn our backs, he guides with the voice of conscience. To those who look to Him He guides with His eyes. To those who listen and hear, He guides with his voice.

Prayer.—Our Father, may we trust Thee wholly, and throw thou around us Thy mercy. Give us Thy protecting care and may we learn the inestimable value of the divine promise. Forgive us of all our sins, and today may we praise Thy name. *Amen.*

SATURDAY.

"RAISED TOGETHER WITH CHRIST."

"Seek those things which are above, where Christ sitteth on the right hand of God."—Col. 3:1-4.

What does the resurrection of Jesus mean to us? Is it merely a historical fact, interesting but not related to our life? Alas, that many so regard Easter. Paul rightly says that everything of hope for the future rests absolutely upon the resurrection of Jesus.

Another truth is only second to this in import. If we believe and accept this fact, then we rise with Christ to newness of life, through faith and love. This new life comes into our soul at once, while we are still in the body. Thus it is a new birth of the spirit. This life does not at once become full-grown; but it is within us in germ, as manhood or womanhood is in the soul of the newly born babe.

Paul was pre-eminently practical, as Jesus was practical. "Seek those things which are above." We need the "daily meditation," lest our minds be engrossed with the things of the flesh. More than this: "Seek the things that are above, where Christ is." Then we must keep our real, essential life "hid with Christ in God." This will effectually prepare us for the time and the change, "when Christ shall be manifested." If He is "our life" while living under the handicap of the mortal existence, then we shall be manifested in His glory, when we escape from this mortal body.

Prayer.—By one of the parents, asking that our thoughts, hopes and aspirations may be lifted to nobler things, and our whole lives purified and made acceptable to God.

SUNDAY.

THE ADVENTURE OF FAITH.

"They that go down to the sea in ships."—Psa. 107:23-30.

In a Southern university, a group of high-minded young men fell into a discussion as to what they should do with their lives. Being Christians, all agreed that life is an investment and should yield some high return. One of the group that same night wrote back to his pastor: "Give us a text of Scripture that will be a motto for our guidance."

On receipt of the request, the minister did some serious thinking. Two days later he wrote, and this was his Scripture selection: "They that go down to the sea in ships see the works of the Lord and His wonders."

The young men were nonplussed. Did their friend mean that they should all study navigation? Did he mean that they would find God on the ocean as nowhere else? Their spokesman wrote back for an explanation. The pastor replied: "I do not exhort you to go to sea. Some of you, perhaps, will never see the ocean. But life is like the sea; some men snuggle in the harbor and never put out; that is, never make a venture in God's name. Other men sally forth in the name of the Lord to do some worthy thing. Such men—like the sailor who puts forth—are certain to face a blow now and then. But it is in the storm and stress that we find God. If you do fare forth, the Father does not promise immunity from storms; but He does promise to be with you, and to lead you to a safe harbor."

Prayer.—By one of the parents, thanking God that in the past He has always heard our cry of distress and made the storm a calm; also thanking Him that He will ever be our refuge.

NOTICE.

The place of the annual meeting of the North Carolina Christian Conference was left for the Executive Committee to select. Any Church willing to entertain this Conference which meets December 7th and 8th will please extend an invitation to the Executive Committee for the Conference.

G. O. LANKFORD,
W. C. WICKER,
L. L. VAUGHAN,
Elon College, N. C. *Executive Committee.*

Christian Orphanage

Dear Friends:

This season of the year is naturally the most expensive season we have. School books to buy for 110 children. Tablets and pencils without number. Shoes to the number of 110 pairs, and winter stockings too; cloaks, wraps and hats for the girls, and caps for the boys. Many other things that are too numerous to mention. So if there is a time during the year that we want you to remember us it is now, and we ask that you kindly give us your co-operation and help. If you have a family of children and know the extra expense that you have at this season of the year you can fully realize the expense that an orphanage will have with one hundred and ten children to care for.

So you surely will have extra sympathy for us in our work, for this is a work of love and charity and a work that really reaches the object of charity as no other work does. It is just carrying out God's command in a modern way when He commanded us to lay up the tithes of our increase, that the widow and the fatherless might be fed. Then, too, the widow and fatherless seem to have always been very close to the loving heart of God. More than thirty times in His word our attention is called to the widow in distress and the fatherless. Our good women can help us a great deal at this season of the year by sending us good second-hand suits, coats, and other garments that are in good condition. A few weeks ago a good lady sent us a good suit of clothes and it was hardly soiled, and it fit a boy who was very much in need of a suit and saved us the cost of buying one. Another good lady sent us a handsome cloak that was out of style. Our sewing-room matron recut the cloak for a smaller girl and made her a handsome cloak, right in style, and the little girl was happy to get it. It saved the expense of a new one. There are many ways in which you can help us and make our work easier and our happy burdens lighter.

During the months of November and December we must raise ten thousand dollars to reach our goal. Every Church is asked to do its part. This is your institution, and the 110 little fatherless children are your responsibility. Will you do your part in taking care of them?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 29, 1926.

Sunday School Monthly Offerings.

Brought forward		$20,455.85
N. C. & Va. Conference:		
Salem Chapel	$ 2.00	
Reidsville	8.26	
Happy Home	2.06	
		12.32
Eastern N. C. Conference:		
Damascus	$ 1.22	
Morrisville	2.00	
New Elam	2.44	
Henderson	4.98	
Pleasant Hill (J)	3.75	
		14.39
Western N. C. Conference:		
Ether	$ 4.29	
Pleasant Ridge	1.25	
Grace's Chapel	4.00	
		9.54
Eastern Virginia Conference:		
Dendron	$13.82	
First S. S., Norfolk	5.47	
Holy Neck	24.00	
Ivor	2.00	
Franklin	5.00	
Holland	10.00	
Isle of Wight	2.25	
		62.54
Valley Virginia Conference:		
Concord		2.07
Georgia & Alabama Conference:		
Beulah	$12.00	
North Highland	2.00	
		14.00
Alabama Conference:		
Spring Hill	$ 3.00	
Pisgah	.80	
		3.80
Special Offerings.		
Y. P. Bible Class, Ivor S. S.	$20.00	
Mrs. H. A. Culver	45.00	
		65.00
New Building Fund.		
Brotherhood Bible Class, Holland	$95.85	
Mrs. C. T. Holt, Burlington	3.00	
Baracca Class of Holy Neck	25.00	
Philathea Class of Holy Neck	10.00	
Beginners' Class of Holy Neck	2.00	
J. W. Malone, Burlington	2.00	
		137.85
Grand total		$20,772.21

RECEIPTS FOR MEMORIALS.

As will be seen below, remittances are beginning to come in for the permanent memorials to Rev. James O'Kelly and to the Old Lebanon Church site, Surry County, Va. To date, October 30th, we have received and gratefully acknowledge the following:

Previously acknowledged in The Sun	$121.75
Dr. M. J. Chapman, Springboro, Pa.	1.00
Mrs. L. D. Wilhelm, Macomb, Ill.	1.00
M. J. W. White, Norfolk, Va.	1.00
L. D. Wilhelm, McComb, Ill.	1.00
Mrs. Barbara Greenwalt, Delphi, Ind.	5.00
Newport News, Va., Church	15.00
Mrs. C. B. Williams, Raleigh, N. C.	5.00
Holland & Beamon Co., Suffolk, Va.	10.00
I. W. Pritchard, Chapel Hill, N. C.	50.00
Union Christian S. S., Union Ridge, N. C.	6.43
Total	$217.18

We are profoundly grateful for funds received. This most worthy work should go forward until sufficient funds are in hand to erect the two memorials, the plans and specifications for which have already been adopted.

Gratefully and sincerely,
COMMITTEE ON MEMORIALS.
J. O. ATKINSON, *Treasurer.*

P. S.: It will be noticed that our good brother and loyal friend, I. W. Pritchard, Chapel Hill, N. C., sends a personal donation of $50.00. With this, Bro. Pritchard writes a most heartening letter. If enough of these loyal Christians can be found, the desired fund will all be in hand.

J. O. A., *Treas.*

NOTICE.

To Delegates to the Eastern North Carolina Christian Conference.

The Eastern North Carolina Christian Conference will be held at the Oak Level Christian Church, near Youngsville, N. C., beginning November 23, 1926, 10 o'clock a. m. All delegates are urged to attend, and to notify Brother J. W. Hudson, Secretary of Oak Level Church, Youngsville, N. C., at once of their intention and time of arrival.

H. C. CAVINESS,
President Eastern N. C. Christian Conference.

OFFICIAL NOTICE.

The Educational Committee of the North Carolina and Virginia Christian Conference is called to meet in THE CHRISTIAN SUN office, Elon College, N. C., 2:30 P. M. Monday, November 15th. All candidates for the ministry and those wishing to apply for license or ordination within bounds of this Conference should appear at the committee meeting.

J. O. ATKINSON, *Chairman.*

COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

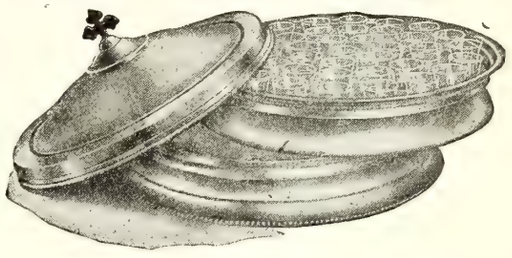
Aluminum is light in weight, durable, and does not tarnish.

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlockink, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

SILVER-PLATE.

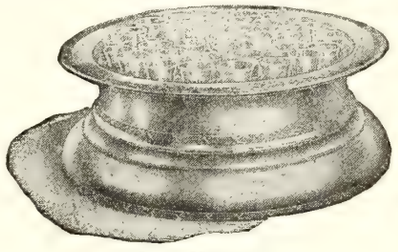
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plate; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

Bread Plate No. 3—Narrow rim	9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

Send Order to THE CHRISTIAN SUN.
1536 E. Broad St. - - Richmond Va.

Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Icicles:

Isn't it fun to read about ice and snow on a hot summer day? But isn't it nice to wake up these cold, cold mornings and see the frost on the ground? That means ice and snow isn't far away.

New readers, do join our "Korner" and write us a wee letter. Each letter from one of the Kiddies is just like a vote saying "Yes, I want the Kiddies' Korner to go on living."

Please, please, Icicles, write us a winter-time letter this very day.

Loving wishes from your editor and want-to-be friend.

MADGE FLEMING MOFFITT WHITESELL.

A DOUBLE-HEADED MOTHER'S DAY.

By Josephine Phillips.

How are you going to get your carnation for Mothers' Day?" asked Marie. "They're twenty-five cents apiece, and I spent my last penny for May-basket paper."

"So did I," said Emily, with a little sigh. "If I was only a boy, I'd mow somebody's lawn or weed a garden. Girls can't do anything but wash dishes. Are you going to earn your quarter, Dora?"

Dora shook her head. "I don't see how anybody can earn money in a little town like this. I wish I lived in a city, like Manfield."

"Oh, I wouldn't want to live there," spoke up Sally a little wistfully; "but I wish that mother could go there for a few days."

"Why?" Her three companions looked at her in surprise.

"Because grandmother lives there, and she's been sick. She can't come here for a visit, and mother can't go there because of the two hired men to cook for and spring planting. Besides, there isn't enough money on a farm in the spring to pay even carfare. I could manage the meals, so I've been saving and saving, but I haven't much over a dollar and a half. That wouldn't even take mother one way, and of course I'd want her to come back!" she laughed.

"You just keep on saving!"

Marie gave Sally a comforting little pat on the shoulder and jumped off the doorstep. She had an idea!

Dora, too, was very busy the next day, while Emily began to act quite mysterious about something. Very early on Wednesday morning Dora called at Emily's back door.

"Can you go over to Mrs. McEntire's with me? It's real important." Dora pointed to her little tissue-wrapped package.

"I was going there myself as soon as I had hung up my dish-towel," laughed Emily.

"Why, what are you doing there, this time of day?" asked Dora.

"You'd never guess! I'm washing dishes, morning and night, so Mrs. McEntire will have more time for the babies. By tonight I'll have fifty cents. That will buy my carnation and one for Sally, too, so she won't need to use her special money."

"Oh!" cried Dora, "you've taken almost my very plan. This package has two yards and a half of mile-a-minute lace in it. I showed Mrs. McEntire the sample, and she ordered some for the babies' dresses. She's paying me twenty cents a yard, and if you know your numbers that means my carnation and Sally's. Who's that?"

Ahead, in Mrs. McEntire's yard, was a small figure behind a clattering lawn-mower.

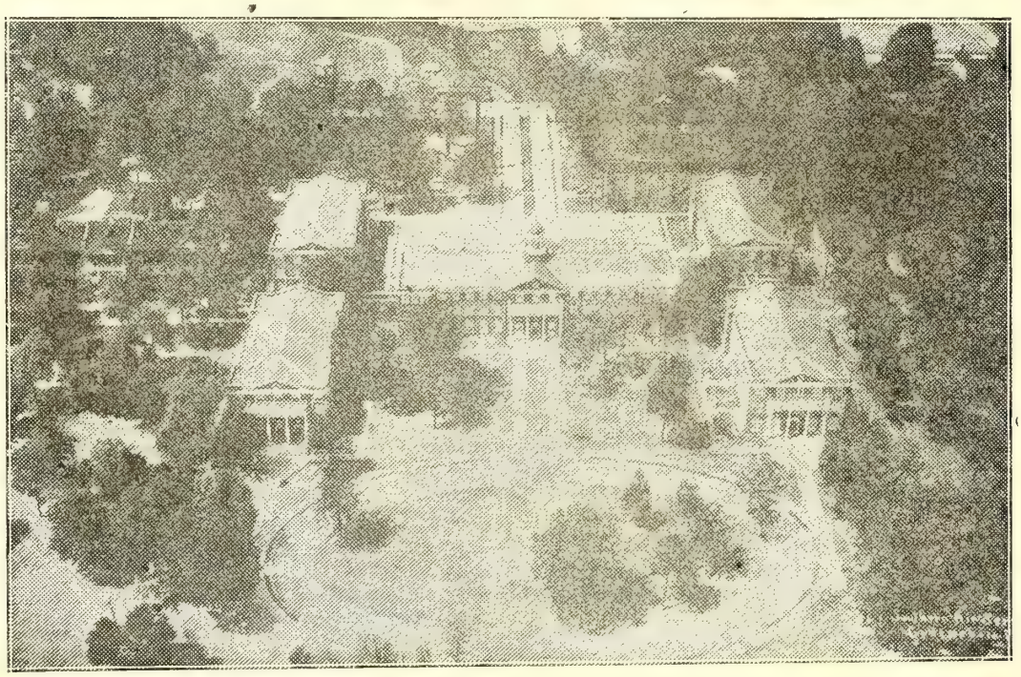
"Marie!" exclaimed the two girls, as they came nearer. "What are you doing?"

"I'm mowing down a Mothers' Day carnation for myself. I got Sally's yesterday, over on the parsonage lawn, so she won't have to use her special money." Emily and Dora looked at each other.

(Continued on Page 15.)

E-L-O-N C-O-L-L-E-G-E

CO-EDUCATIONAL



A Photograph of a Section of the Elon College Campus showing the Central Group of Buildings. (Photograph taken from the air.)

ELON COLLEGE announces the opening of its fall term Sept. 1st.

The accommodations are limited. Only 400 students can be accepted. Members of the Christian Church are given preference. The enrollment is nearing the maximum. Make reservation now and be assured of good accommodations.

ELON COLLEGE offers superior educational advantages.

The new buildings and equipment give Elon one of the most efficient college plants in the South. Elon College has standard A Grade Rating. Its work is accepted by all other institutions and all State departments of education.

ELON COLLEGE is owned and supported by the Christian Church.

It strives to return to the denomination in trained leaders, both ministers and laymen, value received. It promises all who may enter its doors a congenial and Christian atmosphere. The first purpose of the college is to produce Christian lives.

For Catalogue and further information, address—

C. M. CANNON, *Registrar,* Elon College, N. C.

"Christian Character First and Always at Elon College."

PLEASANT HILL NEWS.

(Continued from Page 6.)

feast of watermelons, lemonade and cake. These social events play an important part in holding the interest of the children and youths in the Church. It is here that the old and young alike can meet on mutual grounds. We were glad to welcome the people of the Elmira Presbyterian Church to our grove for a picnic July 31st.

The singing has been no small feature in the year's program. Mr. D. H. Lashley is choir director and leader. He is a man of unusual talent, and a faithful and conscientious worker. He has labored untiringly that the people might be entertained with good singing, not only at the regular Church service, but several special "sings" have been held during the year. We are heavily indebted to Brother Lashley. We owe much to him for the interest shown in all our Church services. May the Lord bless him in his efforts.

The annual revival was held the first week in September. The pastor was assisted in these services by Rev. J. E. McCauley, a former pastor. Brother McCauley's sermons were full of spiritual truth and were very much appreciated. Although there was no great harvest of souls, the Church was greatly revived, and we feel that much seed was sown in good ground.

Our beloved pastor, Rev. H. E. Crutchfield, has served us faithfully and without fault. It is due to his wise counsel and good judgment that we have kept together so perfectly. He has accepted a unanimous call to serve us another year, with a twenty-five dollar increase in salary. By his good leadership may we go forward and accomplish great things for the kingdom through Jesus Christ our Lord.

EUGENE H. THOMPSON.

CHRISTIAN EDUCATION NEWS NOTES.

(Continued from Page 10.)

Rev. J. G. Truitt, director for the Eastern Virginia Conference, was in attendance throughout and conducted the devotional meditations of the first full day session. Later on, Director Truitt contributed an able and stirring address to the discussion of ministerial preparation.

The Board chairman, J. H. Lightbourne, addressed the Convention on Saturday night on the subject, "The Call to the Ministry."

A Young People's congress and banquet were held Saturday afternoon under the direction of Miss Lucy Eldredge, formerly field worker for our Board.

Field Worker Pattie Coghil mlade a very acceptable member of the Convention committee on Roll.

Prof. W. M. Jay spoke on Friday night on the subject, "Men and Kingdom Finance."

Former Recording Secretary B. J. Earp, of the Eastern Virginia Convention, attended all the sessions and participated in several discussions. His successor in office, F. C. Lester, was also in attendance and conducted the devotional period the afternoon of the 27th.

Some old friends now serving in the Northern Churches were met with at the Convention, among them being E. H. Rainey, E. T. Cotton, W. H. Denison, H. Russel Clem, E. B. Flory, Shelton Smith, F. S. Sailor, L. F. Johnson.

A DOUBLE-HEADED MOTHER'S DAY.

(Continued from Page 14.)

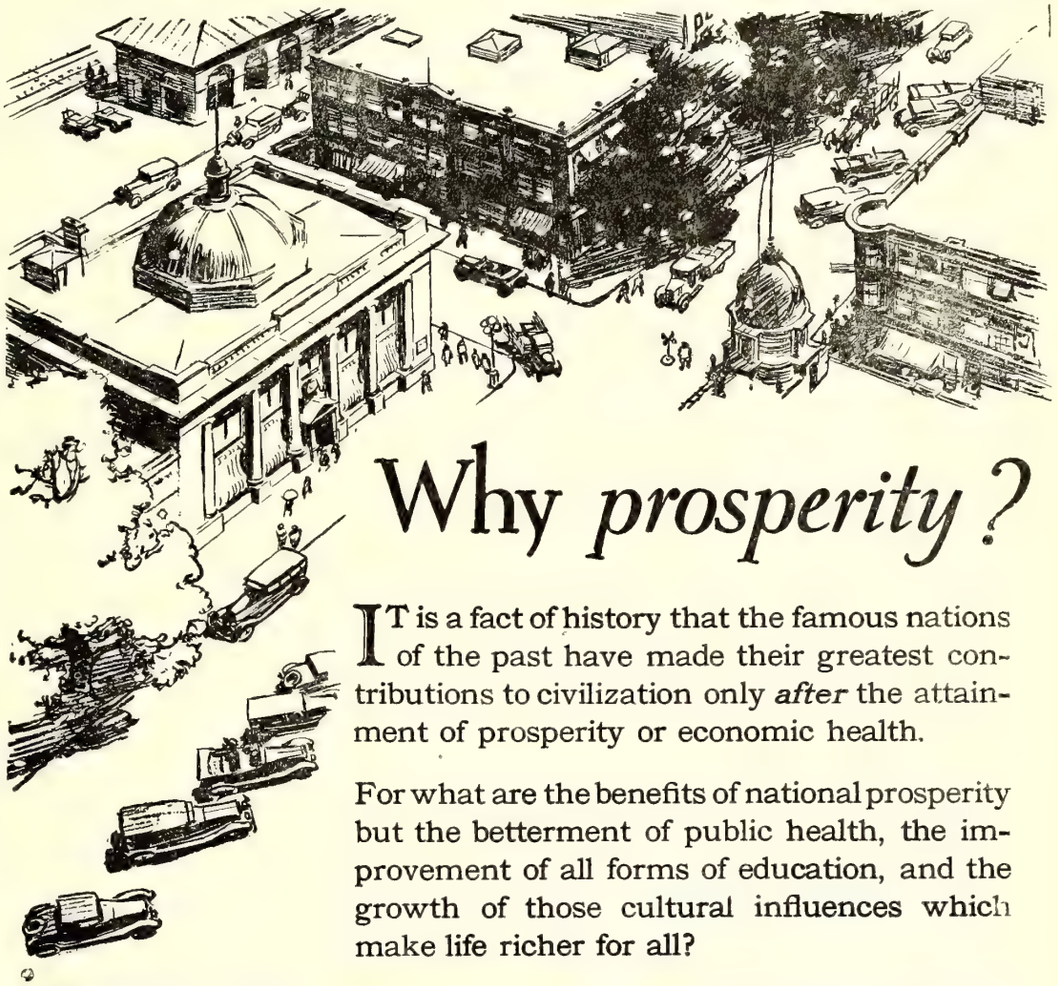
"Well, if this isn't a mix-up!" laughed Emily. "Here all three of us have a carnation apiece, while Sally is going to have three carnations.

Then she explained to Marie what they had done. But Marie had the answer to their puzzle. "We have a dollar and a half between us already, and I know of two more lawns that aren't too terrace-y for me to mow. Mrs. McEntire was just saying she hoped Emily would keep on helping her with dishes."

"And I know she can use all the lace I can crochet," chimed in Dora. "If we go without carnations ourselves, we'll have plenty for car-fare to send Sally's mother on a Mothers' Day visit to her mother. Wouldn't that be a double-headed Mothers' Day celebration, though? Shall we do it?"

"Of course we shall," they agreed.

Next Sunday, while Sally's mother was being a real tonic to her white-haired mother, four girls sat in a row at Church. Unless you got very close to them, you wouldn't have known but that the carnations they wore were real. Sally had made them from some of Marie's red May-basket paper, and Emily had scented them with perfume.



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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Christian Church.

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Remittances: Make all remittances for subscriptions and renewals to "Editor Christian Sun," Elon College, N. C.

Remittances for advertising and other business matters will be addressed to the "Managing Editor," 1536 E. Broad Street, Richmond, Va.

Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

Advertising Rates: "Want Ads," 2 cents a word an insertion. Display rates quoted upon request.

PARKERSON—TUCK.

The social event of the season for Virgilina was on Saturday P. M., October 23rd, at 3 o'clock, when Mr. George R. Parkerson, of Norfolk, Va., and Miss Nettie Sue Tuck were united in marriage at the home of the bride. The parlors of the home were beautifully and tastily decorated. Miss Pearl Tuck, sister of the bride, was maid of honor. Mr. W. W. Tuck, father, gave his daughter away, and Mr. L. M. Cannon, brother-in-law of the groom, acted as best man. The ring ceremony of the Christian Church was used by the writer, the bride's pastor. Just before the bridal party entered the parlor, Mrs. Emerson King sang "I Love You Truly"; Mrs. Arthur Tuck presided at the piano.

Mr. and Mrs. Parkerson are on a bridal trip to northern cities and will be at home after November 1st, at 4 Brevard Apart- Va.

Mrs. Parkerson is a graduate of Elon College, and has taught school for four years at Virgilina and Norfolk. It was the writer's privilege to receive her into the Church and baptize her when she was a child. She has always been possessed of a disposition that drew about her a host of friends. In social life, in the school and in Church her Christian influence is admirable.

Mr. Parkerson is an excellent young man, engaged in business in Norfolk, where he has many friends.

My prayer is for heaven's blessings to attend these young people on life's journey together, that they may prosper in material blessings and in Christian grace.

C. E. NEWMAN.

CLINE—KELLY.

On September 22, Mr. Ralph M. Cline and Miss Pearlie Kelly were, by the writer, united in marriage. The groom is a son of Mr. and Mrs. W. V. Cline. The bride is a daughter of Mr. and Mrs. R. S. Kelly.

The writer joins the many friends of these popular young people as they begin married life together. May the Lord bless and prosper them.

R. L. WILLIAMSON.

Six Little Words.

Six little words lay claim to me
Each passing day—
I ought, I must, I can, I will,
I dare, I may.

—Daily Song.

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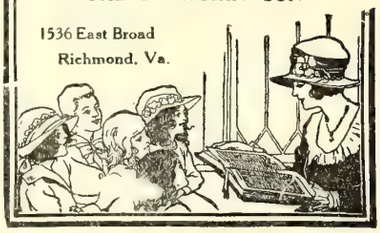

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Rev. and Mrs. J. H. Dollar will be in charge of the modern Girl's Dormitory this school year. Cost of board will be $15.00 per month and room rent $25 to $30 per school year. Men and boys can obtain board at the same rates in the town.

School opens August 30, 1926. Wanted a sufficient number of girls to fill the dormitory. Send in $2.00 at once to reserve room.

For further information, address
THE PRESIDENT, Wadley, Alabama.

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The text is self-pronouncing, by the aid of which children can learn to pronounce the difficult Scripture proper names.

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27 And the boys grew: and Esau was a cunning hunter.
5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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Specimen of Type.
22 And the prophet Is'ra-el, and said unto thyself, and mark, and for at the return of t

Size, 7 x 5 inches.

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Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXVIII. RICHMOND, VA., THURSDAY, NOVEMBER 11, 1926. NUMBER 45.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

PRESIDENT COFFIN SPEAKS.

The General Convention of the Christian Church met Wednesday afternoon, October 20th, at Urbana, Ill. The afternoon session of the Convention was given over to the hearing of reports. Dr. S. Parks Cadman, president of the Federal Council of the Churches, was to have addressed the Convention at the evening session. Dr. Cadman, however, did not arrive. He went instead to Urbana, Ohio. Dr. Martin Summerbell, Lakemont, N. Y., introduced Dr. F. G. Coffin, president of the Convention, who delivered his quadrennial address instead of Dr. Cadman. Dr. Coffin spoke on "The Christian Way in a Changing World." It was a call to the Church to return to the presentation of the Christ rather than the presentation of facts about Him. Dr. Coffin declared that the Church today was not suffering so much from differences as from indifferences. His address, by vote of the Convention, is to be published in pamphlet form for distribution. Every member of the Christian Church should secure and read this great address. In it Dr. Coffin sounded the keynote of the thinking of the Church, and particularly the thought which guided the Convention throughout its deliberations.

THE YOUNG PEOPLE'S CONGRESS.

Saturday afternoon of the Convention was given over to a memorial service, and the celebration of Communion. At the same time, the young people from all parts of the Church held a Church-wide congress at the Universalist Church of Urbana. A large number of young people from every section of the Convention were present, and under the able direction of Miss Lucy M. Eldredge, field secretary for young people of the Department of Christian Education, the program was a most successful one. The chief speaker of the afternoon session was Dr. Alva Martin Kerr, editor of the *Herald of Gospel Liberty*. Dr. Kerr brought a stirring message to the young people, speaking on the theme, "Youth and the Christian Church." The great editor urged the young people to a definite consecration of their lives. He believed that a general consecration of life to God was so broad that it could scarcely mean much to the young people making it. It was to consecrate oneself to some definite task for God which would bring out the best in the life of a young man or woman. Striking a note of optimism, and yet pointing out the weaknesses of youth today, Dr. Kerr stirred these leaders of the youth of the Christian Church profoundly, and sent them out more definitely committed to service for the Church and the Christ.

This session of the congress was followed by a social hour in which the young people played games and became better acquainted with each other. They entered heartily into this program, demonstrating in a fine way the need and usefulness of the four-fold program which has been planned for them by Miss Eldredge. A banquet followed this social hour, at which Rev. Frank Wright presided as toastmaster. He handled the ceremonies in a most admirable way. Wit and vivacity characterized his presentation of the various speakers. Most of these speakers were young people, and the speeches which they made were most commendable. Dean Ernest D. Gilbert, of Defiance College, spoke on "Forward on the Christian Trail Together." Dean Gilbert brought a sane and uplifting message to the 150 persons present at the banquet.

In a body, the banqueters went to the auditorium of the First Baptist Church of Urbana for the evening meeting. Dr. W. A. Harper, president of Elon College and general secretary of the Department of Christian Education, presided at this meeting. Dr. James H. Lightbourne and Mr. Hermon Eldredge were the speakers of the evening. Dr. Lightbourne, of the Holland Christian Church, Virginia, discussed the call to the ministry, and Mr. Eldredge, of the Department of Christian Education, the call to Christian service. Both delivered stirring addresses, bringing to a close the first Church-wide congress.

SUNDAY SERVICES.

The Sunday which fell during the Convention was a day of great messages. Dr. Alva Martin Kerr, editor of the *Herald of Gospel Liberty;* Mr. Fred B. Smith, secretary of the World Alliance for Friendship through the Churches, and Dr. L. E. Smith, Norfolk, Va., were the speakers of the day. Dr. Kerr, in a soul-stirring message, moved the audience who heard him in the auditorium of the University of Illinois profoundly. He urged the holding of a present and vital Christ and the tearing away of those things in the Church which tend to obscure Him. It was a call to the sacrifice of the cross which Dr. Kerr gave. By vote of the Convention, this powerful sermon is to appear in the *Herald of Gospel Liberty* and in pamphlet form for distribution. It should find a deep and abiding place in the hearts of the Church, because it is the message so much needed in the world today. Dr. Kerr is the author of "Thinking Through," one of the most powerful and sane commentaries on the religious situation which has appeared. This book deserves and should receive a wide reading throughout the brotherhood.

Mr. Fred B. Smith spoke at the afternoon session on the world outlook, discussing whether it promised peace or war, revolution or brotherhood. He presented the dark situation as many are seeing it in the world, and declared that the men who refused to see the seriousness of the world problem now were not des[illegible] g of our hearing. He then pointed [illegible] among the common people [illegible] as the hopeful sign of [illegible] cited incidents from his numerous exp[illegible]ces in many parts of the world to illustrate this great hope, and then very briefly he spoke of the program which he believed would usher in the peace for which men long. He charged the pulpit with the great task of education and leadership; urged that the Church underwrite all efforts in the right direction, such as the League of Nations, the World Court, and other worthy ideas; but he made it very clear that the hope of the world was the actual practice of the principles of Christ. These were fundamental, and without them peace could never come to abide.

Mrs N T Farmer

Dr. L. E. Smith, at the evening service, spoke on "The Christ of the Crimson Road." It was a powerful appeal to see the Christ of the cross and to be influenced by his message.

PRESENTING THE DEPARTMENTS.

All the departments of the Church were ably presented by the chosen speakers. Prof. S. A. Bennett, Miss Lucy M. Eldredge, and Dr. A. G. Caris presented the program of the Department of Christian Education; stewardship was ably presented by Dr. W. M. Jay, Rev. S. C. Harrell, and Dr. G. O. Lankford; home missions were discussed by Dean W. R. Collins, of Franklinton Christian College for Negroes. Dean Collins ably presented the cause of negro education, and brought the needs of Franklinton to the attention of the Convention in a most vivid way. Rev. H. M. Hainer discussed Church extension, and Mr. J. K. Johnson, of the Dayton, Ohio, Y. M. C. A., talked about Americanization work in a most interesting fashion. Dr. J. O. Atkinson was the speaker for foreign missions, and, in his own fine way, brought a message of stirring power which moved the Convention mightily. Dr. W. P. Minton, secretary of the Department of Foreign Missions, read messages from all the missionaries we have on the field. It was a most impressive service, being closed as it was by a devotion period, led by Mrs. Alice V. Merrill. Dr. Howsare and Dr. Charles L. Goodell cared for the Department of Evangelism most ably.

NEW OFFICERS.

Because of advancing age, Dr. J. F. Burnett, who for many years has served the Convention as secretary in a most acceptable manner, retired from this important position. Through the President of the Convention, the members of that body presented Dr. Burnett with a purse of $120. Dr. Warren H. Denison was chosen to succeed Dr. Burnett. Dr. Omer S. Thomas, secretary of home missions, resigned, to re-enter the pastorate, and

(Continued on Page 5.)

NOTES-PERSONALS

Today is remembered as the anniversary of Armistice Day, ending of the World War, 1918.

Rev. G. C. Crutchfield, who has been located at Wakefield, Va., has closed his pastorate there and has moved to Stokesdale, N. C., becoming pastor of several Churches located in reach of Stokesdale.

Rev. M. F. Allen, formerly pastor United Christian Church, Lynchburg, has moved to Newport News, Va., where he has become pastor of the Christian Church. Brother Allen will certainly find a most loyal and willing people at Newport News.

Rev. G. H. Veazey, of Elon College, preached for our Lynchburg people morning and evening last Sunday. He reports a most enthusiastic people, a most promising outlook, a splendid Church building, a hopeful congregation and an inviting pastorate for some minister who may be called to serve them.

Several leaflets on adult work in the Sunday School may be had by writing the secretary, Miss Pattie Coghill, Henderson, N. C. "The Adult Worker and Work," by Barclay & Phifer, price $1.00, is one of the finest books on adult work. Have you a home department for those who cannot attend Sunday School?

A good sister (to be personal, Mrs. J. S. Persons, Windsor, Va.) puts it this way: "I send check to renew my subscription. THE CHRISTIAN SUN shines in my home after the sun goes down. I do hope it will shine in all homes of the Christian Church." Now, that is just the right way to think, talk and write to and about your Church paper.

If you will just send that check for $5.00, $10.00, or $20.00 today to help erect those memorials to Old Lebanon, in Surry County, Va., and to Rev. James O'Kelly on the campus at Elon College, this will save you the trouble and the time of sending it tomorrow or some other day. Of course, you are going to send it, so come along and let's get over with it. Thank you, loyal ones and true.

The women of the Valley Virginia Conference, according to a splendid program recently sent out, are holding their missionary rally at New Hope Church, near Harrisonburg, Va., November 13th. We trust the rally will be well attended, as the program is an excellent one. One of the great helps to our missionary work among the women has been these rallies in the small groups of Churches.

Rev. H. C. Caviness, Cary, N. C., was installed as pastor of First Church, Portsmouth, Sunday, November 7th. Brother Caviness recently conducted a most successful meeting in this Church and found a work fraught with possibilities and prospects of growth and development and of service, and the people of First Church, Portsmouth, found in Brother Caviness a man whom they can afford to follow as their leader in building up the work which they so much love.

We sincerely hope that increased contributions to the Old Lebanon and O'Kelly memorial funds will pour in on us the next few weeks. After having neglected for a hundred years these two epoch-making events of our Church life, it would seem that we Christians would greet with gladness the privilege of making contributions to this fund. Surely, now that we have made the start, we will hasten the day of erecting these memorials to the man and the Church site most eminently associated with our history as a people.

It is learned, with regret, that Rev. P. L. Duke, of Phoenix, Ala., member of the Georgia and Alabama Conference, passed from his earthly to his heavenly home recently. Brother Duke was a very consecrated and much-beloved minister of the gospel and was faithful unto death. We have not learned the date of his death and place of burial, but these will be given later. Brother Duke had been in failing health for more than two years, but spent that time, much of it, in anxiety and supplication for others. Surely a good man has gone to his reward.

NOTICE.

As the several Conferences in North Carolina meet during this month, the November meeting of the Piedmont Christian Ministers' Association will not be held. We meet, however, in December at the usual time, on Monday after the second Sunday

G. O. LANKFORD, *Secretary.*

NOTICE.

Delegates and ministers of the North Carolina and Virginia Christian Conference, which is to meet at New Lebanon Christian Church November 16, 1926, Rockingham County, N. C., who are coming by train to Reidsville, will please notify Bro. Garett Sharpe, secretary of the Church, Wentworth, N. C., Route 1, of the time of their arrival, so they can be met. Those coming by their own conveyance either from Greensboro or Reidsville, will take North Carolina State highway to Mr. George Ross', twelve miles west of Reidsville, and the road north from there to the Church.

J. W. KNIGHT.

PROGRAM OF NORTH CAROLINA AND VIRGINIA CHRISTIAN CONFERENCE.

Following is the program of the one hundred and first annual session of the North Carolina and Virginia Christian Conference, to be held at New Lebanon Christian Church, Rockingham County, N. C., November 16, 17, 18, 1926:

First Day—Morning Session.

10:30 Conference Called to Order by the President, Dr. C. H. Rowland.
Devotional Service, conducted by Rev. R. A. Whitten.
10:45 Roll Call of Ministers and Churches.
Enrollment of Delegates.
11:00 Welcome Address, Mr. W. T. Moore.
Response, Rev. T. F. Wright.
11:20 Report of Program Committee.
Report of Executive Committee.
Report of Treasurer H. C. Simpson.
Announcement of Special Committees.
Reception of Visitors.
11:45 Annual Address of the President, Dr. C. H. Rowland.
12:30 Adjournment for Dinner.

First Day—Afternoon Session.

2:00 Conference Called to Order.
Devotional Service, conducted by Rev. J. S. Carden.
2:15 Report of Committee on Religious Literature, Rev. J. W. Patton, Chairman.
Address, Rev. J. W. Patton.
2:45 General Discussion and Vote on Report.
3:00 Report of Committee on Foreign Missions, Rev. P. T. Klapp, Chairman.
Address, Rev. P. T. Klapp.
3:45 General Discussion and Vote on Report.
4:00 Miscellaneous Business.
Report of Entertainment Committee.
4:30 Adjournment.

First Day—Evening Session.

7:30 Praise Service.
Sermon, Dr. J. U. Newman.
Communion Service, administered by Dr. P. H. Fleming and Rev. P. T. Klapp.

Second Day—Morning Session.

9:30 Conference Called to Order.
Devotional Service, conducted by Rev. L. L. Wyrick.
9:45 Reading of Minutes and Enrollment.
10:00 Report of Committee on Sunday Schools and Christian Endeavor, Rev. T. F. Wright, Acting Chairman.
Address, Rev. T. F. Wright.
10:30 General Discussion and Vote on Report.
11:00 Report of Budget Committee, Dr. W. A. Harper, Chairman.
General Discussion, led by Dr. W. A. Harper.
Vote on Report.
Miscellaneous Business.
12:30 Adjournment for Dinner.

Second Day—Afternoon Session.

2:00 Conference Called to Order.
Devotional Service, conducted by Rev. M. F. Allen.
2:15 Report of Committee on Home Missions, Rev. J. A. Ledbetter, Acting Chairman.
Address, "Organizing the Home Base," Rev. Stanley C. Harrell.
Address, "Spiritualizing the Home Base," Dr. P. H. Fleming.
3:00 General Discussion and Vote on Report.
3:15 Report of Committee on Education, Dr. J. O. Atkinson, Chairman.
Address, Dr. W. A. Harper.
3:45 General Discussion and Vote on Report.
4:00 Report of Committee on Stewardship, Mrs. C. H. Rowland, Chairman.
Address, Mrs. C. H. Rowland.
General Discussion and Vote on Report.
4:45 Adjournment.

Second Day—Evening Program.

7:30 Worship Service.
Sermon, Rev. H. E. Crutchfield.

Third Day—Morning Session.

9:30 Conference Called to Order.
Devotional Service, conducted by Rev. J. F. Apple.
9:45 Reading of Minutes, and of Pastoral and Church Letters.
10:15 Report of Committee on Superannuation, Mr. C. D. Johnston, Chairman.
General Discussion and Vote on Report.
10:45 "The Christian Orphanage," Superintendent Chas. D. Johnston.
11:15 Report of Committee on Moral Reform, Dr. W. S. Alexander, Chairman.
Address, Dr. W. S. Alexander.
11:40 General Discussion and Vote on Report.
12:00 Miscellaneous Business.
Report of Collectors.
Report of Auditors.
Report of all other Special Committees.
Closing Service (to be arranged).
Final Adjournment.

Program Committee:
STANLEY C. HARRELL.
C. H. ROWLAND.

Shall We Preserve Our History and Pay Tribute to Whom Tribute is Due?

We have delayed for more than a hundred years. It was in 1794, under the leadership of REV. JAMES O'KELLY, the prophet and apostle of *religious liberty,* that the name "Christian" was adopted as a sufficient name for the Church, discarding all party and sectarian names, and it was declared that

The Bible is a Sufficient Rule of Faith and Practice

for the Church, and Christian character is the test of fellowship and Church membership, and the right of private judgment in the interpreting of the Scriptures was granted to all, and Christ was declared to be the only head of the Church.

REV. JAMES O'KELLY died on OCTOBER 16, 1826, and we have let him sleep for *a hundred years* without permanently and prominently honoring his memory.

It was in OLD LEBANON MEETING HOUSE, Surry County, Virginia, on August 4, 1794, that Rev. Rice Haggard made the motion and the meeting, under the leadership of Rev. James O'Kelly, unanimously adopted the same, declaring that

The Name "Christian" is Sufficient for the Church

and the Bible is a sufficient rule of faith and practice."

The Southern Christian Convention in regular biennial session at Durham, N. C., April 30, 1926, adopted plans and specifications for an appropriate memorial on the site of Old Lebanon Church, which is on the Virginia State Highway, in Surry County, Virginia, and also the plans and specifications for a suitable

Memorial to Rev. James O'Kelly

to be established on the campus of Elon College. The combined cost of the two memorials is to be $2,095.00. *This call is for all individuals everywhere,* who have a care and concern for these important events, to send such cash donations as they can to the Treasurer of the Committee *during the month of October,* when it is proposed if possible *to raise the entire amount.* All money sent in will be acknowledged, with names of donors, through THE CHRISTIAN SUN.

Brethren, sisters, and friends, we have too long delayed this important matter, let us now move together and do this worthy deed. There has been raised to date $110.75. Let SUN readers speak to their friends, let pastors, Sunday School superintendents and people pull together during October, and this great work which should have been decades ago will be accomplished.

Respectfully and gratefully,

Judge J. F. WEST, *Chairman,* Waverly, Va.,
Rev. S. C. HARRELL, *Secretary,* Durham, N. C.,
W. C. MCCLENNY, *Historian,* Suffolk, Va.,
J. O. ATKINSON, *Treasurer,* Elon College, N. C.
Committee on Memorials.

E-D-I-T-O-R-I-A-L

EDITOR:

J. O. ATKINSON, Elon College, N. C.

Contributing Editors:

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A GREAT CONFERENCE.

They went, they saw, and they were conquered! Thus is described the procedure of the Eastern Virginia Conference, in annual session at Havre de Grace, Md., November 2nd, 3rd, and 4th. It was a great session, a great contact and a great conquest. The great-hearted people of Webster Community Church literally captured and took possession of the Conference as a whole, and then every individual part of it. No people ever entertained a Conference with more zest, abandon and whole-hearted hospitality than did the members and friends of Webster Community Church. Rev. M. W. Sutcliffe, the consecrated, competent and courageous pastor, was everywhere and was doing everything to make everybody comfortable and happy, and all his people followed their leader. Brother Sutcliffe is a man of parts and power. He preaches, has a wonderful voice in song, plays the piano, pours out his heart in intercession, and inspires his congregation and all who come in contact with him to go forward in the service of the King. He and his people are doing mighty things in the name of the Lord. He believes first of all in prayer, and then proceeds to put on a program in keeping with his praying. He wants his people to pray, and then they just naturally know how to pray. It was all so beautiful, marvelous and wonderful. Two years ago just a piece of ground out in a fine rural community; then a vision, and things began to take place. The Church building, ground and parsonage have cost $53,000.00, and you would not believe it were you to see what they have. Not the most inviting house on the outside, but once you enter you realize that you are in a sanctuary—solemn, impressive, comfortable, with every suggestion and invitation to be reverential and to worship. They began work on this building on March 13, 1924. When they began, they then and there decided to finish at noon on August 23rd of the same year. That was just five months and ten days, and they carried their schedule out and finished on August the 23rd, five minutes before noon, and the beautiful edifice was dedicated on August 24, 1924. It was a great achievement, and they have a plant that is a credit to any people, and pays tribute in proper proportions to their reverence and adoration of their God. The building has the impressive cathedral windows, a splendid pipe organ, polished hardwood floors, great oak pews, and an impressive baptismal font, a Sunday School auditorium, and rooms and a basement beneath equipped for cooking and serving meals to several hundred people at the same time. Well, this is one splendid, up-to-date, well-equipped rural Church, with a loyal constituency and an aggressive and consecrated pastor and a whole-hearted people. No wonder the delegates and all who attended the Eastern Virginia Conference last week were taken in and captured.

But it was a great body and a great Conference and greatly attended, considering the long distance the delegates had to travel. Harmonious in deliberation, progressive in plans adopted, delightful in fellowship, thrilling in the great addresses delivered. THE SUN's editor did not arrive in time to hear the opening address by the President, Rev. W. D. Harward, but he heard highest words of commendation and a request unanimously adopted that the address be printed in THE CHRISTIAN SUN. Rev. J. G. Truitt delivered an exceedingly helpful address, tracing the genesis and genius of our history and polity. One of the outstanding addresses was that by Dr. W. H. Denison on "Stewardship." A layman was heard to remark that if he had five hundred thousand dollars, one hundred thousand of it should go to placing upon the minds and hearts of our people the program so impressively presented by Dr. Denison. He would certainly get his money's worth in results.

The Conference sermon by Rev. L. E. Smith, D. D., Norfolk, Va., struck a sympathetic and responsive chord in the minds and hearts of the great congregation who heard it, and that sermon will live in their lives. Dr. Smith never spoke with more power and impressiveness, and was never heard more gladly and joyously. Lieutenant-Governor J. E. West brought to the Conference a historical address, using as his topic "The Religious Legacy of our Forefathers." The Conference was exceedingly anxious to see this great address in print, and it will be in an early issue of THE SUN unless Colonel West desperately denies its readers the privilege. It showed that our forefathers had a passion and a plea for their day and have transmitted to us a torch that we should kindle into a great flame and transmit it to the generations to come. Miss Pattie Coghill, field secretary of Christian education in the Southern Convention, impressively presented the work of the Elon Summer School and showed some of the advantages and benefits to be derived from attending the school. On Wednesday night, Dr. R. C. Helfenstein, the brilliant and beloved pastor of our Dover Church, simply inspired his great audience with a heavenly and holy message on "Christian Leadership for Our Day." All of us agreed with Dr. Staley in saying that this was certainly Dr. Helfenstein's greatest and most helpful utterances thus far before our Conference or Conventions. The address had to do with the method of producing Christian leaders; of that spirit of devotion and consecration necessary to producing Christian leaders. He told us how Christian leaders had been produced and pointed out quite clearly the only method by which we might hope to produce them in the years to come.

There were many other addresses of interest, and all the reports were well thought out and discussed with interest and becoming intelligence and wisdom.

That which interested the Conference as no other one report was the decision of the Southern Convention at its last session at Durham in the matter of the budget and the greatly increased apportionment. The Conference had voted a year ago to increase the apportionment in keeping with the decision of the Convention two years ago. The apportionment to the Churches was made known at the Conference and was adopted as read, with one or two slight exceptions. It was voted by this Conference to undertake raising the entire amount, or as much thereof as possible, even for the first year of the amount voted by the Southern Convention.

Rev. H. S. Hardcastle led the daily devotions, which were exceedingly appropriate to the occasion and very helpful to all.

In order to help solve the financial problem of THE CHRISTIAN SUN, it was voted that all the pastors of the Conference endeavor to increase threefold the number of subscribers in their field before January 1, 1927.

The Conference licensed as a probationer Bro. Richie Edwin Brittle, now a junior in Elon College, who comes from Union Christian Church, Surry County, Va., and voted that Rev. Floyd D. Ballard, pastor of our Henderson Church and a graduate of Elon College, be ordained during the session of the Eastern North Carolina Conference to be held soon. Rev. H. S. Hardcastle was elected President of the Conference for the coming year, and Rev. J. F. Morgan, Vice-President, Rev. I. W. Johnson, D. D., remaining as Recording Secretary, and Brother H. Woodward, of Suffolk, Va., Treasurer.

The next session of the Conference is to open on Wednesday before the first Sunday in November, and is to be held at South Norfolk, Va.

The choir of the Webster Community Church greatly enlivened and edified the Conference with programs of song, and at one service they were assisted by members of the choir from the Dover, Del., Church to the delight of all. On the closing night of the Conference the Woman's Missionary Society put on a most impressive pageant, "How Aunt Tilly Learned to Tithe." This was an exceedingly suggestive pageant and one that every Church could easily put on to great profit and advantage.

We have not attended a session of the Eastern Virginia Conference that seemed to do as many good and great things in such a wonderful spirit of promise and progressiveness as this one. It was indeed good to be there. J. O. A.

ENLISTING FOR CHRIST FOR SERVICE TO HIS CHURCH.

The writer, who is also pastor of People's Christian Church, Dover, Del., recently submitted the following to each member of his congregation on a printed sheet, with a square marked at the left of each request so that the letter "X" could be placed in answer to each request and the same returned to the pastor. Requests have come from other pastors that such a plan be given them, and, for the sake of what it may be worth either to our pastors or to our laymen, I submit it as it was printed and laid before my congregation:

"The Christian's highest privilege is to enlist in definite lines of Church activities and kingdom service for Christ and His Church. Our goal is to make this Church year the best year in the history of our Church in order that we may expect the most from God for our personal lives, our homes, our Church and our community.

In how many of the following lines of Christian service will you enlist? Mark an "X" in

the square in front of each item for which you will enlist, sign your name, and hand it to the pastor next Sunday.

Health and strength permitting, it is my sincere purpose this year—

To attend worship services each Sunday, morning and evening.
To attend at least one service of worship each Sunday.
To attend the prayer service and Bible study each Wednesday evening.
To attend the Sunday morning class meeting.
To attend Sunday School each Sunday.
To promote the interests of the "Lend-a-Hand Society."
To promote the interests of the St. Paul's Brotherhood.
To be willing to teach a Sunday School class.
To attend a community leadership training school for Sunday School teachers.
To attend a class in practical psychology for a ten-weeks' course.
To be willing to sing in the choir.
To be willing to act as usher.
To bow my head in silent prayer at each service of worship when first seated.
To have thanks offered before each meal.
To have family worship each day.
To read a few verses from the Bible each day.
To pray for my pastor and my Church each day.
To contribute each week to the support of the Church.
To contribute to missions and the other benevolences of the Church.
To practice tithing—to give one-tenth of my income each week to the Lord's work.
To take the *Herald of Gospel Liberty* or THE CHRISTIAN SUN.
To attend the Woman's Missionary meeting each month.
To attend the Young People's Missionary meeting each month.
To invite my friends and neighbors to our Church.
To try to win at least one person to Christ during the year.
To furnish a bouquet of flowers for the Church three Sundays during the year.
To furnish one bouquet for the memorial vase in memory of some loved one.
To assist with the Church night suppers.
To be willing to assist in directing games at socials in the community hall.
To be willing to call on members who are "shut-ins," and read to them.
To be willing to render any service within my power when requested by the pastor.
To boost People's Christian Church and all its organizations at every opportunity.
To seek sincerely to live as Christ would have me live in my personal life, my home life, my business life, and my social life.

(N. B.: Please mark an "X" in square in front of each item for which you will enlist in the Master's name and for His Church. The more things you are willing to do for the Church of the living God, the more you have a right to expect from God. Sign your name and mail or hand to the pastor, bring filled out this Sunday morning if possible.)"

The pastor is hopeful that this request will result in greater activity in the Church and for the Lord the coming year. R. C. H.

CARELESS AND LAZY.

Recently, somewhere in my reading, I chanced upon a very suggestive sentence. The writer was discussing that matchless story of the ten virgins. In commenting upon the five foolish virgins, he said: "The worst that could be said of them, they were careless and a little lazy, and yet they were shut out." Careless and a little lazy—what trivial faults they seem when mentioned in the average connection, and how quick we would be to pass over and make excuses for such trivial faults. But when viewed in the light of the consequences they brought about, how terribly tragic they were! Doubtless, in every other particular those girls were charming and delightful personalities. But their undoing was due to the fact that they were careless and a little bit lazy.

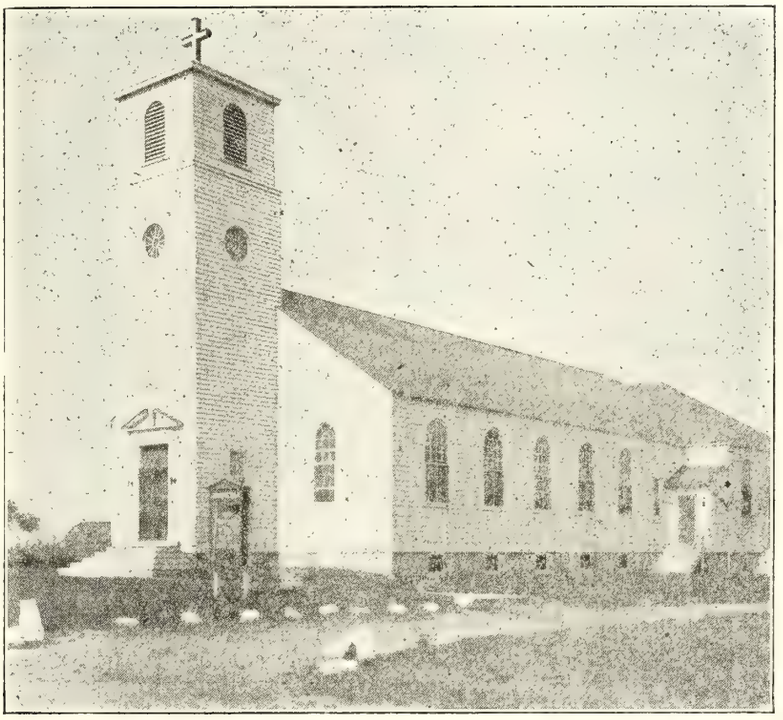
Does not this aptly characterize a great many members of the average Church. They are delightful people, with engaging personalities and charming manners. There can be found no fault with them, save that when it comes to the work of the Church and the bearing of the responsibilities of the kingdom, they are just careless and a little bit lazy. Many of them occasionally render very valuable service in the work of the Church, but whether or not they serve, generally depends upon impulse and their individual convenience. They are like the household hatchet—when most needed, it is frequently impossible to find them.

There are, doubtless, many Churches whose failure to render the service that might be reasonably expected of them can be explained by these two words, careless and lazy. They have the very best of intentions, and they have ample means at their disposal to enable them to do all that they might wish, but they neglect to do the necessary planning and the necessary work in time to take care of the situation. And when the testing time comes they are found wanting. If they had only thought about the matter in time, and if they had begun to prepare in time it could very easily have been a very different story.

We are now in the midst of the season when the Churches are preparing their reports to Conference, and when they are finishing up the work of the year. It sometimes happens in a Church that some good brother rises up and says, "Behold, week after next the annual Conference meets." And then some one asks just how much was the amount that Conference asked us to send up this year. There is a hurried search for a copy of the "Annual," and then begins a hurried rushing about to beg and to borrow enough to take care of the situation. And too many times the delegate has to come to Conference and report that we tried very hard, but we were unable to raise all that Conference asked of us, and we would like for the Conference to reduce the amount apportioned to our Church. It does not require a very vivid imagination to see a similarity between what happens so often in our Churches and what evidently must have happened among the five foolish virgins when the bridegroom was at the door.

The tragedy of it all is only apparent when one gets a glimpse of the effect upon the larger work that the Church is endeavoring to do. Attend the general Conventions and Conferences of the Church and listen to the reports. Hear those who are planning for larger and better work in the home field tell about what could be done if they only had the means. Find out how the enterprises of the Church are hampered and embarrassed by debts and deficits. And then listen to those who are responsible for the foreign work of the Church tell of the opportunities and of the wonderful results that have been achieved, and then of what they would like to do, but that the funds are not available.

You will, perhaps, get only a glimpse of the heart-break and agony and despair that we have forced upon them. And all because all of us, all the way along the line have been careless and a little bit lazy. If being careless and a little bit lazy was sufficient to shut out the foolish virgins, it is high time that all of us begin to consider our ways, lest we not only cause the door to be shut upon us, but lest we, through our carelessness and laziness, cause the door of opportunity to be closed to countless thousands for whom we are responsible to our God.



Webster Community Christian Church, Havre de Grace, Md., where the Eastern Virginia Christian Conference was Held.

(Continued from Page 1.)

Rev. A. W. Sparks was chosen as his successor. The other executives remained as they were, but a number of changes in the membership of the various boards was made necessary by the new provision of the Constitution declaring that no person could sit on more than one board. The Convention is fortunate in those who will lead the enterprises of the Church during the next four years.

CONTRIBUTIONS

SUFFOLK LETTER.

Prayer is the most universal of Christian exercise. Few preach. More sing; but the singers are few compared with the entire body of believers. More attend Church than preach or sing; but more than all of these pray. "Men ought always to pray, lifting up holy hands without wrath or doubting." That is difficult to do. "Holy hands" means more than words can express; "without doubting" is another difficult attitude of mind, for "if I regard iniquity in my heart, the Lord will not hear me." Notwithstanding these high requirements, Christian people pray, not only in Church, but in their homes, and at their work. If the prayers of God's people could be gathered up, they would tax radio to the limit. Most of the prayers are never heard by man; but God's "ears are open to the cry" of His humblest and most unworthy child.

Wrong has no other relief but in prayer. Many agonizing prayers reach the throne of mercy and bring forgiveness and peace to the closeted soul. The "closet" is any secret place where the penitent soul and the worshipful souls commune with God. There can be no worship without prayer. Fine sermons, fine music, fine congregations, fine Church, fine offering all fail without prayer. Prayer contains thanksgiving, confession, adoration, and appeal. "Ask what ye will" and, "according to your faith, so be it unto you. Two essentials for a real revival, prayer and song; but prayer comes first and continues all the way through. This does not mean that public prayer is all. The prayer in the pew, which is never heard, welling up from devout hearts, creates an atmosphere of reverence, conviction, penitence and faith.

The most difficult thing for the minister in the pulpit is not his sermon, but his prayer. It is easier to preach than to pray. There are more good sermons in the pulpit than good prayers. If you listen to many prayers in the pulpit and in the pew, you will discover that much of the prayer is an address for men. This is especially manifest on special occasions. To keep out of mind what the congregation will think of the prayers and approach the throne of God in the spirit of sincere worship, is a difficult thing. Most people who pray in public are conscious of this element of personal pride. Such prayers are more words than spirit; yet God is spirit, and they that worship Him must worship Him in spirit and in truth. This is the reason why uneducated men who pray in public seem to be closer to God in prayer than educated men. They are not thinking about their language, but of God and His love. An educated man can hardly help thinking of how his thought and his language sound to the congregation. What this generation needs is the education of the heart as well as the head. Deep-seated love does not hunt for choice quotations, classic sentences, and rhetorical expressions—it sobs out its feelings with chokings and plain speech. The lover may write poetry and send by mail, but face to face, it is a sob, a stammer, a look, an emotion that cannot be put in words. Many of our speech-prayers do not bring the blessing; but the heart yearning of faith does.

W. W. Staley.

ELON LETTER.

I am having a new experience this year as a Sunday School teacher. The young ladies of the senior class have selected as their course of study for the year that excellent book by Bruce Curry entitled "Facing Student Problems." The method of conducting the course is what is known as group discussion, and among the topics which the course covers are honesty, purity, fraternities, loyalties, radicalism, race, industralism, life work, faith, prayer, the Church, death, war, and the like.

The first discussion dealt with "Where Do We Need New Standards?" It was a rigid self-examination of the college life and student conduct.

In this day it is generally supposed that college students are critical of their college, the faculty, and the board of trustees, and that they are prone to find defects in the rules and regulations of the college and what have been called "hampering restrictions" on student life and conduct, abridging freedom and liberty.

Now, strange to say, these young ladies did not indulge in criticism of their college at all, nor of the faculty, nor of the board of trustees, nor of the college regulations, but they pointed out the weaknesses in student conduct as they had sensed them during their previous three years of study here. The following faults were listed by these earnest-minded young women: getting by, plagiarism, cheating spending too much money on confectionaries, unnecessary noise, damaging and destroying property, not sleeping enough, clannishness, Irreverence, and not attending voluntary services on the campus.

The dire prophecies as to the future of American life, and particularly of American home life, which greet us on every hand do not appear to be borne out in the straightforward, matter-of-fact manner in which these young women diagnosed the student conduct of their campus. The present generation of young life may not be perfection, but it is certainly not the awful thing it is painted to be on the part of certain observers of our time.

I have not the time to go into a detailed discussion of these weaknesses of the college life, nor of how these young women resolved that they would adjust themselves to remedy them during their senior year. The fact that they are keen-witted and open-minded to the point where they could so thoroughly diagnose the situation that confronts them is most encouraging. It means much for the college where they are students, and it means much for the next generation which will largely be in their hands and the hands of their contemporaries.

W. A. Harper.

RECEIPTS FOR MEMORIALS.

We are receiving some reports from those taking an interest in the memorials to Rev. James O'Kelly and the Old Lebanon site, Surry County, Va. The total cost of these two memorials is $2,075.00. This is one enterprise in which the entire Church should take interest and pride. Individuals, Churches, and congregations and Sunday Schools should all have a part in trying to make a contribution to our permanent history in this way.

We are glad to acknowledge the following:

Henderson Church, Henderson, N. C.	$ 8.00
Randleman Church, Randleman, N. C.	5.15
Long's Chapel Church, Burlington, N. C.	4.35
Union (Surry) Church, Dendron, Va.	10.00
Wm. Staley Bible Class, Suffolk, Va.	6.75
Total past week	$ 34.25
Reported in The Sun last week	217.18
Total received to date (Nov. 6th)	$251.43

We are profoundly grateful for these contributions. Why not tell our neighbors and friends and send the funds in so that we may have this long-delayed work done before this good year of 1926 is over. Send all funds to the treasurer of the committee, who will acknowledge same through The Sun.

Gratefully and sincerely yours,

Committee on Memorials.

Judge J. F. West, *Chairman,* Waverly, Va.
W. E. McClenny, *Historian,* Suffolk, Va.
Rev. S. C. Harrell, Durham, N. C.
J. O. Atkinson, *Treasurer,* Elon College, N. C.

A TRAVELER RETURNS HOME.

It is not of miles I am thinking. I am thinking of men, and God, and the spirit of Jesus. Our boat is homeward bound, my heart is happy, for what heart is not happy when turning homeward, but home is not the thing of which I am writing. Into my life have come two great Conferences, and this boat will bear me into Norfolk harbor a bit more determined to return something into the kingdom of God for the things that have so fed my soul within the last three weeks. Let me be brief: It is no little thing to have had the privilege of spending more than a week in intimate association with the President of the Southern Christian Convention at our great General Christian Convention, in Urbana, Ill. The long morning and evening walks to and from our room together, the moments of united prayer and intercession, the counsel and comradeship and the striving to attain unto the fuller and better comradeship of the Christ, are not lightly to be passed over.

Programs of progressive measures were prayerfully approached in that great Convention at Urbana by picked men from every part of our brotherhood, and right well were they put into operation. Addresses of directness and forethought, prepared as unto God, but of holy fear and heavenly faith, were delivered with a flaming passion at their proper time. Motions and measures were carefully made, and while the future will find whatever weaknesses they may contain, it will never overshadow the fact the Spirit of the Saviour of the world was eagerly sought in all their making. It was a great Convention. It was bigger than the men and women that there convened, for in that Convention was the Spirit of Christ, ruling and over-ruling, which Christ was felt by all to be pre-eminent.

Little men with great messages, and great men with real sermons and addresses played their parts equally well. But business was also attended to —the business of kingdom building, denomination-wide in scope and world-wide in faith and love. It was good to be there, and our next Convention must be greater because this one has been great, and the fruit of the present quadrennium must be finer and fuller for the faith that was there everywhere expressed.

But this boat bears me from the Maryland session of the Eastern Virginia Conference. The very word "Maryland" reminds one of the days of O'Kelly and Haggard in a Baltimore Methodist Conference, and "Virginia" reminds one of the land to which they carried their expressed longings for liberty and latitude in a matter so broad as that of loving and serving Christ their Lord. This is the first time in nearly one hundred and fifty years that the successors of O'Kelly and Haggard and others have returned from

a Maryland Conference to mount their pulpits in their Virginia Churches. What great responsibility rests upon us! What wonderfully fine historic associations come into our minds at this moment! What great inspiration we have just had in Maryland to measure up to our trust in Virginia, and Maryland, and Delaware, in preaching the liberty and unity of God's people in the spread of the gospel of His Son!

At this Maryland session we have undertaken to do great things, and some herald will hasten to our fields ahead of us, saying: "It can't be done, it can't be done," but we shall not be worthy of our predecessors, nor the passion of the addresses still ringing in our ears, nor the Christ whose crimson road we seek to travel if we do not go in and possess the land our God has given to us.

JOHN G. TRUITT.

PROGRAM OF THE FIFTY-FOURTH ANNUAL SESSION, WESTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

Pleasant Grove Church, Randolph County, November 23-25, 1926.

First Day—Morning Session.
10:30 o'Clock.

1. Called to Order by President.
2. Devotional Services by Rev. T. J. Green.
3. Enrollment of Ministers and Delegates.
4. Election of Officers.
5. Report of Program Committee.
6. Appointment of Special Committees.
7. Annual Address by President, Rev. G. O. Lankford.
8. Adjournment.

First Day—Afternoon Session.
2:00 o'Clock.

1. Devotional Services by Rev. J. M. Allred.
2. Report of Executive Committee.
3. Ministerial and Church Reports.
4. Report on Religious Literature, Rev. G. R. Underwood, Chairman.
5. Miscellaneous Business.
6. Adjournment.

Second Day—Morning Session.
10:00 o'Clock.

1. Devotional Services by Rev. J. U. Fogleman.
2. Minutes of Previous Day.
3. Report on Foreign Missions.
4. Address by Rev. J. O. Atkinson, D. D.
5. The Christian Orphanage, by Supt. Chas D. Johnston.
6. Sermon by Rev. J. C. Cummings.
7. Adjournment.

Second Day—Afternoon Session.
2:00 o'Clock.

1. Devotional Services by Rev. E. C. Brady.
2. Report on Home Missions, Rev. T. J. Green, Chairman.
3. Report of Woman's Board, Mrs. D. A. Cornelison, Chairman.
4. Report on Moral Reform, Rev. J. M. Allred, Chairman.
5. Miscellaneous Business.
6. Adjournment.

Third Day—Morning Session.
10:00 o'Clock.

1. Devotional Services, Rev. W. C. Martin.
2. Report on Education, Rev. T. E. White, Chairman.
   Address by Dr. W. A. Harper, President of Elon College.
3. Report on Sunday Schools, B. S. Moffitt, Chairman.
4. Report on Christian Endeavor, Mrs. Madge Moffitt Whitesell, Chairman.
5. Adjournment.

Third Day—Afternoon Session.
1:30 o'Clock.

1. Devotional Services by Rev. W. J. Edwards.
2. Miscellaneous Business.
   Reports.
   Appointment of Committees for next year.
3. Reading and Adoption of Minutes.
4. Farewell Service, conducted by Rev. T. E. White.
5. Final Adjournment.

G. O. LANKFORD,
T. E. WHITE,
Program Committee.

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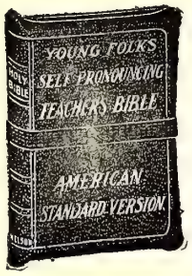

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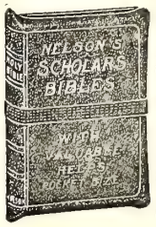

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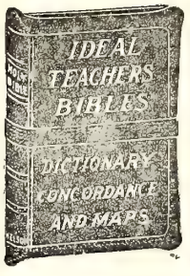

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MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

THE WOMAN'S MISSIONARY CONFERENCE.

The good women of the North Carolina Woman's Missionary Conference met in annual session with our Raleigh Church Friday, November 5th, and did a fine day's work for their Lord and the Church. Mrs. L. L. Vaughan is president of the body and worked very assiduously the past year not only to make this Conference a success, but to increase interest in missions among the women and young people of the Conference and to increase the number of missionary organizations. The fruits of her labors were in evidence at the annual meeting and all who attended seem to be gratified at the results achieved. The number of delegates attending may not have been equal to that on some previous occasion, but the societies were well represented and the reports were excellent. Mrs. J. Lee Johnson, of the Wake Chapel Society, opened the service with devotionals. On the roll call of the societies it was found that nearly every society was represented both by a delegate and with a report. The reports of the officers showed activity and deep interest in their respective lines. Mrs. W. R. Sellars, the efficient and capable treasurer, reported a total received from women's societies the past year of $2,977.12; from Young People's Missionary Societies, $458.83; from Junior Young People, $91.50; from Willing Workers, $188.00; from the Cradle Roll, $119.78, and from district rallies, $73.90, making a total received for the year of $3,909.13. The goal for the year was $4,000.00, and Mrs. Sellars spoke the feeling of the entire body in expressing regret that they lacked $90.87 reaching the goal. A free-will offering was taken to count on the goals, which totaled about one-half of the balance needed. It is just possible that some societies had money not sent in which would more than make the goal, but Mrs. Sellars could not, of course, report this. The finance committee, on recommendation of the president, brought in a resolution that the goal be increased to $5,000 for next year. So the women will make a desperate effort the coming year to increase their offerings of the past year by at least $1,000. Mrs. W. A. Harper reported as secretary, showing the efficient work her office had done the past year. A vote of appreciation for her services was given and official regret expressed that she declined to serve as secretary the coming year. Mrs. Harper had made a very capable and competent secretary, and all regretted her inability to continue in the office. Miss Mary D. Atkinson, superintendent of the young people's work, presented the report for her department in charts which could be seen and read by the delegates present. It was brought out in the Conference that the weakness of the work in this Conference is the lack of young people's work. Mrs. C. H. Rowland emphasized the fact that if we are to meet our goals and measure up to expectations and realize our hopes, more attention must be given to young people's organizations in the Conference. The young people are willing, but they have to be shown and given instructions as to proper procedure in missionary endeavor and enterprise.

The district leaders reported splendid rallies held the past spring, and it was decided that next year the superintendents of the districts make the reports for all the societies of their group.

The president's message, as presented by Mrs. Vaughan, was practical and carried recommendations for the good of the organization, which recommendations were later adopted by the body under the work of the proper committee.

The ladies of the Raleigh Society and Church served a bountiful luncheon which all enjoyed and which measured up to the high standard set by these good people on former occasions.

Mrs. W. M. Jay, of Elon College, N. C., conducted the devotionals for the afternoon session. Mrs. C. H. Rowland gave echoes from the General Convention at Urbana, and told what the women of our General Convention are doing in the missionary couse. The remainder of the afternoon was taken in making committee reports and discussing the same. Mrs. L. L. Vaughan was elected president for the coming year, and Mrs. W. A. Harper having declined re-election, Mrs. J. J. Henderson, of Graham, N. C., was elected recording secretary; Mrs. W. R. Sellars, treasurer, was chosen as her own successor. It was decided to hold the next annual meeting at First Church, Durham, N. C.

The women were much encouraged by the presence of ten ministers and the interest these pastors manifested in their work. We are sure these pastors were all benefited by attending the Conference and the regret for those who were unable to attend. Certainly there is no meeting in all the year more appropriate and more necessary for a pastor to attend than the annual missionary conference of their Church. The Mission Secretary was permitted to address the Conference on "Our Greatest Task," in which an attempt was made to show that the missionary work is not a thing apart in Church work, but is a vital part, an essential part of Church work, having as its purpose the extension to the uttermost parts of the evangelization that the preacher and the Church at home are doing.

There were special features in music during the day, two solos by trained voices, which were very helpful and were much enjoyed. All went away feeling the day was well spent. The weather was fine, the Raleigh Church was beautiful, their missionary women and friends were happy and hospitable in their entertainment, and a sweet Christian spirit permeated the atmosphere and proceedings of the day. J. O. A.

THE RISE AND GROWTH OF CHRISTIANS.

By Rev. B. F. Vaughan.

Briefly stated, the origin of the Christian denomination was as follows: In 1793-4, a break from the Methodists in Virginia, under the leadership of James O'Kelly, a minister in the M. E. Church, resulted in the formation of a new organization, first known as the "Republican Methodist Church," when one thousand persons withdrew from the Methodist denomination and joined the new organization. At a second Conference, held in August, 1794, a new name was chosen by them after this manner: Rev. Rice Haggard, standing with an open New Testament in hand, said: Brethren, this is a sufficient rule of faith and practice, and in it we are told that the disciples were first called Christians at Antioch; and I move that henceforth and forever the followers of Christ be known as Christians simply." The motion carried without dissent. Another motion was made to take the Bible itself as their only creed, which carried unanimously. With twenty ministers and about one thousand communicants, the new organization soon sprang into existence, and they early gained several thousand followers. The Methodists lost 3,670 members that year. The principal cause of this breaking away from the Methodist Church in Virginia was a dislike for the rule of the bishops and a revolt against all creed statements, and a desire for freedom to worship God after the dictates of one's own conscience, and to take the Bible, and especially the New Testament, as a sufficient guide in all matters pertaining to faith and the Christian life.

A Similar Movement in New England.

Under the leadership of Rev. Abner Jones, a Baptist minister in charge of a Baptist Church at Lyndon, Vt., who became convinced that the name "Bap'ist" and the polity of that Church were each unscriptural, and decided to take the name Christian as the only scriptural name and the Bible as a sufficient guide in the Christian life. In the town of Lyndon he organized the first Christian Church in 1801, which was soon followed by other organizations under the same name.

Through his influence, Rev. Elias Smith, pastor of the Baptist Church, in Portsmouth, N. H., was led to adopt the new faith as a welcome relief from the doctrines of Calvanist Baptists, and he gladly brushed aside their doctrines of election, with the traditions, dogmas, and limiting, exclusive ceremonials, and took the broader platform of individual liberty in the interpretation of Scripture, and the name Christian simply as the only name for Christ's followers.

Smith took this stand in 1802 and organized a Church in the town of Portsmouth in March, 1803, which was followed by the organization of other Churches in different places. Jones and Smith led in the new movement, and in spite of great opposition and bitter persecution they continued to organize Churches, and many members were added. The new freedom they found in their break from the shackels of sectism and their departure from the bondage of old, outworn theological beliefs and dogmas, together with the joy they found in taking simply the Bible as their rule of faith and practice, and accepting only the name Christian as individuals and as Churches, with Christ as their Leader, filled their hearts with a new joy and a spirit of broader fellowship.

Rev. Elias Smith founded, at Portsmouth, N. H., in September, 1808, the first religious newspaper in America, which has continued regular publication until the present day—*The Herald of Gospel Liberty*—now being published in Dayton, Ohio. No coming together of the Christians in Virginia and the Carolinas and those in New England had taken place; indeed, but little, if any, knowledge of each other was generally known until some time had elapsed.

The Great Revival in Kentucky.

We have one more religiuos movement to record, leading to the same general results, for similar reasons, and with taking the same name and same grounds of religious organization, viz: the break from the Presbyterians in Kentucky, following what was known as the great "Cane Ridge Revival," in Bourbon County, Ky., 1801-'03. Some liberty-loving ministers and laymen in the Presbyterian Church in that section had grown weary of the emphasis given to certain doctrines which they no longer accepted, and were unwilling to submit to creedal rule and the dominating power of the Presbytery, there became dissenters from the Presbyterian Church. At first they tried forming a new presbytery, thus the Springfield Presbytery was organized; but after one year had elapsed they gave it all up, and through the influence of Rev. Rice Haggard they took the name "Christian" as the only cognomen they wanted to be known by. From this time forth, they went about preaching Jesus as their only Leader and the Bible as their only rule in faith and practice, with Christian as the name they loved best and desired to be called by. Some time after this the three branches herein outlined became better ac-

quainted and a consolidation was effected, thus forming the Christian Church of America.

The Christian Church in Ohio.

Rev. Barton W. Stone, a former pastor of Presbyterian Churches at Concord and Cane Ridge, Ky., became an active, able, and influential leader after the famous Cane Ridge revival, in company with Rev. David Purviance and others, crossed over into Ohio (in 1804), traveling northward up into Warren, Montgomery, Preble, Miami, and Clarke Counties, holding meetings in log-houses, log-school buildings, in groves, forests and open fields where clearings had been made, preaching to the people and organizing Churches, many of which died after some years, a few of which lived and grew and are now thrifty Churches.

Among these early Churches, which have had a continuous existence since they were organized, we find the oldest one on record to be the Christian Church at Enon, Clarke County, Ohio, which was organized in the spring of 1806. Soon after a rude, log meeting-house was erected on a knoll overlooking Mad River Valley, about one and one half miles northeast of the village of Enon, and was named the Knob Prairie Church from the knob on which it stood. The building was very primitive in construction, being made of logs, with clap-board roof, puncheon door and floor, with greased paper in the openings called windows, and lighted at night with tallow candles. Yet so interesting and powerful in religious fervor were the meetings held in this rude Church in the forest primeval that people came from miles around to hear the strong, moving sermons of those early preachers, and many converts were made. Among the preachers who preached at Knob Prairie, we mention Barton W. Stone, David and Levi Purviance, Nathan Worley and his son Caleb Worley.

This Church was fortunate in having the Baker families within its fold. It was organized in the log house of Jonathan D. Baker, who was elected as its first deacon, and the office of deacon has been handed down from one generation to another in the Baker families, and is now (1926) worthily filled by Deacon Jonathan D. Baker, a loyal member of the Enon Christian Church. Rev. Melyn D. Baker served at one time as pastor of the Church. The first building was torn down in 1835 and a plain frame building was erected nearby. This in time gave place to the present brick building erected in the village of Enon in the year 1851.

The next oldest Christian Church which still survives in the Miami Ohio Christian Conference is the one at Eaton, in Preble County, organized in 1809 by Elders David Purviance and Barton W. Stone. This is now one of the strong Churches in the Conference. It has numbered among its pastors some of the ablest Christian ministers in Ohio.

The Church at Pleasant Hill, where the Miami Conference was organized in 1819, was organized November 4, 1816, and is at this time one of the strongest and best Churches in the Conference. All these Churches, and others besides, have passed their hundredth anniversary and have celebrated it with appropriate services.

How Dayton Became a Center.

The publishing interests of the Christians have evolved gradually from scattered and somewhat localized publishing enterprises to a more centralized and permanently established business of general denominational interest. The *Herald of Gospel Liberty* was formerly confined chiefly to the New England section, while the *Gospel Herald* was a publication founded by the Ohio Christian Book Association in 1843, and after being published at various places in the State it was located at Dayton in May, 1865. But neither paper met the demands of the whole denomination, consequently the General Convention of the Christians recommended the publication of a paper which would represent the whole denomination.

At a meeting of the Christian Publishing Association in 1867, arrangements were made for the consolidation of the two papers, and in January, 1868, the two were combined under the name of *The Herald of Gospel Liberty,* which became the organ of the denomination. Rev. H. Y. Rush had served as editor of the *Gospel Herald* since 1865, and was continued editor, and Dayton was chosen the place for its publication. A lot was purchased on the southeast corner of Main and Sixth Streets, a brick building erected, and that became the publishing house of the Christian denomination and remained such until the growth of the city and the demand for greater room for the railroad tracks made it necessary to sell the plant. The publishing work was carried on for some years in rented rooms, until a desirable location was secured on the southeast corner of Fifth and Ludlow Streets, and a new building was erected and dedicated in June, 1905, and this remained the home of our publishing interests until the present new building was erected on South Ludlow Street and deicated in April, 1925.

With the growth of the Christian denomination in Ohio, Dayton became a central point for its publishing activities. It was also central in the territory of Miami Ohio Christian Conference, perhaps the largest Conference in the denomination. It was long the great ambition of the leading men in this Conference, and others also, to have a denominational publishing house, centrally located, built and equipped to accommodate the departmental work, and furnished with all the necessary presses, rooms and facilities for printing and distributing the denominational literature, books, papers, Sunday School supplies, etc. This ambition has been realized, and our publishing house in Dayton stands as a monument today of the ideals, the labors, and the sacrifices of the noble men and women who have struggled to make it what it is.

Antioch College Built by Christians.

It had been the fond dream of many leading ministers and teachers among the Christians about the middle of the past century that an institution of higher education ought to be established by the Christian denomination in Ohio for furnishing equal opportunities of learning to all, regardless of race, color or sex. The matter had been written about in the denominational paper, discussed in their Conferences and assemblies until the General Convention, held at Marion, N. Y., in October, 1850, when a committee was appointed to select the name and location for such an institution, who agreed upon the name "Antioch College," and one year later, October, 1851, the committee decided that the new college should be located in Ohio.

At a meeting of a subcommittee soon after, held in the old Knob Prairie Church, the oldest Church in the Conference, offers from Yellow Springs, Ohio, were presented and accepted to locate the college there. A charter was soon obtained, and three buildings planned—the main college hall, with auditorium, chapel room, recitation rooms, library room, etc., with two large dormitories. Twenty acres of land were donated by Judge Mills of Yellow Springs, for the buildings and campus. The location was ideal, although the site was then a wheat field and the stumps of the virgin forest yet remained scattered around. But for natural beauty and the nearby cliffs and springs to the east, the scenic charm was almost unexcelled.

Within a few months, or within a year, a beautiful brick temple of learning, with its tall parapets, rose up and was visible from every direction, with two commodious brick dormitories. It now remained to call some one as president of the college who could command the attention and the confidence of the people as an educator worthy of being the leader of an institution founded upon such broad principles and capable of leading to the realization of the noble ideals of its founders. Such a man was found in the person of Hon. Horace Mann, one of the greatest educators of his time, who was called to become the president of Antioch College in September, 1852—on the same day he was nominated as Governor of Massachusetts, his native State, on the free soil ticket. He accepted, however, the presidency of the new college, and his name became forever after associated with the history of Antioch College.

Antioch seemed to embody the fulfillment of the dreams of its founders, and had they possessed the financial foresight and practical wisdom which marked the greatness of their undertaking and the loftiness of their ideals, they might have avoided the pitfalls and crushing financial experiences which plunged them hopelessly in debt and swept away the fond dreams they had cherished in the early years of that institution.

One year later, or early in September, 1853, Horace Mann gathered together his faculty, laid out a tentative course of study, and they all journeyed together to Yellow Springs to hear his inaugural address, witness the opening of the college, and undertake, with this great pioneer educational leader, the task of building up a college which was to offer equal opportunities to both sexes, as well as to the white and colored races. One hundred and fifty students enrolled on the first day, and three thousand people listened to the inaugural address of this great American educator—the greatest of his day, and one who will always hold high rank in the annals of American educators.

The conditions under which the college opened were most unfavorable. The college buildings were still unfinished, the president's home had not yet been provided as was promised, no convenient water supply had been furnished, there being no fences, the president's garden the next year was destroyed by pigs, and conveniences of all kinds were not provided.

The builders of the college were largely a rural people, and did not realize what it meant to run a new college, pay teachers, furnish equipment, etc., without any endowment fund or large gifts to support the college, and the consequence was it became hampered with debts, teachers were unpaid, the hard-working president was harassed, distressed and worn down during the six years he lived to preside over the college, and the property was finally sold for two-thirds its appraisement.

The Christian people came in contact with some great and intellectual men, whose influence and ideals helped to broaden their own views and to call into activity some of the most talented and best educated men from their own ranks. Among these we mention the Rev. Austin Craig, D. D., a professor in the college in the days of Horace Mann, and who was greatly admired and loved by Mann, who urged Craig to become professor of Greek in the college and then to accept the presidency. But Dr. Craig was of an extremely modest, retiring disposition and declined the honors urged upon him. Such letters of correspondence as passed between these two great men are rarely found in the literature of friendly intercourse. Dr. Craig did, however, serve as president of Antioch after Horace Mann had passed to his reward—from 1862 to 1866 he served in that capacity. No better Greek scholar, no finer Christian man, and no greater expostor of biblical truth ever adorned the history of the Christians than this unpretentious Christian man.

Centerville, Ohio.

RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION FIELD NOTES.

Our Field Secretary, Miss Pattie Coghill, is engaged this and next month in field work with the Churches of the Carolina Conference. It is discovered her itinerary makes possible contact of some character with every Church in the Western North Carolina Conference. Miss Coghill will also represent the board at the Western North Carolina and North Carolina and Virginia Conferences.

The Eastern Virginia Christian Conference voted the board the 5 per cent of its apportionment funds, as suggested by the Southern Christian Convention. This will help the board very materially, and we trust it will inspire the other Conferences of the Convention to carry out the suggested plan of the Convention.

Miss Pattie Coghill addressed the Eastern Virginia Conference concerning the Summer School at Elon College. Her address was both enlightening and inspiring, and in the opinion of quite a few, the very best she has ever made before the Conference.

Travelers on trains are familiar with the announcement, "Last call for breakfast." Well, this is the very last call we can make for suggestions and advice relative to the program for the next session of the Elon Summer School.

A Young People's Congress has been suggested for the youth of the Eastern Virginia Convention. Suffolk has been suggested as the logical place for the congress to meet. It has been suggested no one under fifteen should be admitted, and no one over twenty-five. Five counselors have been suggested and a very limited number of adult speakers. We have before us the names of a group of young folks who are considered capable and available material for a committee on plans and program.

The board chairman realizes the Georgia and Alabama Conferences are a great way off, but he feels, too, that there should be a closer relationship between the board and those Conferences than now exists. He would like to hear from the educational leaders of those Conferences in regard to this.

When one becomes vitally interested in the work of a department of the Church, one is likely to conclude that that department's work is the most important of the Church. And so we have heard different ones assert that missions is the important work; others that it is evangelism; others, stewardship, and still others education. We have been thinking over these different claims and have come to the conclusion they are all correct and all incorrect. No one department of Church work could survive if the assistance of the other departments was withdrawn. Christian education is simply a part of the great work of the Church and equally important in this work with the other departments.

This seems to us to be logical, and, if it is, then there cannot longer be any question in the minds of those upon whose hearts the work of the Church rests as to the need of prayer and service along educational lines.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson VIII—November 21, 1926.

Joshua Renewing the Covenant.

Golden Text: "Choose you this day whom ye will serve; but as for me and my house, we will serve Jehovah."—Josh. 24:15.

Lesson: Joshua 24:14-25.

Devotional Reading: Psalm 107:1-9.

Joshua had called all the leaders together at Shechem to give them his last message before "he went the way of all flesh." He wanted them to renew the covenant which they had made with Jehovah in other days. It was good, sound policy. There was danger that the people, in their success and prosperity, would forget Jehovah, and it would help a great deal to be reminded that the secret of their success and prosperity had been Jehovah Himself. We will do well if we pursue the same policy. It would be a fine thing if the pastor of every Church could call every member of the Church together once every year and have them renew their Church covenant again. What a tremendous increment of spiritual power there would be if men and women could be kept faithful to their covenants with God. It might be added that it might be a good thing if every husband and wife might read together at least once a year their marriage vows, their covenant before God and men. It is not enough to make a covenant; one must keep the covenant, and anything that keeps that covenant a living force in life is worth while.

Recognizing Our Debts.

"Now, therefore"—the whole thing hinges on that "therefore." Read the twenty-third chapter of Joshua and you will see that Joshua is simply reminding the people of the great debt they owe Jehovah. He reminds them how He had brought their nation that really was no nation out of Egypt; how He gave them victory over their enemies; how He had given them material blessings for which they had not labored, and how He had not failed to keep one promise that He had made unto them. They were His debtors.

So are we! When Paul said "I am debtor, both to the Jew and to the Greek," he was uttering a profound and undeniable fact of life. We are heirs of all the ages. We have entered into blessings for which we did not labor. If God were to issue a statement of our account with Him we would find that we are hopelessly in debt to Him. Every fair-minded man ought to recognize this fact.

Paying Our Debts.

"Now, therefore, fear the Lord and serve Him, and put away the gods which your fathers served." A searching test of a man is his attitude toward his debts and debtors. The world admires Sir Walter Scott for his heroic and successful effort to pay off debts for which he was not wholly responsible. The man who receives the blessings of God and who does not try as much as in him lies to make some return to God, is more than a mere ingrate; he is a sinner. Ingratitude is sin. Joshua felt that his people ought to serve Jehovah on the basis of mere honesty, to say nothing of gratitude.

Choosing.

"Choose ye this day whom ye will serve." Life is a series of choices. Every man chooses whom he will serve. And to whom a man gives his service, to him is he his servant, as the apostle says. Before a man decides either directly or indirectly to serve the devil, let him consider the eventualities of his choice. It may seem a little hard at times to serve Jesus Christ, but after all His yoke is easy and His burden is light. Furthermore, a man's character is formed, and his destiny is determined by the choices he makes, not only in the emergencies of life, but in the every-day affairs of life. Let every man take heed how and what he chooses.

Faithful Witnessing.

"As for me and my family, we will serve Jehovah." We need more of this courageous testimony today. Let there be men and women who will rise up and say that, as for them, they are going to serve the Lord, and there will be a quickening of new life in the Church. The trouble is that so many of us are men-servers and ashamed to stand out boldly for Jesus Christ.

By Their Fruits.

"Now, therefore, put away the foreign gods which are among you." Joining the Church is not the test of a man's religion; his manner of life is the test. And although we cannot expect a new Christian to be perfect (or an old one either, for that matter), there is something sadly wrong with the person who does not live differently after a covenant or a vow. If a man goes to the same places, and if he does the same things after he becomes a Christian as he did when an unbeliever, he has not entered into that vital relationship of new life in Christ Jesus.

A Reminder.

"And Joshua set them a statute and an ordinance in Shechem. And took a great stone and set it up there under an oak, that was by the sanctuary of the Lord." The plain band of gold on the finger of the wife is a memorial of her marriage covenant. It might be well for the husband to have such a band on his finger. And it would be well if again and again husband and wife look at those rings and be reminded of all that for which they stand.

CHRISTIAN ENDEAVOR.

November 21, 1926.

Topic: "How 'Praise God from Whom All Blessings Flow?"—Psa. 116:12-19; Luke 17:11-19. (Thanksgiving meeting.)

Some Bible Hints.

The best thanks we can offer to God is to take more of His gifts and use them well (Psa. 116:12, 13).

To fulfill our obligations is to thank God in a practical way. We have obligations to home, business, friends, and so on (Psa. 116:18).

Most people's prayers are requests, not praise, yet it is the grateful heart whose requests win favor (Luke 17:13).

Our attitude toward God shows whether or not we appreciate His gifts. Are we too selfish to remember? (Luke 17:17.)

Suggestive Thoughts.

Look for things for which to thank God, not for things to grumble about. Thanksgiving keeps the soul sweet.

Thank God by passing on your blessings to others. We are stewards. "Ready to distribute" (1 Tim. 6:18) is a great word.

All that we can return to God for all His gifts to us is gratitude. But to man, we can give our service and sympathy and love.

Jesus thanked God for bread. Do we? Somehow, in His hands, the bread seemed to go a long

(Continued on Page 14.)

THE WORK OF THE WOMEN OF THE GENERAL CONVENTION.

In the party that left Greensboro at 12:45 on Tuesday, October 19th, for Urbana, Ill., were Drs. G. O. Lankford and C. H. Rowland, Rev. H. E. Crutchfield, Mrs. L. L. Vaughan, Miss Pattie Coghill and the writer. At Charlottesville we transferred to the special coach from Richmond, which carried a large number of delegates from Eastern Virginia. After greetings were exchanged and a season of social enjoyment was had together, we retired for the night, and the next morning were in Cincinnati, Ohio, on schedule time. Quite a number of other delegates joined us here, and still others at Indianapolis, until we had a good-sized delegation when we reached Urbana on Wednesday at 3 o'clock, where the Convention had been called to order one hour earlier.

You can leave it to Dr. Staley to make train acquaintances, and on this trip he discovered a most attractive young lady from the Hoosier State, to whom he took special pains to introduce his friends of single blessedness, as well as the rest of us, and who added much to the pleasure of all our party. It might be interesting to note that the young lady, Miss Watts, is a worker in the M. E. Church, which work, for the most part, is going into the homes and inviting people to Church.

But we started out to tell about the women and their work as a part of the great Convention. We began early Thursday morning at 8:30 with a board meeting in the Unitarian Church, where all of our day meetings were scheduled to be held. Mrs. W. H. Denison presided. In this service we were led in prayer by the Conference presidents present. Vacancies were filled on the two committees—plans and budget—that had been appointed two months previous, and committees on nomination and roll were also appointed. The president stated that the Ellen G. Gustin fund had been voted to be used to help defray expenses of Conference presidents to these general meetings, and asked that it be given more consideration in our societies and that ten cents per member for this fund be included in budget in our societies.

Mrs. Morrill asked permission to explain about the "doll messengers of friendship"—a plan to promote understanding and good will between America and Japan. Each year, on the 3rd of March, the people of Japan have a doll festival and dolls that have been in the family for generations are brought out and admired. It is a great occasion for young and old. The committee was appointed by the Federal Council of Churches of Christ in America, and the plan is to have thousands of dolls in Japan in March as messengers of friendship. The effort is nation-wide and needs to be pushed in every community, as the time is short. The first thing to do is to write to Mrs. Jeannette W. Enrich, care Doll Friendship Bureau, 289 West Fourth Avenue, New York City, and she will give you all the information.

Mrs. Powers made her literary report, which will appear in the December *Christian Missionary*, as well as other convention reports from our Women's Board. On motion, greeting, in the form of a night letter, were sent to Mrs. Emily Bishop, our Honorary President, who began the literature department of our work many years ago.

On Saturday afternoon there was another board meeting, and a final one on Tuesday morning. At both of these, reports from committees were received. In the report of the budget committee, the apportionment for the women of the S. C. C. was $4,500, and the total for all Conferences was $30,000. One feature of this report was the small allotment to the Y. P.—only $500 was apportioned them. This is explained by the Young People's Congresses in many parts of our brotherhood and the young people doing missionary work through these organizations.

Prior to the Convention, the Secretary wrote to each life member and enclosed an envelope for an offering. More than $400 was received in this way, and it was voted that this be divided between Franklinton and P. R. kindergarten work. The committee on roll reported that there were twenty-one Conference presidents present and representation present from Canada and all sections of the United States.

Mrs. Morrill told of Margaret German, from Japan, in school at Defiance, and who had not been able to see the McKnights since they have been in the United States. An offering was taken to give Margaret car-fare to spend the week-end with them before they sailed, that they might be able to say to Margaret's parents that they had seen her while in America.

It was a cause of general regret that the condition of Mrs. Denison's health made it imperative that she give up her work as president of the Woman's Board, which position she has so ably filled for the last quadrennium. In her closing words, she touchingly told of the consummation of the great task which had fallen to her—the uniting of our home and foreign boards into one, the accomplishment of which had covered almost the four years of her presidency. On motion, the board stood in appreciation of her sevrices, and of the other retiring officers. Mrs. Howsare was chosen to succeed her. For many years she was president of the W. H. M. B., so the reins have fallen into tried and faithful hands and one who is familiar with the work in all its departments.

The hours and days that we spent together planning for the future of our work were blessed, joyful days. Closer friendships, better understanding and a deepened interest are some of the results. Ideas and methods were exchanged, new enthusiasm was gained, and we face the next four years with a much larger faith and a greater determination. We will, with the editor's permission, tell something of the two public meetings of the women in next week's paper.

MRS. C. H. ROWLAND,
Rep. W. M. B. of S. C. C.

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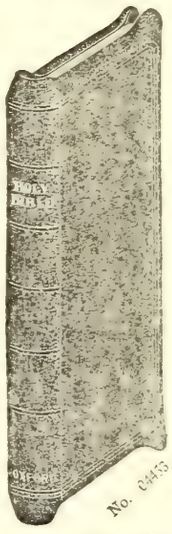

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FAMILY ALTAR

Conducted by Rev. H. E. Rountree,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

Read the Scriptures.

"They are they which testify of me."—John 5:39.

The apostles, the holy fathers, ministers, the preachers and true Bible teachers of the ages give us innumerable passages and utterances describing the Bible as "an inexhaustible treasury of heavenly doctrine," or "an overflowing fountain of salvation," "unsearchable riches," "exceedingly abundant," etc., or refering to it as "fertile pastures" and "beautiful gardens," in which the children of the Lord are marvelously refreshed and delighted. In it came to a satisfying knowledge of ourselves, and from it we derive inspiration how to live right and carry it to others. Paul said to Timothy, "Take heed to thyself and to doctrine; be earnest in them. For in doing this thou shalt both save thyself and them that hear thee."

The book of the Psalms constantly insists that there is in the Holy Scripture the very best of help for the saving and the perfection of ourselves; but those only will find it who, when reading it, will bring not only docility and attention, but also piety and innocent life. Inspired by the Holy Ghost, it contains things of deepest importance to every-day light in living right, which in many instances are most difficult and obscure. Read and study by humble prayer.

Prayer.—Our Father, Father of all light and life, inspire us daily to a reading of Thy Word, and give us Thy light and grace in understanding. Guard us by Thy holiness, and thus we shall be guarded by the holiness of living. Ascribing to Thee all the praise, now and forever. *Amen.*

TUESDAY.

The Value of Good Intentions.

"Thou didst well that it was in thine heart."—1 Kings 8:17-21.

This is the commendation of the Lord upon David, who purposed to build a temple, but failed to do so. Only to those who say that they will make no more resolutions because they have failed and who feel that it is worse to purpose to do good and fail than not to purpose at all, it is a solemn reproof.

Every great and sincere purpose, though it fails, has eternal values. It is not failures that make crime; it is the low aim. Failures are but postponements. Maybe your intentions were in personal glory, some selfish end, or some untold achievement. Let God handle it. The heart is ennobled by the conception, and all thy good intentions shall rise to victory at last. They will be embodied in the kingdom for Thee. Thou doest well that it is in thy heart.

Prayer.—Our Father, we pray Thee to perform Thy word in us, that we may learn to trust Thee absolutely for Thy blessing on any worthy undertakings, and that our children may learn the example from Jesus. *Amen.*

WEDNESDAY.

How Meanness Reacts.

"Sin, when it is finished, bringeth forth death."—Jas. 1:15.

"With what measure ye mete, it shall be measured to you again."—Matt. 7:2.

History tells us that President Lincoln once visited General McClellon, but the general was out. After waiting about thirty minutes, the general came in, and, absorbed in his own importance, he brushed by and disappeared upstairs. Another wait of thirty minutes and the general was sent a message that the President was awaiting. The reply was returned that the general was too tired for a conference and had gone to bed. The President left immediately, and when on the street his companion, a cabinet member, burst forth, demanding that this conceited upstart be removed instantly from his command. Lincoln laid a soothing hand on the other's shoulder and said, "There, there! I will hold McClellon's horse if only he will bring us the victory."

Not to resent small things is a sure sign of superiority and greatness. Only the great can humble and master the situation.

Jesus has surpassed all of the ages in such greatness. He knew that pettiness brings its own punishment. The law of compensation operates to reward or afflict us through ourselves. "The man who is mean is mean only to himself."

The little town of Jesus' refused to receive him. No further punishment for that act was necessary. No miracles were done there; no sick were healed there; no hungry were fed there; no poor were inspired there. As for Jesus, he forgot the incident. He was busy at His Father's business. "He that cuts off his nose, spites only his own face.

Prayer.—Our Father, we pray to Thee this day for spiritual endowment and insight to live above the petty annoyances of life, and we pray for the inspiration to be always intent and busy at the main big object of life—the betterment of mankind and the glory of God. In Christ's name we ask it. *Amen.*

THURSDAY.

Reaping What We Sow.

"With what measure ye mete, it shall be measured to you again."—Matt. 7:2.

The other day a Christian gentleman and one who gives his life for others and makes special effort to minister to the sick and suffering, entered the room of a sick man, who also is known for his gentlemanliness and courtesy, for the purpose of cheering him up and making his burden lighter if possible. The visitor was treated coldly and given to understand that he was not wanted. The visitor bade him good-by and departed, thinking only of the time years ago when he, too, was visited by a dear friend who sought his companionship, but being in a bad humor, he had been discourteous to his friend and had later to make up for it with deep sorrow. He simply said, "with what measure ye mete, it shall be meted to you again," and not once but many times. "Chickens come home to roost."

Our good deeds come back to us in goodness from others. Our unkind deeds also come home to us. There is no escape. This law of compensation is inexorable. "We shall reap what we sow." Friends, let's be kind always.

Prayer.—Our Father in heaven, help us to sow only the good seeds of kindness along the way. *Amen.*

FRIDAY.

Sin Against the Holy Ghost.

"Whosoever blasphemes against the Holy Spirit is never forgiven; he is guilty of an eternal sin."—Mark 3:29.

There has been much said about what constitutes this awful sin of blasphemy, and much of it is only misunderstanding. All sins are forgiven (Acts 13:38-39; Rom. 3:23-24; 1 John 1:7), but there is another story of an age-long abiding sin in which one may commit spiritual suicide, and when such suicide is completed, forgiveness is impossible. We may say that one may, like the Pharisees, know deep down in his heart that Jesus is the Son of God and the Saviour from sin unto the life of perfection and God, and yet, like them, call Him the Son of Satan and deliberately chose a course in life that leads to total depravity. Such a course must reach a degree of totality wherein it is impossible further to receive holy impressions, or of his own volition turn and be holy. This is a sin against God that is utterly hopeless.

For example: One can lie down on his bed and stay there long enough for his strength to be all gone, and he can't get up—an unpardonable sin against his body. One can blindfold himself until his vision will disappear from disuse—an unpardonable sin against vision. One can carry a burden on the arm until the arm cannot be straightened—an unpardonable sin against the arm.

So that willful and deliberate depravity bringeth forth death to the possibility of forgiveness.

Prayer.—Our Father, inspire us daily to Thy goodness, that we may bring forth to Thee that which is good and holy. Make our hearts and lives fountains of love that righteousness that sheds the light of Christ everywhere and helps save the world from sin. *Amen.*

SATURDAY.

Giving Thanks for All Things.

"Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father."—(R. V.) Eph. 5:14-20.

"Thank the good Lord for so many blessings, and so much more acomin'," reverently exclaimed an aged saint. His words displayed a simple faith, and indicated that he had learned the lessons of contentment and gratitude.

Gratitude, frequently a passing mood, should become a changeless habit in the life of the Christian. Not simply at an occasional season, or when we feel particularly favored and happy, should we give thanks; but we should also be thankful when circumstances are against us, and pain and sorrow come into our lives. "Always," says Paul, and likewise "for all things," should we be found giving thanks.

A missionary in China relates that he once received bad news from home, and deep shadows passed over his soul. He prayed, but the darkness did not vanish. Then he went into one of the mission houses and saw on the wall these words: "Try thanksgiving!" "I did," he affirmed, "and in a moment every shadow was gone, not to return." We also may "try thanksgiving."

Prayer.—Our Father, we would live with thanksgiving in our hearts. Reveal Thyself to us, and keep alive in our souls the flame of enthusiasm for the ideals of the Master. We beseech Thee to hear us as we pray His prayer. *Amen.*

SUNDAY.

Source of Our Blessings.

"He gave them bread from heaven to eat."—John 6:28-35.

We are in constant danger of attributing our help to the immediate one from whom we receive our supplies—our grocery man, for instance—but he is only an agent of the Lord to convey that

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

When the Southern Christian Convention established and chartered the Christian Orphanage as an institution of the Southern Christian Convention to care for fatherless and helpless children within its bounds, it realized that it would take money to support it. So in its wisdom it made provision for its support in the following manner:

First: Sunday School monthly offerings.

Second: Special Thanksgiving offerings from Sunday Schools and Churches.

Third: Individual offerings.

When the Convention was in session at Durham, N. C., in April and adopted the budget plan, it did not take away any of these offerings, but allowed the Orphanage to continue to take these offerings as in the past. It also agreed that all offerings from Sunday School monthly offerings, from special Thanksgiving offerings, and from individual offerings in your Church shall count on the budget for your Church. So according to this ruling, whatever amount your Church and Sunday School will make, its special Thanskiving offering will be credited on your Church's budget. But the Orphanage will not be allowed to ask for a special Easter offering, as it has done in the past.

Now, as the Thanksgiving season is upon us, and God has blessed us richly during the year with bountiful crops in practically everything, and business has been good, and our country has been at peace with the world, let us not forget those who have not been so richly blessed as we.

But as the appeal of the fatherless ones is made in your Church and Sunday School and the cry of the widow in distress knocks at the door of your heart, do not turn a deaf ear to these appeals, but open your heart and give a few of your dollars to help in this work of love and charity and help relieve those in distress. Give as the Lord has prospered you. Give cheerfully. Give because of the help it will be to the little fatherless children. Give for the joy it will bring to you.

One writer says: "A gift for the care and education of children will measure the circumference and also the depth of the heart of the donor himself—not others. Do not suffer your better impulses to be belittled; make no compromise with your heart, lest you do yourself an injury, not in the eyes of others, but in your own estimation. Men grow from within, not from without. Men make themselves big or little by their thoughts and deeds. Take full measure of your heart in responding to the call of the orphan child this year, and you will be glad; restrict that measure and you will find no joy. It is not what others think, or say, or do that counts. Hearken to the promptings of your own heart."

Remember the 110 little fatherless children in your own Christian Orphanage who have strong bodies, bright minds, and will one of these days be citizens of our great country and the kind of citizens they will make depends largely upon the opportunity you give them. Let us work and pray and give, that our Thanksgiving offering may be the largest yet.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 11, 1926.

Sunday School Monthly Offerings.

Brought forward		$20,772.21
N. C. & Va. Conference:		
Durham Main Street Church	$ 5.00	
Mt. Bethel	.75	
First Christian Church, Greensboro.	11.97	
Pleasant Ridge	2.75	
Haw River	7.73	
Liberty	1.65	
Elon College Christian Church	5.00	
		34.85
Western N. C. Conference:		
High Point		2.78
Eastern Virginia Conference:		
Oakland	$ 3.00	
First Church, Richmond	5.00	
First Church, Portsmouth	14.51	
Mt. Carmel	4.59	
Mt. Carmel Class 6	.65	
		27.75
Valley Virginia Conference:		
Winchester	$ 4.49	
Linville	3.80	
		8.29
Thanksgiving Offering.		
Henry Peel, Sarasota, Fla.		10.00
Special Offerings.		
R. B. Wicker, support of Edna	$15.00	
W. W. Brown	15.00	
Junior Philathea Class, Suffolk, support of little girl	2.50	
W. A. Roscoe, support of Lois	15.00	
Birthday offering, Reidsville Church	14.32	
Cash	4.00	
		65.82
New Building Fund.		
First Church, Burlington, Class 5	$23.75	
T. N. Boone	5.00	
Young Men's Bible Cl., Burlington.	50.00	
W. H. Truitt	1.00	
		79.75
Grand total		$21,001.45

(Continued from Page 12.)

blessing the Jews thanked Moses instead of God. But our blessings come from God. They may be of this world, scientific from viewpoint and lacking in spiritual apprehension. But, when we come to think about, flour is but sacramental dust.

Prayer.—Our Fa her, forbid that we shall forget Thee, and to pray "Give us this day our daily bread," and amidst these daily blessings never to forget that Thou art" the bread of life. Oh, give us that bread, that we may no. hunger. In Christ's name. *Amen.*

NOTICE.

To Delegates to the Eastern North Carolina Christian Conference.

The Eastern North Carolina Christian Conference will be held at the Oak Level Christian Church, near Youngsville, N. C., beginning November 23, 1926, 10 o'clock a. m. All delegates are urged to attend, and to notify Brother J. W. Hudson, Secretary of Oak Level Church, Youngsville, N. C., at once of their intention and time of arrival.

H. C. CAVINESS,
President Eastern N. C. Christian Conference.

OFFICIAL NOTICE.

The Educational Committee of the North Carolina and Virginia Christian Conference is called to meet in THE CHRISTIAN SUN office, Elon College, N. C., 2:30 P. M. Monday, November 15th. All candidates for the ministry and those wishing to apply for license or ordination within bounds of this Conference should appear at the committee meeting.

J. O. ATKINSON, *Chairman.*

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Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlockink, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

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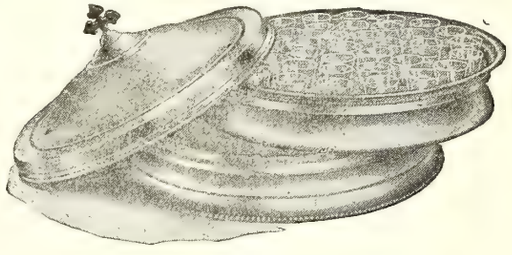
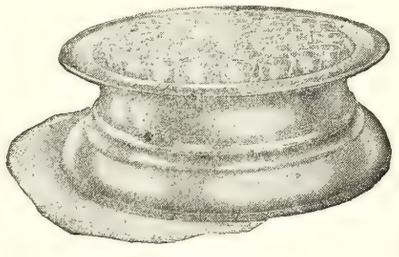


Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plate; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

Bread Plate No. 3—Narrow rim	9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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(Continued from Page 10.)

way. More gratitude would help to solve the high cost of living.

A Few Illustrations.

The Endeavorers' method of feeding the hungry, of making children happy, and of supporting missions, are all expressions of gratitude, well-pleasing to the Father of all.

Starving Armenia on one side; opulent America on the other! What could America do but feed the hungry? How could we otherwise retain our self-respect?

As cloth sometimes ravels out for want of hemming, so do we lose our blessings through carelessness. The way to keep them is to use them.

David's psalms are full of gratitude, which lies close to worship, wonder, adoration, love. Thanksgiving lifts the soul to the heights.

To Think About.

What have we to be grateful for?
How can we help God's children?
How spread Thanksgiving throughout the year?

A Cluster of Quotations.

No longer forward nor behind
I look in hope or fear;
But grateful, take the good I find,
The best of now and here.—*Anon.*

We can set our deeds to the music of a grateful heart, and seek to round our lives into a hymn.—*William M. Taylor.*

Thanksgiving means the recognition of God as the good Father in darkness and light alike. That Thanksgiving should be only a day is a monstrous thought.—*Dr. Estey.*

One reason why some are highly bessed is that others are in deep need, and the one must help the other. Thankfulness must show itself in service.—*Anon.*

E-L-O-N C-O-L-L-E-G-E

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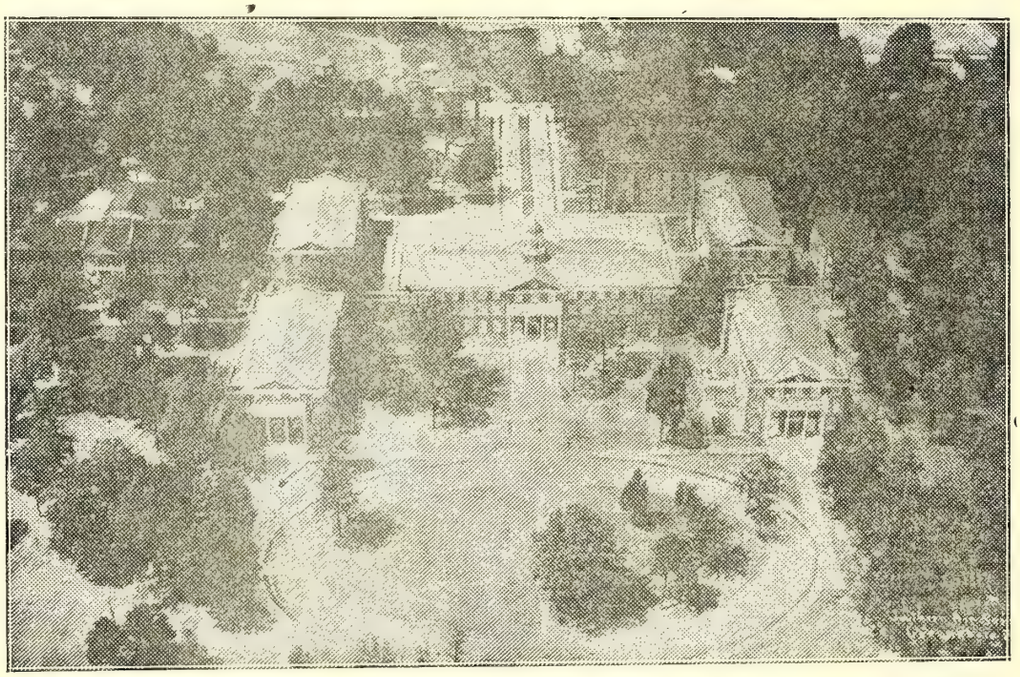

A Photograph of a Section of the Elon College Campus showing the Central Group of Buildings. (Photograph taken from the air.)

ELON COLLEGE announces the opening of its fall term Sept. 1st.

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It strives to return to the denomination in trained leaders, both ministers and laymen, value received. It promises all who may enter its doors a congenial and Christian atmosphere. The first purpose of the college is to produce Christian lives.

For Catalogue and further information, address—

C. M. CANNON, *Registrar,* Elon College, N. C.

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PRIZES FOR STUDENTS.

The Commission on Interracial Co-operation, with headquarters at Atlanta, Ga., announces the offer of three cash prizes of $100, $65, and $35, respectively, for the best papers on the subject, "Justice in Race Relations," submitted by students of Southern colleges during the present school year. It is the desire of the commission that every college in the Southern States be represented in the contest by one or more papers.

According to the announcement, contestants will be free to choose any phase of the subject, but preference will be given to practical discussions of prevalent conditions and attitudes, with suggestions for their improvement. Further information as to the contest, with suggestions and reading list, will be furnished those interested by R. B. Eleazer, educational director, 409 Palmer Building. Atlanta, Ga.

Parents who have sons and daughters at Elon taking religious education should rejoice that they have the opportunity of studying with such teachers and in such a building as the Mooney Christian Education Building, which was dedicated Sunday, October 3rd. This building, the only one of its kind on any college campus in America, as a part of Elon College, belongs to us. It is serving our local Churches through the students we send there.

It is a regrettable fact that a few of the Churches of the Southern Convention have no Sunday School. The Board of Christian Education will be glad to help organize one wherever it is desired. There are other Sunday Schools which close during the winter months, while the public schools and other organizations keep going all winter. We need more "evergreen" schools.

The reports recently given from our Sunday Schools revealed the fact that a number of our schools are not using our literature. When we buy our literature, which is equally as good or better than others, we help the entire denomination, as the profits go back into the Church.

PROGRAM OF EASTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

Following is the program of the Eastern North Carolina Christian Conference, to be held at Oak Level Christian Church, Youngsville, N. C., November 23, 24, 25, 1926:

First Day—Morning Session.

10:00 Song Service, Rev. J. A. Denton, Leader.
10:20 Devotional Service, Rev. J. E. Franks.
10:30 Enrollment.
10:40 Election of Officers.
10:50 Welcome Address, Rev. J. Fuller Johnson.
11:00 Response, C. O. Eaves.
11:10 Appointment of Committees to Fill Vacancies.
11:20 Conference Sermon, Rev. H. C. Caviness.
12:00 Adjournment.

First Day—Afternoon Session.

1:30 Song Service, Rev. J. A. Denton, Leader.
1:40 Devotional Service, Rev. J. Lee Johnson.
1:50 Report of Executive Committee.
1:55 Treasurer's Report.
2:00 Ministerial Reports.
2:20 Report on Stewardship, Rev. J. Fuller Johnson. Address by the Chairman, and Discussion.
2:40 Report of Committee on Social Service, J. A. Kimball. Discussion.
3:00 Report on Religious Literature, Rev. R. L. Williamson. Discussion.
3:20 Appointment of Special Committees.
3:30 Miscellaneous Business.
3:40 Report of Committee on Entertainment. Assignment of Homes.
4:00 Adjournment.

Second Day—Morning Session.

9:30 Song Service, Rev. J. A. Denton, Leader.
9:40 Devotional Service, Rev. M. T. Sorrell.
9:50 Reading Minutes of Previous Day. Roll Call. Enrollment.
10:00 Report of Committee on Home Missions, Rev. J. E. Franks. Discussion.
10:20 Report of Committee on Apportionments, Prof. L. L. Vaughan.
10:30 Report of Committee on Evangelism, Rev. M. T. Sorrell. Discussion.
11:00 The Budget Plan of Southern Christian Convention. Discussion.
11:30 Report of Committee on Sunday Schools and Christian Endeavor, C. H. Stevenson.
11:40 Christian Education of Southern Christian Convention, Rev. J. H. Lightbourne, Holland, Va., and Miss Pattie Coghill.
12:00 Adjournment.

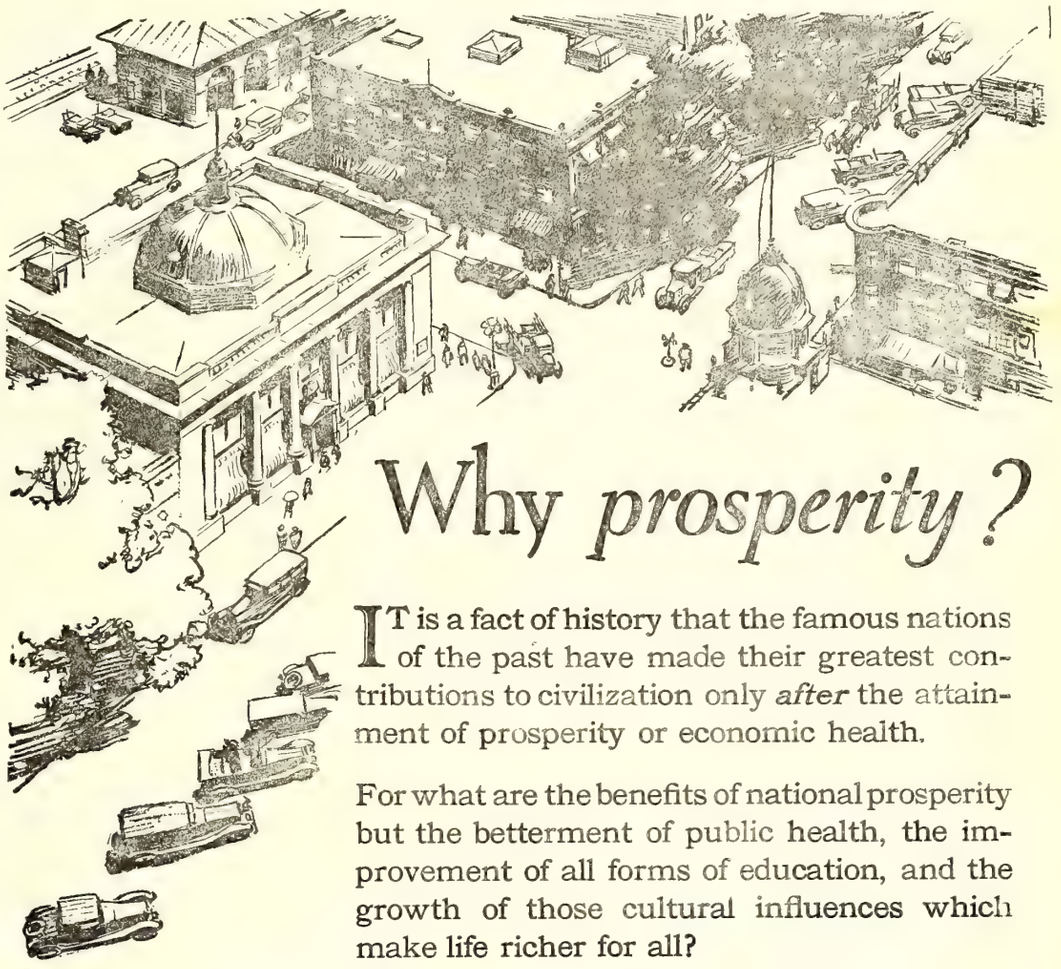
Second Day—Afternoon Session.

1:15 Song Service, Rev. J. A. Denton, Leader.
1:30 Devotional Service, Rev. B. J. Howard.
1:40 Report of Committee on Foreign Missions, Rev. J. Lee Johnson.
1:50 Address on Missions, Rev. J. O. Atkinson, D. D., Mission Secretary.
2:30 Address on Christian Orphanage, Chas. D. Johnston, Superintendent.
3:00 Report of Committee on Finance, K. B. Johnson.
3:10 Report of Committee on Place for Next Session, Rev. J. E. Franks.
3:20 Report of Committee on Superannuation, K. B. Johnson.
3:30 Miscellaneous Business.
4:00 Adjournment.

Third Day—Morning Session.

9:30 Song Service, Rev. J. A. Denton, Leader.
9:40 Devotional Service, Rev. J. C. Cummings.
9:50 Discussion of Church Auxiliaries, Mrs. L. L. Vaughan.
10:10 Report of Committee on Education, Rev. W. C. Wicker.
10:20 Address, Dr. W. A. Harper, President, Elon College.
11:00 Thanksgiving Service, led by President of Conference.
11:30 Report of Committee on Resolutions, Rev. R. L. Williamson.
11:40 Miscellaneous Business.
12:00 Adjournment.

Note: The regular Annual Meeting of the Eastern North Carolina Christian Conference is on Tuesday before Thanksgiving each year. A full delegation from every Church is desired. Members of Conference should come on time for the opening session, attend every session, and remain until the close of the Conference.



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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

Advertising Rates: "Want Ads," 2 cents a word an insertion. Display rates quoted upon request.

OBITUARIES.

GUNTER.

On September 24th, his many friends were made sad to learn of the death of Mr. J. D. Gunter. Mr. Gunter was born January 5, 1852. He was educated in the local schools, Graham College and the State University. In 1881 he married Miss Jennie Leah Denny. To them were born ten children. The following survive: E. D. Gunter, Richmond; J. U. Gunter, Sanford; H. B. Gunter, Greensboro; C. W. Gunter, Gastonia; Misses Ruth and May Gunter, Sanford; Mrs. L. J. Bray, Tarboro.

Brother Gunter was a charter member of Shallow Well and of Sanford Christian Churches. He was a member of the building committee of Sanford Church, and to the close of his life served as deacon. His was a familiar face in the conventions, conferences, etc., of his Church, and he was loyal to her every cause and institution.

His friendly spirit and genuine courtesy attracted to him many friends, as was attested by the large attendance at the funeral of representative citizens, and one of the largest floral offerings ever seen in Sanford. The funeral was conducted from the home by the writer, assisted by Dr. W. S. Alexander, of Elon College. Interment was in Shallow Well Cemetery.

"To live in hearts we leave behind is not to die."

R. L. WILLIAMSON.

MARRIAGES

PUTNAM—LAY.

On the evening of October 16, 1926, Mr. Cecil E. Putnam and Miss Myrtle Lay were united in marriage at the home of the writer at Elon College, N. C.

These young people are prominent in the Shallow Ford community, Mrs. Putnam being a member of the Shallow Ford Christian Church. Mr. Putnam is a member of Muers Chapel M. E. Church, having recently moved to this community, and holds a responsible position with the N. C. Public Service Company.

May happiness, prosperity and longevity be theirs.

T. J. GREEN.

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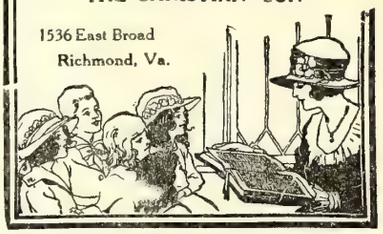

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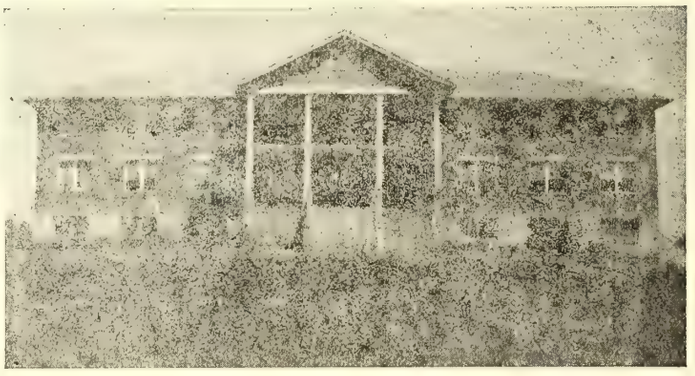

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HISTORICAL SOCIETY, 1955.
Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, NOVEMBER 18, 1926. NUMBER 46.

THE SUN'S OBSERVATORY

Mrs N T Farmer

By Rev. S. M. Lynam.

Letters.—

All the letters that come to our Editor's office may not be complimentary, but they are sure to be interesting.

D. V. B. S. Movement International.—

The Daily Vacation Bible School movement is becoming international, and now has an international association. During the past summer, seven of these schools were held in various towns in Syria, and one which was held at Ramallah, Palestine, was attended by Greek Orthodox, Latins, Jews and Moslems. The course consisted of Bible study and handwork. The Daily Vacation Bible School is becoming a most popular institution, and is constantly gaining ground.

Defends Purposelessness.—

Clarence Darrow is devoting much energy just now to proving that life is a crazy chaos without a purpose. He has held a number of debates on the subject. His last was with Dr. Clinton Wunder of the Baptist Temple, Rochester, N. Y. Mr. Darrow believes that life is meaningless, and he won the verdict of the jury, which, of course, proves nothing. His purpose, it would seem, was to disprove the purposefulness of life. It has a rather thankless task, and, if what he believes is true, then why should he worry as to whether he proves it or not? It will have no meaning when it is done!

Churchmen Discuss Sacraments.—

At a meeting of the Churchmen's Union, at Cambridge, Eng., Dr. Douglass White discussed the sacraments of the Church. He stated that there was no absolute proof that Jesus instituted water baptism at all. The difference between the baptism of John and of Christ was the difference between water and spirit, Dr. Douglass White pointed out. Jesus permitted baptism, but did not Himself baptize. Canon Cremer contended against the use of texts for infant baptism, which clearly applied only to adults, and he wished the history and facts of baptism acknowledged in the prayerbooks and confessions of faith.

The Power in Man.—

Toward the last of February, 1924, it was announced that Dr. C. A. Pierle, Canyon, Texas, had analyzed the body of a man weighing 150 pounds. He found in it enough water to wash a pair of blankets, enough iron to make a ten-penny nail, lime sufficient to whitewash a small chicken coop, and sulphur enough to kill the fleas of a good-sized dog. These things could be purchased for ninety-eight cents, using these facts, a scientist declared recently that it was the spirit within man which gave him the power to control material things. The materials in a man are worth only ninety-eight cents, but he is master of all material things, because in him dwells the spirit of God.

Armistice Day Peace Talk.—

The students of the Pittsburgh district will fittingly observe Armistice Day by holding a retreat for the discussion of peace and international relations. This retreat is sponsored by the World Alliance for International Friendship through the Churches. It will be held in connection with the International Goodwill Congress, to be held in Pittsburgh during the week. A similar retreat will be held at Ohio Wesleyan University December 3d to 5th, under the direction of the Evanston Continuation Committee. When youth begins to think peace and to advocate it, then the war lords may tremble because the next generation will ground the third generation in the ways of peace, and they will learn war no more.

Proposes Rabbinic Council.—

Dr. Chaim Tchernowitz, speaking before a group of Jewish intellectuals, proposed a rabbinic council to revise Jewish laws. He declared that none of the three tendencies now manifest in Judaism were correct. Orthodoxy held to the traditions and tolerated adaptations to present situations. The reformers would devote their attention to social and political matters, while the conservative element would properly attend the sources of the law and religion. He proposed a council similar to the council of faith and order for Judaism. It would be the business of this council of Judaism to harmonize the three tendencies and so revise the law as to meet present needs of the modern situation. It would appear that others than Christians are thinking about creed revisions.

Organizing for Peace.—

Dr. Henry A. Atkinson has just returned from Europe, where he has been interested in calling together a peace congress which should include all the great religions of the world. It is proposed that this congress shall be held in 1930, and its purpose will be to mobilize the forces of all the religions of the world for universal peace. A committee of one thousand is being formed, representation to be apportioned among the religious groups according to adherents. Eleven religions are to be represented—Jews, Mohammedans, Buddhists, Confucians, Shintoists, Taoists, Hindoos, Parsees, Jains, Sikhs, and Christians. Dean Shailer Matthews, of the University of Chicago, is chairman of the organization committee. The place of meeting has not yet been determined upon, but many invitations have been received. Cairo, Geneva, and Calcutta have been favorably mentioned.

[illegible] American Colleges.—

It has been through the vision and work of President Blaisdell, of Pomona College, Claremont, Calif., that something new is coming into American colleges. He is seeking to answer the question of what a small college must do when it is about to grow large. He is planning an association of colleges about Pomona—colleges which will have all the virtues of a small college and the advantages of a large institution through their aggregate strength. These colleges will be on the Oxford and Cambridge plan, which is followed in Toronto University, the largest university in the British empire. Scripps College for women will be ready for its first freshman class next fall. This is the second of the Claremont group.

To Hold Pioneer Conference.—

The Y. W. C. A. will hold a pioneer student conference at Milwaukee, Wis., on December 28th. About two thousand students are expected to attend the conference. Dr. Harry Emerson Fosdick and Miss Maude Royden are among the speakers. The preliminary announcements state that the subjects to be discussed are up-to-date or beyond. The Y. W. C. A. promises to maintain its reputation as a forward-looking Christian organization. Student conferences are becoming numerous nowadays, and students are being called upon to think of things outside their textbooks and college walls. They are being called upon to face the issues and realities of life all during their college life. It has its danger, and it has its benefits. It will be well, if the youthful mind of America is taught to think constructively about life problems, but merely to produce a generation of critics would be worse than useless, not to say a most dangerous thing to do.

A New Educational Effort.—

The problem which has been perplexing the thoughtful of late is how may an educated woman maintain her intellectual work and interests, both professional and otherwise, without interfering with her business as a mother and homemaker. To solve this problem, Smith College, Northampton, Mass., has established an institute to be financed for three years by the Laura Spellman Rockefeller Foundation, which will study the question. It will approach the matter from the angle of eliminating the unnecessary tasks in the home, reducing the homemaking duties to the essentials, and so leaving time for other things, and as to how professional courses may be so subdivided as to equip women for part-time work or for taking work into the home without disturbing its normal functions. This educational venture will be well worth watching, and its findings may prove helpful to the maintenance of the threatened position of the American home.

NOTES-PERSONALS

Dr. L. E. Smith, pastor of the Christian Temple, Norfolk, Va., was in the city the first of this week and made a pleasant call at THE SUN office. He was the guest of Dr. C. C. Ryan, of the First Church.

Rev. M. W. Sutcliffe, pastor of the Webster Christian Church, havre de Grace, Md., while in Richmond the past week, made a visit to THE SUN office. He was accompanied by his father, wife and daughter.

"This is from the Sunday School class," writes Brother W. E. McClenny, of the Suffolk Christian Church, "of which I have the honor of trying to be teacher. Sunday before last the class asked me to give them a talk on the promoter of the Christian Church in the South, Rev. James O'Kelly, and then the collection was taken and the above is the result of what that class of boys did." The amount is gratefully acknowledged elsewhere in THE SUN this week.

This also is to the point and worth noting: "I have been taking THE CHRISTIAN SUN for many years," writes Brother K. C. Rountree, of Bosley, N. C., "and would not have loved the Christian Church as I do had it not been for THE SUN. I miss it so very much when it does not arrive before Sunday each week." THE SUN is an asset to Church life in many ways, and we are sure it increases the love for the Church and for all that the Church tries to do.

If pastors, Sunday School superintendent or teachers have on hand funds for the O'Kelly and Old Lebanon memorials, will they please send in same, that they may be acknowledged through THE CHRISTIAN SUN? We are exceedingly anxious to see this fund increase more rapidly, and it will if those who have funds will send them in, and if those who have not funds will take immediate steps either to send in their own contribution or to solicit and send in from others.

Our dear Brother L. E. Newsome, of Lucama, N. C., renewing for THE CHRISTIAN SUN, writes: "I like THE SUN O. K., except what comes from the 'monkey' writers. I have no patience with that kind of stuff." We join Brother Newsome in this dislike. It is bad enough for monkeys to be monkeys, but when a person tries to descend to the level of a monkey he usually makes a worse mess of it than does the monkey himself. Isn't it a great pity that those who feel like they came from a monkey are not permitted to go back to where they came from? This would evidently be a better and happier world if they did.

"God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." That is the best-known and most-quoted Scripture in all the Word of God, we presume, and yet we know that text so imperfectly and practice it so little. If we really and truly believe in His Son, will we not also really and truly believe in the Father's love, its depth and breadth, which extends to all the world, and in our hearts and with our hands practice that world-wide love? Yet there are Christians—they call themselves so—who believe in God's love and practice God's love for their own community, their own country, their own color only. God loved the whole world. We, too, will if we are His children, as we should be.

We are delighted to learn from Brother P. H. Ricketts, Danville, Va., a faithful man of our Sunday School, that the Danville school has decided to give one Sunday a month an offering to Missions, and that the class of which Brother Ricketts is teacher (a class numbering about seventy-five), at a recent class meeting decided to give all its offering on "Mission Sunday" to missions. A Sunday School can lose nothing in doing a work like that. It means ultimate growth, development and progress. For as long as a school or a Church thinks only of itself and keeps more for itself than it gives for others it is pursuing a selfish and short-sighted policy. "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall find it" (Luke 9:24). That was spoken of a group of individual, in a Church or a Sunday School, as much so as to any individual anywhere, and will stand true. If we lose ourselves in thought and give for others, we find ourselves in a larger and better life.

It is "funny" how little errors will creep into print and make large and egregious mistakes. Here is one. Last week THE SUN'S Editor, in writing about the splendid Christian Church at Havre de Grace, Md., had this sentence in his editorial: "The Church building, ground and parsonage has cost $53,000, and you would not think it were you to see what they have." Now, what the Editor would like to know is, by what strange circumstance or cruel fate that little word "not" got itself printed in that place, where most veritably it "should not" and never was intended to be, and made the editorial say exactly what he most veritably did not think and did not intend to say. O well, there is no accounting for such mistakes. The Editor is afraid to blame it to the printer and proofreader for fear they will send him back his copy and prove he had the word "not" in there, which they should "not" do, since all three of them together should have carefully seen to it that the "not" should not have been where it was not wanted. (The linotyper inserted the "not," the proofreader overlooked the "not," the Editor is not guilty of using the "not," and the reader is veritably sure that the "not" is not correct. Is not this sufficient explanation?—Printer.)

A NOTE OF WARNING TO THE CHURCHES.

THE CHRISTIAN SUN! Shall it continue to come, or will it cease to be printed? This question lies entirely with you as a member of the Christian Church.

Your department of publication, of which Mr. L. L. Vaughan, Raleigh, N. C., is chairman, submitted a contract at the Durham Convention with the Central Publishing Company, of Richmond, Va., for the printing and posting of THE CHRISTIAN SUN. This contract, which was agreeable to and acceptable to both the Department of Publications and the Central Publishing Company, called for an annual payment of $4,000 to the Central Publishing Company by the Convention out of its general funds. The report was adopted by the Convention, thus binding both parties to the contract.

It was seen by the Convention officials that it would be impossible for the Convention to pay this amount out of the funds available for this purpose without sustaining an increasing deficit. Therefore, the President called a meeting of the Executive Committee, the Department of Publications and the Central Publishing Company. At this meeting it was agreed by all that the contract entered into at Durham should be canceled and that a new contract should be effected. This was done, and the contract has already appeared in these columns.

The contract is to the effect that the Convention take over the matter of securing subscribers, do all collecting of dues and pay the Central Publishing Company a flat rate for publishing and posting the paper.

We are under contract to pay the Central Publishing Company weekly, and this money must come.

Can We Do Without THE CHRISTIAN SUN?

What would be the effect on our Church if it should cease to be published?

Thirty-five hundred paid-up subscriptions will keep it coming nicely. There are at least nine thousand homes in our Convention. Can we get half of these homes to take THE SUN and pay for it? Every one should. Every home in the Christian Church should have the paper. Will you help to put it there?

The Convention is asking every Church to organize itself into a CHRISTIAN SUN Club, whose business it shall be to put the paper in every home possible, that we may not lose its weekly visit, great help and inspiration to our work.

This is what we want you to do:

1. Get all who are behind with their subscriptions to pay up.

2. Get every one who is not already taking the paper to subscribe for it.

3. Send all money to Dr. J. O. Atkinson, editor, Elon College, N. C.

This can best be done through a special committee appointed to do this one thing or it may be done through the Ladies' Aid, Missionary Society, or Christian Endeavor Society. It doesn't matter which, just so it is done. Won't you begin today? We are asking every Church to double its number of subscribers. It can be done and should be done. Who will be first.

Let's get together and pull together and save our paper to our homes, to our Church and to the kingdom.

L. E. SMITH,
President.

Norfolk, Va.

RECEIPTS FOR MEMORIALS.

We are receiving some reports from those taking an interest in the memorials to Rev. James O'Kelly and the Old Lebanon site, Surry County, Va. The total cost of these two memorials is $2,075.00. This is one enterprise in which the entire Church should take interest and pride. Individuals, Churches, and congregations and Sunday Schools should all have a part in trying to make a contribution to our permanent history in this way.

We are glad to acknowledge the following:

Reported in The Sun last week	$251.43
Less 50 cents entered by error	.50
Total	$250.93
J. F. Brothers, Portsmouth, Va.	10.00
T. W. Trogdon, High Point, N. C.	5.00
Miss Nannie Haskins, Hurdle's Mills, N. C.	1.000
M. Orban, Jr., Whittier, Calif.	25.00
Sanford S. S., Sanford, N. C.	22.21
J. O. Atkinson, Elon College, N. C.	10.00
Suffolk S. S. Class, W. E. McClenny teacher	10.00
A. S. Dunn, Lynchburg, Va.	2.00
F. D. Layne, Lynchburg, Va.	1.00
True Blue Class, Tenderson, N. C.	1.00
J. T. Bland, Marengo, Va.	2.00
Dr. & Mrs. W. H. Denison, Dayton, Ohio	2.00
Dr. D. A. Long, Florence, S. C.	4.00
Greensboro, Palm St., Willing Workers	10.00
Greensboro, Palm St., Junior C. E.	5.00
Zion Church, Moncure, N. C.	9.25
Total past week	$119.46
Total received to date (Nov. 13th)	370.39

Shall We Preserve Our History and Pay Tribute to Whom Tribute is Due?

We have delayed for more than a hundred years. It was in 1794, under the leadership of REV. JAMES O'KELLY, the prophet and apostle of *religious liberty,* that the name "Christian" was adopted as a sufficient name for the Church, discarding all party and sectarian names, and it was declared that

The Bible is a Sufficient Rule of Faith and Practice

for the Church, and Christian character is the test of fellowship and Church membership, and the right of private judgment in the interpreting of the Scriptures was granted to all, and Christ was declared to be the only head of the Church.

REV. JAMES O'KELLY died on OCTOBER 16, 1826, and we have let him sleep for *a hundred years* without permanently and prominently honoring his memory.

It was in OLD LEBANON MEETING HOUSE, Surry County, Virginia, on August 4, 1794, that Rev. Rice Haggard made the motion and the meeting, under the leadership of Rev. James O'Kelly, unanimously adopted the same, declaring that

The Name "Christian" is Sufficient for the Church

and the Bible is a sufficient rule of faith and practice."

The Southern Christian Convention in regular biennial session at Durham, N. C., April 30, 1926, adopted plans and specifications for an appropriate memorial on the site of Old Lebanon Church, which is on the Virginia State Highway, in Surry County, Virginia, and also the plans and specifications for a suitable

Memorial to Rev. James O'Kelly

to be established on the campus of Elon College. The combined cost of the two memorials is to be $2,095.00. *This call is for all individuals everywhere,* who have a care and concern for these important events, to send such cash donations as they can to the Treasurer of the Committee *during the month of October,* when it is proposed if possible *to raise the entire amount.* All money sent in will be acknowledged, with names of donors, through THE CHRISTIAN SUN.

Brethren, sisters, and friends, we have too long delayed this important matter, let us now move together and do this worthy deed. There has been raised to date $110.75. Let SUN readers speak to their friends, let pastors, Sunday School superintendents and people pull together during October, and this great work which should have been decades ago will be accomplished.

Respectfully and gratefully,

Judge J. F. WEST, *Chairman,* Waverly, Va.,
Rev. S. C. HARRELL, *Secretary,* Durham, N. C.,
W. C. MCCLENNY, *Historian,* Suffolk, Va.,
J. O. ATKINSON, *Treasurer,* Elon College, N. C.
Committee on Memorials.

E-D-I-T-O-R-I-A-L

EDITOR:
J. O. ATKINSON, Elon College, N. C.
Contributing Editors:
W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

OUR CHURCH PROBLEMS.

Problems arise and await the man. All problems are solved when the right person arrives. It is God's method. He raises up and sends the men to meet the need. We have difficulties and trials and hardships along the way in trying to do things for God. They are all met, however, and solved on the arrival of the right person.

When the great problem of hearlding the Christ arose, and as to how His path might be made straight, that problem was solved on the arrival of John.

When the problem of world-wide evangelization arose and the time came that the Gentiles should have full opportunity with Jews, it was indeed a great problem. Peter had a vision, dreamed a dream, went out and preached a sermon. The man had met the hour. When that message to the Gentiles hesitated and the problem of reconciling that message with the law and the life of Moses and the Christ loomed up as insurmountable and impossible, Paul arrived. On his arrival, the problem was solved. Paul, Peter and John had their trials, their hardships, their difficulties to overcome, but they got their problems solved. God solved His problems through them. All problems await solution until the right individual arrives.

Is the local Church having problems, is the Conference having problems, is the Convention having problems? They should have and they will continue to have, while honest attempts are made toward progress and development. These problems may seem to hinder progress, but are all solved when the God-sent man arrives and gives himself to the task of solving them. One of the great reasons why unsolved problems hold up progress and prevent growth is because the right individual has not arrived and has not taken these problems to heart. God's method of solving human problems is that of sending individuals to face and to solve them. Through prayer, through perseverance, through consecration to Him, the world's great problems are faced and are solved. If we wish our Church problems to be met and solved we shall have to pray that God give us the man—the heaven-sent man, the God-sent men and women—to grapple with these problems until they are solved. Many a local Church is at a standstill—this hinders, that bothers, something is in the way, there is no growth, and all seems going to pieces. Then the God-sent man arrives, and all our obstructions vanish into thin air, the victory is won and we move on. The God-sent man solves our problems for us.

O'KELLY AND OLD LEBANON MEMORIALS.

While funds are coming in with which to erect these memorials, the great and constant surprise is that they come in so slowly. Evidently we who call ourselves Christians are indifferent to our history and on the whole seem to care very little for the man and the events through whom and by which the Church has come to be what it is. O'Kelly has been dead a hundred years. He started one of the mightiest movements of modern times. Through his agency and instrumentality, more than any man of his day or any other day, religious liberty and freedom to read and interpret the Word of God have been given to the world. But for his great mind and great heart and his passionate love for Jesus the Christ as the only Head of the Church and the Word of God as a sufficient rule of faith and practice, the world would not have the Christian Church with it; and but for the Conference at Old Lebanon, in Surry County, Va., in 1794, we would possibly not have the name Christian simply as a sufficient name for a Church, in which all saved souls may unite, employing Christian character only as the test of fellowship. And now when $2,075 is needed with which to honor and preserve the name of this man and the sacred spot of this epoch-making event, we Christians go at the matter indifferently and withhold the dollars necessary to these memorials. We evidently are unconcerned or indifferent to the man and the events and the principles that have made us what we are. This indeed is a strange spectacle.

If this were a spasmodic effort or the outburst of some individual enthusiasm, the matter would be different. On the other hand, the Southern Convention in 1924 created a committee and authorized the committee to proceed, and the committee did proceed to the best of its ability and as its finances would allow. The same Convention in 1926 adopted the plans and specifications for memorials as recommended by the committee. Cards for soliciting funds have been printed and sent on two different occasions to every pastor and every Sunday School superintendent in the Convention, asking that these cards be given to some children or suitable persons in the Church or school to solicit funds. So far, very few of these cards have been heard from, pastors and Sunday School superintendents remaining painfully silent on this great subject. It is a sad and strange spectacle.

Here is hoping that funds are being collected more rapidly than are at present known, and that at a very early date the same will be sent in to the editor of THE CHRISTIAN SUN, who is at the same time treasurer of committee, appointed to secure the funds. Will more friends, brethren, sisters and societies, young and old, in many directions send in their gifts, that we may honor the man and the movement that mean so much to us and to the world?

The world will esteem and honor us only as we esteem and honor the past and the history through which we have come.

OUR RELIGIOUS INHERITANCE.

(An address by Lieutenant-Governor J. E. West, of Virginia, before the Eastern Virginia Conference, at Havre de Grace, Md., and published by vote of that body. It should be carefully read by all Christian Sun readers.—Editor Sun.)

There is unusual restlessness everywhere and a cry for freedom from restraint by locality, home, Church and State. It manifests itself in part in general lawlessness, disobedience in home and school, frequent divorces and the shattering of old ideals. The pendulum has probably swung too far towards pleasure and money-making as the goals of life. There has been so much loose thinking in pulpit, pew and press that many Americans do not believe that God ever guided Israel or that He has guided this nation. We must think a proposition through. Let us revert to the history of Virginia and America and consider our religious inheritance.

During the present year there were many celebrations at the college of William and Mary and at the University of Virginia and vicinity, celebrating great events in the early history of the Virginia colony and very properly emphasizing our civil rights and liberties as inherited from our forefathers. I yield to none in my admiration for these celebrations or the early Virginia statesmen who made them possible. I unqualifiedly endorse the Virginia Bill of Rights, and especially section twenty, which reads as follows: "That religion or the duty which we owe to our Creator, and the manner of discharging it can be diercted only by reason and conviction, not by force or violence; and, therefore, all men are equally entitled to the free exercise of religion, according to the dictates of conscience, and that no particular religious sect or society ought to be favored or established by law in preference to others."

This section alone simply confirms what any fair historian must know, namely: the settlement and colonization of America were by a religious people and largely as a result of religious persecution and not on account of civil liberty and its attendant blessings. I admit that the question of material gain and advantage did enter into the matter with many of the early immigrants, but when we judge the colonists as a whole, an impartial history will bear out the assertion that early America was an asylum for the purity of religion or the liberty of conscience. This applies both to Jamestown and Plymouth Rock. At the former, Rev. Robert Hunt administered the Holy Communion the day after the boat reached Jamestown.

Says Bruce's History of Virginia: "No other colony of the mother country, long as has been the list of her settlements all over the face of the globe, was ever blessed on the threshold of its foundation with so great a disciple of Christ or with so shining exemplar of all the virtues of the loftiest manhood." King James, in his instructions to the London Company, says: "That the said presidents, councils, and the ministers should provide that the true word and service of God be preached, planted and used, not only in the said colonies, but also as much as might be among the savages bordering upon them."

At Plymouth Rock, Sunday was kept sacred by the exploring party, notwithstanding time was precious and winter rapidly advancing.

Thus religious liberty preceded civil liberty, and Christian colonies were planted in the new world.

Out of Christian colonies came a Christian nation. Our forefathers, having freed themselves from religious and spiritual despotism, diligently inquired into the nature of civil government. Their ideal was government based on religious and civil liberty, a government of equal opportun-

ity to all, a government in which every man would be a sovereign and where justice would reign and right triumph. Here at Jamestown was the birth of popular constitutional liberty and of representative government. Both religious and civil liberty are an inheritance from our forefathers and should be cherished by us.

It seems appropriate to mention a few of the outstanding characteristics of the early colonists.

1. Faith in God as the Ruler of nations and as the Guider of this nation. They were not ashamed to emphasize it. I have read that after a Conference participated in by Jefferson, Madison, Adams and others, an eagle was placed on the silver dollar, the coinage of which began in 1795, to forever teach us that God guided them into America as He had led the children of Israel from Egypt through the wilderness to the promised land. This thought was based on Exodus 19th chapter, 4th verse. "Ye have seen what I did unto the Egyptians, and how I bore you on eagle's wings, and brought you unto myself."

Afterwards, fearing that future generations would overlook this fact as the present generation seems inclined to do, we stamped on our money as we coined it, "In God we Trust." We trust God for material blessings, for spiritual blessings, for health and happiness and for guidance. What kind of God? Not the heathen god; not the god of the radical modernist; not the god of Ingersoll, Payne and others, but the God of Jacob and Paul.

As songs and prayer always reflect the spirit of the age in which they are composed, I ask you to join with me in reverent spirit as I read a part of the prayer by an Episcopal clergyman, Jacob Duche, upon the opening session of the Continental Congress of 1774:

"O Lord, our Heavenly Father, high and mighty King of kings and Lord of lords, who dost, from Thy throne, behold all the dwellers of the earth, and who reignest with power supreme and uncontrollable over the kingdoms, empires and governments, look down in mercy, we beseech Thee, on these American States, who have fled to Thee from the rod of the oppressor and thrown themselves on Thy gracious protection. Desiring to be henceforth only dependent on Thee, to Thee have they appealed for the righteousness of their cause; to Thee do they now look up for that countenance and support which Thou alone canst give. Take them, therefore, Heavenly Father, under Thy nurturing care; give them wisdom in council and valor in the field. Defeat the malicious designs of our adversaries, convince them of the unrighteousness of their cause; and if they still persist in their sanguinary purpose, oh! let the voice of Thy unerring justice, sounding in their hearts, constrain them to drop the weapons of war in their unnerved hands in the day of battle. Be Thou present, O God of wisdom, and direct the councils of this honorable assembly; enable them to settle things on the best and surest foundations, that the scene of blood may be speedily closed; that order, harmony and peace may be restored, and truth and justice, religion and piety prevail and flourish among the people. Preserve the health of their bodies, and the vigor of their minds; shower down on them and the millions they represent such temporal blessings as Thou seest expedient for them in this world, and crown them with everlasting glory in the world to come —all this we ask in the name and through the merits of Jesus Christ, Thy Son, our Saviour. Amen."

It is said that most eminent American statesman, philosopher and writer, Benjamin Franklin, was a strong advocate for stated prayer. He was convinced that God took an account of the rise and fall of nations and that no nation would prosper who forgot him.

It is said that the Constitution of the United States was built in prayer. The Association for the Preservation of Virginia Antiquities and Colonial Dames have done much to preserve Jamestown Island and its history, but somehow we should better preserve our religious inheritance. I would like to see a great memorial cathedral at Jamestown or see May 13th become a great religious holiday or festival, where thousands of Christians of all faiths and orders would journey to Jamestown for service and Communion. It would quicken the spiritual wits of the rising generation and cause them "to look unto the rock from whence ye are hewn and to the hole of the pit whence ye are digged."

2. Faith in the Bible as the inspired Word of God and as a revelation of His truth. A wave of higher criticism is passing over our country. These higher critics say that Jesus was not divine, the parables are untrue, the miracles were not performed, and much of the Bible is not inspired. Let us stand against this erroneous teaching as firm as the rocks of Gibraltar. To meet this wave I commend to you the simple, child-like faith of your fathers in the Old Book, the faith that landed them at Jamestown and Plymouth Rock, the faith upon which this land of civil and religious liberty was built. I like to think of the faith of your fathers and mine; of your mothers and mine. I do not hesitate to say that the greatest enemy to society is the skeptic who would seek to shake such a faith.

3. They were opposed to divorces, believed that the home was the foundation of society and should be kept pure. They kept approximately well the commandment, "Thou shalt not commit adultery."

4. They were strict observers of the Sabbath and kept fairly well the commandment, "Remember the Sabbath day to keep it holy." These were some of the inheritances from our forefathers; these are some of the things that have made the nation great. It is no wonder that Virginia and New England produced so many early statesmen. They were, in part, a product of this religious inheritance.

Only in some crisis do we seem to appreciate our religious inheritance or attempt to preserve the spirit of our legacy. During the World War, no other organization contributed so much to the success of the financial campaigns and drives as the Church and its various societies. No other organization did more to keep the fires of patriotism burning on the altar of our country than the Church. It not only prayed for the success of the allies, but its sermons and songs inspired sacrifice and loyalty. Men, women and leaders who had criticized the Church and minimized its importance, appealed to the Church to stand behind the war and all war activities. The Church was 100 per cent loyal, although it had to suspend to a great extent some of its own activities.

The stamp on the coin indicates that our forefathers, to a certain extent, recognized the stewardship of wealth and that we hold same in trust. Men and women are slow to learn this great truth of the gospel. The World War taught some of us this truth and taught all Americans the spirit of sacrifice and giving as never before. I believe that out of this great catastrophe God called the Church in America to make as great offerings and sacrifices to uphold the banner of the cross on home and foreign fields as it did to uphold the American flag on foreign soil. In response to this noble sentiment, the Churches put on financial campaigns, which were only partially successful. There is apparently a lowering of ideals and a coolness in our religious ardor. So far as I know, every mission board in America either has a large deficit or is facing one. America is the richest nation on earth. We lead the world in banking, insurance, transportation and per capita wealth. The financial center of the world has been transferred from London to New York City. There was a rapid increase of millionaires during the World War, and they have increased very rapidly since, Virginia having thirty-six and North Carolina sixty-three.

A piteous cry comes up all over America from the poor, the afflicted, the aged, the widow, the orphan, the blind, the deaf and the cripple for financial relief, and rich America fails to bring her tithe into the storehouse. She does not have as clear conception of bringing gifts to the Church as Israel had under Moses. Liberal giving has not kept step with her material prosperity. Under the stress of war times we made a two million dollar pledge to the United war work campaign—the largest amount ever raised in a benevolence campaign in the history of the world. This was to help America fight the battles of war and conquer German autocracy. Should we contribute less to support the army of the Lord in times of peace? John D. Rockefeller stands out pre-eminently among the rich men of America as one who seems to grasp the stewardship of wealth. While he gives to libraries, schools, colleges and Churches, he has spent millions on hospitals, laboratories, research work, and the eradication of disease. I believe that his son will surpass his father along this line.

Our Denominational Inheritance.

The thirteen original colonies had thrown off the British yoke, set up a government of civil and religious liberty, unequaled in the world's history, and a new incident occurred in the Christian world. Full of the civil liberty and democratic ideas which characterized that period in 1792, James O'Kelly and other distinguished ministers seceded from the Methodist Episcopal Church in the South, declared for the congregational form of government, the Bible as their only creed, the name Christian as the only name to wear and the right of private judgment. It is true that they were called "Republican Methodists" for a short while, but at the Conference held at old Lebanon Church, Surry County, Va., in 1794, they adopted the name Christian at the suggestion of Rev. Rice Haggard.

I have often wondered why it is we have not accomplished more as a denomination, and why today we do not number more communicants.

I am frank to say that those who preceded us did not avail themselves of their great denominational inheritance and spread the doctrines of the Christian Church as they should have done. Let us consider for a while some of the causes that have retarded the growth of our Church and let us avoid the mistakes and pitfalls of our forefathers and press on with new vigor and hope to a greater victory. Unless we are willing to carry forward the torch of Christianity as reflected by our principles, we should surrender our charter. The responsibilities are great and the opportunities are unlimited.

The following causes, if not others, have retarded our growth:

1. Persecution by other denominations.
2. The lack of organization.
3. Noneducated ministry and improper support of same.
4. Failure to enter the cities.

1. I repeat that our early fathers in the Christian Church suffered from persecution. They were persecuted from the smallness of numbers; they were persecuted for private judgment; they were persecuted for the teaching of the Bible as the only creed; they were persecuted for wearing only the name Christian; they were persecutd for declaring for the union of God's people, notwithstanding

(Continued on Page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Money! money!! The poet who wrote, "Money makes the mare go," was not so far wrong. Home, Church, State—all rely upon money, or its equivalent, for their continued existence, and certainly their growth and usefulness. This is, more than any other, the money age. This is a necessity on account of the more complex conditions of society. Rural life, in its primitive stages, did not require much money. Almost everything was done by exchange of products; but as civilization advances with all its multiplied means of communication and transportation, more money is required, and this, of course, includes checks and notes. Children in these days handle more money than their grandparents did in adult ages. Children know more than George Washington did about what is going on in distant States and distant countries. Nothing can move forward and succeed in this age without money.

Christianity cannot move toward the conversion of the world without more money than is given at the present time. Christianity has produced the great prosperity of which this age, and especially this country, boasts, and, therefore, has rightful claim upon the business world, as well as members of the Church, for more money to continue and carry forward the work of Christianity among men. A business man who prospers in a Christian community and does not support Church and Church enterprises, is lacking in common honesty. Prosperous Church members are under even greater obligation to support the Church enterprises, because they have assumed such obligations. All the people owe a debt to the Church that has given them their safety, their social protection, their good homes, and their prosperity.

Much is said in these days by religious leaders about stewardship, and, in most cases, they say, or write, "Money is not the main thing"; and then follows all sorts of needs for money, all sorts of reasons for giving the money, and then all sorts of plans for raising money. In other words, the emphasis is laid on raising money, while it was stated that money was not the main thing. It *is* the main thing, and teachers just as well admit it! There was a time when people were taught from the pulpit to give their lives to the service of God, and little was said about money, for little was needed; but Church expenses and benevolences have increased with increase of money necessity in domestic, educational, and civic affairs, and the emphasis is now on money. When the Church gets the money of people, it gets them. The emphasis of this age is on money, and the Church should make that emphasis plain to the members of the Church and members of the congregation. The people receive willingly plain truth. There is too much tasteless medicine in these days, or medicine covered up with tasty ingredients. The real need of the Church should not be covered up with phrases that hide the real purpose. People should be taught that they owe the Lord such a portion of their money as the "Lord has prospered them." The government in county, State, and nation calls for money and gets it; and government would die without it. The Church is more important than government, because the Christian State is the product of the Church. Put the emphasis on money, where it naturally, in this age, and rightfully, belongs.

W. W. Staley.

SELFISH AND UNSELFISH THOUGHT.

Thought is the most potent force in the world. It may likewise become the most selfish thing. This is true when one thinks only of self, and self-interests. When an individual becomes so self-centered that his or her thoughts are chiefly of self, the world appears narrow and morbid. Ideals that make men better, inspiring them to seek for the highest purposes of life, are never the product of a selfish brain. The selfish brain is the contrast, and produces, as a rule, a harvest of impurity.

Those who allow thoughts of passion to dominate their minds to gratify self, breed germs that lead to the destruction of virtue and prepare the way for vice and crime. The burglar begins with only thought of selfish gains and becomes willing to commit murder, disregarding the value of life in pursuit of his selfish and criminal deeds. Thoughts of wealth for self alone have repeatedly stained the pages of history of individuals as well as nations. Minds given entirely to thoughts of self-pleasure always result in a harvest of recklessness. Look into the prison cell and you will find behind the bars those who have committed crime prompted by the motive of selfishness in one form or another. Search the hearts of the multitudes of lives given to thoughts of self and, regardless of position, you will find the channels of charity and purity closed; but follow along the dusty highway of life and you will find the remnant whose thoughts are largely for others. It is from such noble minds that the highest ideals come, the choicest gems that give expression in lives of unselfish service, and while in the rendering of such service dreams are born of more noble achievement, providing an outlet through the brains of others who are willing to contribute their share to the sum of human joy.

It was that great unselfish Master mind of the Christ, painting as He did such rare and beautiful pictures of perfect thought, teaching the value of ministry to others. Those fallen by the wayside, regardless of how they fell, lifted up again. When minds steeped in sin He found, His admonition was "Go and sin no more." Health was restored to diseased bodies, and pain relieved by His divine touch, and when the voice of this unselfish physician was heard, even the dead awoke to a new life, a life unknown before. Summing up His teaching in few words, may we hear Him say: "Go and do thou likewise. I came not to be ministered unto, but to minister."

Our conception of life will be governed by whether we will take the examples of this great Master mind and inculcate them and give expression in active service, or be content to starve our souls by deceiving ourselves and dwell in the little world of self.

To one willing to think according to His (Christ's) teaching, many beauties otherwise obscured will be presented. To such a one, flowers instead of thorns will appear, and should the path lead through the desert, joy and sunshine will give a radiance that glows, even though the heart be filled with sorrow, peace and contentment will become a devoted companion, regardless of how destitute one may be of material things. And when the sunset of life is casting its shadows across the pathway the voice that said, "Peace be still" will be heard saying, "I will never leave thee nor forsake thee."

Often we live in the wilderness, surrounded by dismal swamps, catching an occasional glimpse of sunshine behind the barriers that prevent our feeling its warmth when we could climb to the highest pinnacle of human thought and inhale the atmosphere of purity. It is only in forgetting self that we launch out upon the great ocean of life assured that we will finally reach the port of that haven of rest. But oh, the beauty of the voyage! Scenes of grandeur will enrich the journey.

God gives us good thoughts, and guided by His unerring hand they will develop into perfect ideals, while thoughts of self to the exclusion of others are fostered by an evil influence which will mar the happiness of any life.

Let us, then, be careful to allow our minds to become receptive only to that great Master mind of the universe, thereby submitting our hearts and lives in forgetfulness of self and our minds will develop so thoroughly that our thoughts will become noble, pure and good. Life then will present a far different aspect, the world about us will prove a garden to be cultivated. Dormant thoughts in other minds will be awakened to see the ideals of our lives.

Continual thought of self makes the patient more susceptible to disease, to the one who must carry a burden it makes the load heavier, and to those who have some work to do it makes the task seem greater. Life, however, given to thoughts of others grows and enlarges, unfolding its beauty, sending forth its rich fragrance until all about will catch the spirit. In this way empires are built, great movements founded, and the most worthy graces of character becomes living examples.

Therefore, guard your thoughts as you would the virtue of your home and the lives of loved ones, and remember that Jesus said, "inasmuch as ye did it unto the least of these, ye did it unto me."

Thought is an investment which, if rightly used, will yield handsome dividends; invested wrongly, will prove a curse. Ideas of worth are conceived in the brain before they are expressed in words or deeds. The human mind is a region yet unexplored. If governed and properly trained, will reveal a mine of rich treasures. Gems may be gathered of sparkling beauty, and discoveries made that will add to the sum total of life's sacred task.

The mind is a power-house, and if proper discipline is employed becomes the devoted slave of the possessor. Left to wander at random, it soon masters the owner and makes a slave of the one who should direct its course. We must choose whether we will master our mind or become its slave.

R. A. Whitten.

PALM STREET CHURCH.

The Sunshine Class of Palm Street Church, Greensboro, N. C., held their regular class meeting Tuesday night, November 9th, with fifteen members present. The meeting was called to order by the president, Miss Maud Apple. After singing and having a prayer, Miss Rosa Wyrick read a portion of the fourteenth chapter of St. John. Our secretary, Mrs. Beatrice Stevens, then read the minutes of the last meeting. Reports from the teacher and other committees were given, each one desiring to have a better report for the next meeting. Plans for a contest were made, having for our captains Mrs. J. T. Hinshaw and Mrs. Vallie Oakley. Having no other business, the meeting was dismissed and we all had a good social time together, serving sandwiches and coffee. This was prepared by Mrs. W. E. Hinshaw and Mrs. E. L. Hobbs.

The Junior C. E. Society is doing just fine. We had twenty-nine present last Sunday night. They gave a program the last Sunday night in October.

The children are very much interested in their work. May the Heavenly Father bless us in our work and the work of His kingdom everywhere is my prayer.

LETTIE SCOTT.

THE SUN stated last week that Rev. H. C. Caviness was installed as pastor of First Church, Portsmouth, on Sunday, November 7th. This service was postponed a week and the installation was held November 14th. It was an appropriate service and ceremony.

Claim this heredity, and work out your freedom. "We are the sons of God; it doth not yet appear what we shall be," but "we are the sons of God."—*Maltbie D. Babcock.*

PROGRAM OF THE FIFTY-FOURTH ANNUAL SESSION, WESTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

Pleasant Grove Church, Randolph County, November 23-25, 1926.

First Day—Morning Session.

10:30 o'Clock.

1. Called to Order by President.
2. Devotional Services by Rev. T. J. Green.
3. Enrollment of Ministers and Delegates.
4. Election of Officers.
5. Report of Program Committee.
6. Appointment of Special Committees.
7. Annual Address by President, Rev. G. O. Lankford.
8. Adjournment.

First Day—Afternoon Session.

2:00 o'Clock.

1. Devotional Services by Rev. J. M. Allred.
2. Report of Executive Committee.
3. Ministerial and Church Reports.
4. Report on Religious Literature, Rev. G. R. Underwood, Chairman.
5. Miscellaneous Business.
6. Adjournment.

Second Day—Morning Session.

10:00 o'Clock.

1. Devotional Services by Rev. J. U. Fogleman.
2. Minutes of Previous Day.
3. Report on Foreign Missions.
4. Address by Rev. J. O. Atkinson, D. D.
5. The Christian Orphanage, by Supt. Chas D. Johnston.
6. Sermon by Rev. J. C. Cummings.
7. Adjournment.

Second Day—Afternoon Session.

2:00 o'Clock.

1. Devotional Services by Rev. E. C. Brady.
2. Report on Home Missions, Rev. T. J. Green, Chairman.
3. Report of Woman's Board, Mrs. D. A. Cornelison, Chairman.
4. Report on Moral Reform, Rev. J. M. Allred, Chairman.
5. Miscellaneous Business.
6. Adjournment.

Third Day—Morning Session.

10:00 o'Clock.

1. Devotional Services, Rev. W. C. Martin.
2. Report on Education, Rev. T. E. White, Chairman.
   Address by Dr. W. A. Harper, President of Elon College.
3. Report on Sunday Schools, B. S. Moffitt, Chairman.
4. Report on Christian Endeavor, Mrs. Madge Moffitt Whitesell, Chairman.
5. Adjournment.

Third Day—Afternoon Session.

1:30 o'Clock.

1. Devotional Services by Rev. W. J. Edwards.
2. Miscellaneous Business.
   Reports.
   Appointment of Committees for next year.
3. Reading and Adoption of Minutes.
4. Farewell Service, conducted by Rev. T. E. White.
5. Final Adjournment.

G. O. LANKFORD,
T. E. WHITE,
Program Committee.

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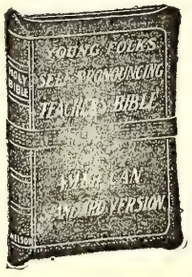

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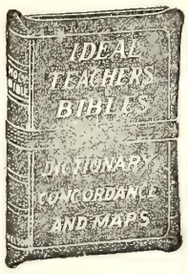

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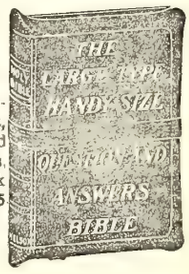

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

BY WARREN H. DENISON, *Secretary.*

DOWN TO BRASS TACKS.

Of course you and your Church are already in your stewardship program, which was to have been started November 1st. And of course you will not think of making it less than a six-weeks' course. It has been such a neglected subject that permanent and abiding interest cannot be established in less time than that. No Bible subject has been more neglected. What subject will bring greater spiritual power? No subject has more space given to it in chapters, paragraphs, verses, than has this. Have you considered what emphasis the gospels give to it?

DID JESUS TALK ABOUT MONEY?

Dr. Walter L. Lingle says, in the *Presbyterian of the South,* "Did Jesus talk about money?

"If you will search the four gospels with this question in mind you will probably conclude that He had more to say about money, directly or indirectly, than about any other single topic. Think of all the parables in which He refers to money! We think at once of the parables of the talents, the pounds, the unjust steward, the man hiring workers for his vineyard, Dives and Lazarus, the rich fool, the lost coin, the treasure in a field, the pearl of great price, the good Samaritan, and the prodigal son. We think, too, of the stories of the rich young ruler, Zaccheus, the widow and her mite, and the woman with the precious ointment. In addition to these, we recall the words of Jesus about laying up treasure upon earth, about the peril of trusting in riches, and about the extreme difficulty the rich have in entering the kingdom of God, so that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom. These are but samples of the sayings of Jesus about money that come crowding to the mind as we think on this subject. Even a casual reading of the gospels will reveal many more such references."

What we are anxious about is that your entire Church and congregation shall get the message.

TITHING FOR GOD.

Dear Friends:

Let me ask you a few straightout questions. Is your Church in any kind of debt? Are you in need of a new Church building? Is your Church in need of any new Sunday School rooms? Does your Church need to be repainted? Is your Church in need of a new piano? Is your Church adequately equipped so far as seats, heating outfits, etc., are concerned? Is your Sunday School in need of new song books? Is your Church paying its pastor enough to keep him in the necessities of life? Is your Church supporting a missionary in the foreign fields? Does your Church help pay the operating cost of the Orphanages of its own denomination? Does your Church donate to the great colleges where the true religion is taught to those who must carry on the work of Christ tomorrow? Is there anything that your Church needs that money could buy? Are there any tithers in your Church? Are you one? Read the above questions again. Check off those that do not "hit" you and see how many there are left. Then take those that are left and go over them carefully and see what you can do to clear them up. If you are not a tither, then let's think it over and decide to tithe for God. If you are already one, then let's go out and tell others what you have learned by tithing. If there has come into your life greater joy and more happiness, let's tell others that they, too, may have this greater joy and more happiness.

How often have you heard some one say, "If I had it I would give it all," or "If I were able I would do so and so," or "If I had the money I would give for that purpose and I would give for that purpose?" I have heard it over again and again. I suppose I have made a like remark myself. There are many times that these remarks are made by people who would not give a dollar if they had hundreds. It is far more easy to give a small amount when you have a small amount than it is to give a large amount when you have a large amount.

Some time ago I wrote to the editor of THE SUN and in my letter I stated that I thought one reason that the Church was so poorly financed today was "Because there are so many people who were taught when they were children to drop a few pennies in the collection plate that have never gotten farther away from the habit than nickles and dimes." He wrote me back that "You would be surprised to know that there are many who have never gotten away from the pennies." I suppose he is right at that. Now, what are you doing? And what am I doing? Do you believe in tithing? Did you know that tithing is taught all through the Bible? Did you know that God loveth a cheerful giver? Do you love your wife? Or do you love your sweetheart? Or do you love your children? Then, would you not do more for these that you love than you would for any one else in the whole wide world. Yes, you would. God will do much for those whom He loves and who doeth His will. Let's you and me be tithers for God.

C. J. STRICKLAND.

CHRISTIAN MISSIONARY ASSOCIATION, EASTERN VIRGINIA CONFERENCE.

At its recent session with the Webster Community Church, the Eastern Virginia Conference designated the third Sunday of November, the 21st, as C. M. A. Sunday and called upon the pastors and Churches of the Conference to observe it as such. The Conference suggested that this observance consists of sermons by the pastors on some phase of Church extension and an effort on the part of both pastors and Churches to secure new memberships for the C. M. A. The Conference also voted that every Church in the Conference should be represented in the C. M. A. by at least one full membership.

The records of the last session of the C. M. A. reveal twenty-six of our Churches with representation in the C. M. A. by either individuals or organizations. This means there are seventeen or so Churches in the Conference which are not represented in the C. M. A. by either individuals or organizations. We naturally conclude these seventeen Churches present a challenge to their pastors, and we request the pastors to accept the challenge.

While the C. M. A. is chiefly concerned in interesting individuals in Church extension in the bounds of the Eastern Virginia Conference, it is felt this interest will be arrived at when Churches themselves are interested in the work of extension. This explains the position taken by the Conference that every Church should be represented in the C. M. A. by at least one membership, and that the Church if an individual cannot be secured.

The C. M. A. has not, nor is it now engaging in anything big. Its program has always been limited, but it has always been worthwhile. Since its ability to promote and sustain extension enterprises is dependent upon funds secured through individual and organization memberships on the basis of ten dollars for men and adult organizations and five dollars for women and children organizations annually, the C. M. A. program will hardly at any time assume Conference proportions. But it is felt, and certainly with justification, that there are now within the bounds of the Eastern Virginia Conference many scores, if not even hundreds, of constituents who could and should be members of the C. M. A. To these, we now address ourself.

If you think you should be a member of the C. M. A., make the same known to your pastor, and either go yourself to the next session of the C. M. A. or send your membership dues to the session by some one who is going. The C. M. A. needs your assistance, and this year needs it critically.

One of the outstanding needs in the Christian Church today is Church extension. This note rang clearly at the General Convention at Urbana, Ill., and it rang clearly again at our own Eastern Virginia Conference at Webster. The C. M. A., though not attempting extension work on Conference pretensions, has and is doing a creditable extension work and looks forward to a better and more challenging program in the years to come.

The Executive Committee of the C. M. A. has already entered into definite understanding with the Mission Board of the Southern Convention relative to assistance to the Washington Street Christian Church, Portsmouth, on a three-year program. It would be a splendid accomplishment if the terms of this agreement could be met this year with funds derived through new memberships. This would mean sixty new full memberships. Can we secure them? Let it be understood there is no by-law in the C. M. A. restricting individuals or organizations to single memberships; either can take out as many memberships as desired.

After such hopefulness it seems an anomaly to even suggest an effort to uphold last year's receipts. And, therefore, we will not suggest such a thing. It goes without saying that we will; therefore, there follows a list by Churches of the memberships of the C. M. A., the list being given as a reminder to members and as a guide to pastors and workers.

The C. M. A. meets this year with the South Norfolk Church, and in their new building. Let us catch some of the fire and fervor of these South Norfolk folks and make this session the best in spirit and financial results the C. M. A. has ever known. Remember the day and date—Tuesday, December 7th.

J. H. LIGHTBOURNE, *President.*

CONTRIBUTING MEMBERSHIP OF C. M. A.

Antioch—Church, $10.00; Baraca Class, $10.00—total, $20.00.

Berea (Norfolk County)—M. W. Hollowell, $10.00; Church, $10.00—total, $20.00.

Berea (Nansemond County)—R. B. Odom, $10.00; Church, $10.00; Ladies' Aid Society, $10.00; Bible Class (Miss Mary Brinkley), $10.00; Sunday School, $10.00; Men's Class No. 4, $10.00; estate of W. J. Lee, $10.00; Mrs. W. J. Lee, $10.00; Mrs. R. B. Odom, $5.00; Mrs. J. W. Brinkley, $5.00; Young People's Missionary Society, $10.00—total, $100.00.

Bethlehem—Young People's Missionary Society, $10.00; Ladies' Aid Society, $10.00; Mrs. J. E. Harris, $5.00—total, $25.00.

Centerville—Big Brother Bible Class, $10.00—total, $10.00.

Christian Temple—Church, $10.00; Missionary Treasury, $10.00; Sunday School, $10.00; S. S. Mission Fund, $10.00; Temple Men's Bible Class, $10.00; Twiddy Bible Class, $10.00; Dorcas Bible Class, $10; Missionary Society, $10.00; Ladies' Aid Society, $10.00; T. E. Brickhouse, $10.00; Dr. J. W. Man-

ning, $10.00; A. M. Johnson, $10.00; Rev. Dr. L. E. Smith, $10.00; Mrs. T. E. Brickhouse, $5.00; Mrs. J. E. Harrell, $5.00; Mrs. W. H. Martin, $5.00; Mrs. L. W. Stagg, $5.00; Mrs. J. A. Eley, $5.00; Mrs. Hattie Savage, $5.00; Mrs. L. E. Smith, $5.00—total, $165.00.

First Church (Norfolk)—Missionary Society, $10; Mrs. S. W. Pierce, $5.00; Woman's Bible Class, $10; Auxiliary Society, $10.00; John G. Truitt, $10.00; T. L. Fulcher, $10.00; G. H. Fry, $10.00; Mrs. G. H. Fry (2 years), $10.00—total, $75.00.

Franklin—L. R. Jones, $10.00; Sunday School, $10.00; Ladies' Aid Society, $10.00; Mrs. J. B. Gay, $5.00; E. P. Jones, $10.00; Mrs. E. P. Jones, $5.00; J. A. Williams, $10.00; Mrs. J. A. Williams, $5.00; Miss Dorothy Williams, $5.00; Miss Mary Lee Williams, $5.00; F. C. Lester, $10.00; Norfleet Bible Class, $10.00; Mrs. J. B. Vaughan, $5.00; Bertie Roland Bible Class, $10.00—total, $110.00.

Holland—Dr. J. G. Holland, $10.00; I. A. Luke, $10.00; Sunday School, $10.00; Bible Class No. 1, $10.00; W. J. Holland, $10.00; Brotherhood Bible Class, $10.00; Rev. J. H. Lightbourne, $10.00; Ladies' Aid Society, $10.00; Mrs. I. A. Luke, $5.00; Mrs. Nannie Holland, $5.00; Mrs. R. H. Riedel, $5.00; Mrs. W. J. Holland, $5.00; Mrs. J. H. Lightbourne, $5.00; Woman's Missionary Society, $10.00; Mrs. W. V. Leathers, $5.00; Olive Branch S. S. Class, $10.00; Church, $10.00; Bertie Roland Missionary Society, $10.00; A. L. Jolley, $10.00; Mrs. A. L. Jolley, $5.00; Mrs. J. T. Jones, $5.00—total, $170.00.

Mt. Carmel—Sunday School, $10.00; Loyal Woman's Class, $10.00—total, $20.00.

Tidewater Sunday School Association—Total, $30.

Holy Neck—Baraca Class, $10.00; Missionary Society, $10.00; Darden-Oberry Bible Class, $10.00; E. T. Holland, $10.00; First Bible Class, $10.00; R. C. Norfleet, $10.00; B. D. Jones, $10.00; Mrs. R. C. Norfleet, $5.00; Philathea Class, $10.00; Church, $10.00; Mrs. C. A. Piland, $5.00; Mrs. E. T. Holland, $5.00; Mrs. J. K. Jones, $5.00; Mrs. S. R. B. Howell, $5.00; Mrs. H. L. Worrell, $5.00; Sunday School, $10.00; Mrs. B. D. Jones, $5.00; Mrs. J. T. Rawls, $5.00; B. D. Jones, $10.00; Mrs. F. O. Forbes, $5.00; Mrs. J. J. Gummer, $5.00; J. T. Rawls, $10.00; Rev. N. G. Newman, $10.00—total, $180.

Liberty Spring—Church, $10.00; J. S. Peele, $10; Joel E. Howell, $10.00; Philathea Class, $10.00; Rev. Dr. I. W. Johnson, $10.00; Sunday School, $10.00; Mrs. J. E. Harrell, $5.00; Mrs. F. F. Brinkley, $5.00; I. T. Byrd, $10.00; Baraca Class, $10.00; Mrs. C. E. Byrd, $5.00; Mrs. E. B. Rawles, $5.00; Mrs. H. E. Savage, $5.00—total, $105.00.

Newport News—Christian Endeavor Society, $10; Ladies' Aid Society, $10.00; Woman's Missionary Society, $10.00; Sunday School, $10.00; C. D. West, $10.00; Men's Bible Class, $10.00; Ladies' Bible Class, $10.00; Mrs. R. L. Smith, $5.00; Mrs. W. B. Baker, $5.00; Mesdames Byrd and Earp joint Bible Classes, $10.00; Mrs. R. L. Baker, $5.00; W. B. Williams, $10.00; D. H. Lawson, $10.00; W. L. Rilee, $10.00; Church Choir, $10.00; Intermediate and Junior C. E. Societies, $10.00; Rev. B. J. Earp, $10.00; R. L. Baker, $10.00; Church, $10.00; D. R. Maupin, $10.00; J. T. Irby, $10.00; June Joy Hyatt, $5.00; Margaret Earp, $5.00—total, $205.00.

Oakland—Sunday School, $10.00; Forward Movement Bible Class, $10.00; Friendship Bible Class, $10.00—total, $30.00.

Ocean View—Sunday School, $10.00—total, $10.00.

Portsmouth (Washington Street)—Church, $10.00; Sunday School, $10.00; Men's Bible Class, $10.00; Rev. H. E. Rountree, $10.00—total, $40.00.

Isle of Wight—Ladies' Bible Class, $10.00; Missionary Society, $10.00—total, $20.00.

People's Church (Dover, Del.)—Church, $10.00; Rev. Dr. R. C. Helfenstein, $10.00—total, $20.00.

Portsmouth (Elm Street)—Mrs. M. S. Coles, $5.00; Missionary Society, $10.00; Ladies' Aid Society, $10; Mrs. May Kelly, $5.00; Sunday School, $10.00; Men's Bible Class, $10.00—total, $50.00.

Richmond—Church, $30.00; Sunday School, $10.00; Wellon's Bible Class, $10.00; Adult Class, $10.00; Girls' Class, $5.00; Miss Alys Brittle, $5.00; P. J. Carlton, $30.00; N. B. Barker, $10.00; W. C. Rawls, $10.00; Mrs. W. C. Rawls, $10.00; Master T. T. Rawls, $10.00—total, $140.00.

Rosemont—Mrs. B. W. Gibson, $5.00; Bible Class, $10.00; Church, $10.00—total, $25.00.

Suffolk—Sunday School,, $20.00; Ladies' B. & S. Union, $20.00; Philathea Class, $20.00; Church, $10; W. H. & F. Missionary Society, $10.00; Twentieth Century Baraca Class, $10.00; Junior Philathea Class, $10.00; Girls' Missionary Society, $10.00; Aiming High Class, $10.00; C. E. Society, $10.00; J. E. West, $10.00; G. W. Truitt, $10.00; E. E. Holland, $10.00; C. A. Shoop, $10.00; O. S. Smith, $10.00; B. D. Crocker, $10.00; Dr. J. E. Rawles, $10.00; J. E. Vincent, $10.00; John L. Gay, $10.00; H. H. Rowland, $10.00; W. S. Beamon, $10.00; Lewis C. Brothers, $10.00; Rev. Dr. W. W. Staley, $10.00; Mrs. M. C. Riddick, $10.00; Mrs. W. R. Mitchell, $5.00; Mrs. B. D. Crocker, $5.00; Mrs. J. D. Luke, $5.00; Mrs. I. W. Johnson, $5.00; Mrs. Susie Holland, $5.00; Mrs. A. T. Holland, $5.00; Mrs. G. W. Nurney, $6.00; J. M. Darden, $10.00; Mrs. J. M. Darden, $5.00; Mrs. C. B. Luke, $5.00; Mrs. A. D. Brinkley, $5.00; Mrs. Bessie Creekmore, $5.00; Mrs. J. D. McClenney, $5.00; Miss Margaret West, $5.00; Miss Janie Felton, $5.00; Rev. H. S. Hardcastle, $10.00; Mrs. J. M. Calhoun, $5.00; Mrs. W. H. Jones, $5.00; Mrs. J. T. Williams, $5.00—total, $375.00.

South Norfolk—O. D. Poythress, $10.00; Ladies' Aid Society, $10.00; Friendship Bible Class, $10.00; Y. P. Auxiliary, $10.00; Sunday School, $10.00; Ladies' Bible Class, $10.00—total, $60.00.

Windsor—Baraca Class, $10.00; Rev. Dr. W. D. Harward, $10.00; Mrs. J. M. Raby, $5.00; Mrs. J. W. Roberts, $5.00—total, $30.00.

Waverly—Judge J. F. West, $10.00; Victor Bible Class, $10.00; Sunday School, $10.00; Church, $10.00; Class No. 11, $10.00; Acorn Bible Class, $10.00; Rev. H. E. Truitt, $10.00; Mrs. J. D. Gray, $5.00—total, $75.00.

Webster—Sunday School, $10.00—total, $10.00.

OUR RELIGIOUS INHERITANCE.

(Continued from Page 5.)

that our Saviour prayed that His Church might be one.

Probably we failed, in part, to preserve our history, study the biography of our leaders and propagate our principles. Do we have enough denominational loyalty? What we have is being put to the test in a small way. We have raised so far $110.75 as a part of the $2,095 necessary to erect a suitable memorial on the site of old Lebanon Church in Surry County, Va., and a suitable memorial to Rev. James O'Kelly on the campus of Elon College.

2. The lack of organization. To my mind there is much similarity between the formation of the United States and the adoption of its Constitution and the establishment of the Christian Church. Before and after winning independence, the colonies feared a strong general government, although they desired all the benefits of same. They drifted along for a while, and seeing that the confederation was a failure, formed the union, giving the general government stronger powers than the confederation had. The powers of the government of the United States have increased and we have become the greatest nation on the face of the earth. So, our Churches being congregational and independent, feared a general organization meant too much surrender of power or creedism. They drifted along in a loose way until Conferences and Conventions were formed.

Don't believe that I am sectarian because I believe in standing by my Church and its work. In casting my lot with the Christians, to help save the world, every organization and enterprise of the Church becomes my organization and my enterprise. Organization should be one of our battle cries and ministers and laymen should cultivate a spirit of respect for submission to our Church authority. Those of us who have been at the center of our work in trying to give new life to certain enterprises, have felt keenly the course of some of our brethren in turning deaf ears to the appeals of our highest bodies and centering their offerings on what they believe best. We have too much individual freedom; like our forefathers, we are so jealous of our individual rights we sway backwards.

3. Non-educated ministry and improper support of same. The early fathers did not believe in an educated ministry. They were so impressed with the beauty of our principles and the grandeur of our platform that they thought even uneducated men could keep them before the people. We now know better, and practically all men who enter our ministry are college graduates. The founding of Elon College is the second biggest thing ever done by the Christians of the South. Nothing can compare with it in importance except the election of a full-time mission secretary and the creation of an active Mission Board by the Southern Convention. I cannot look into the future enough to tell the changes that may take place in our educational system, but of one thing I am certain. Elon must ever remain as a great college for education and training of ministers and religious leaders, and that we must add to it a great theological department.

4. Failure to enter the cities. If there is one thing above all else the Mission Board of the Southern Christian Convention has decided upon, it is to concentrate our resources at strategic points and build up several strong city Churches. This will be done without any detriment to the country Churches. Nothing has retarded the growth of the Christian Church more than the failure to enter the cities—the centers of commerce and population. Over 51 per cent of our people of the United States now live in the cities and towns, while about 5 per cent of the membership of our Church reside in cities of 25,000 population and over.

5. A non-missionary people. Our members justify this statement. This Conference is not only the strongest in the South, but in the nation, and its efforts along missionary lines previous to 1876 amounted to practically nothing.

At the Conference held in Suffolk in 1876, the Executive Committee, in its report, stated that it had taken into consideration some resolutions passed by the Church at Spring Hill, suggesting a centennial work for our Church, and had decided that the centennial work of our Church should be home missions.

This movement put new life into the denomination, and we have begun to appreciate our denominational inheritance. We still have many problems, chief of which is to get the men interested in missions. The women of most Churches are a long ways ahead of the men when we come to missions, which is the great work of the Church. The women study missions, pray and work for missions. They have missionary societies. As a rule, men give to missions because the Church says so, but they do not study missions and do not know the needs of the home and foreign fields. They are not interested in the subject like the women, and never will be until they are better informed on the subject. The organized class should study missions at least once a quarter, and the missionary applications of the lessons should always be driven home. These classes should lead in the missionary work of the local Church. Not only are the men falling behind the women in study of missions, but our boys in Virginia are behind the girls in education in the public schools; and if this deplorable condition continues, the women in Virginia will have to assume leadership in both Church and State. The Virginia high school enrollment for the last two years is: girls, 57.8 per cent, and boys, 42.2 per cent. In 1924-1925, graduates from high schools were: girls, 64 per cent, and boys, 36 per cent; in 1925-1926: girls, 62 per cent, and boys, 38 per cent.

This movement for home missions celebrated the 100th anniversary of American independence. This year we celebrate the sesquicentennial of national independence. So, this year, at Durham, N. C., the Christians, South, adopted a sesquicentennial for our Church—the Convention budget. It is the most forward step ever taken in our history, and if we are broad enough and loyal enough to give it a fair trial it will add new life and strength to our Church. It is flexible, providing for budget giving, spasmodic giving and specials. It provides for all the institutions, organizations and interests of the Church. All are necessary, and all must be provided for.

RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION FIELD NOTES.

A few days ago we received word from an interested pastor as to where to send the educational offering. We hope that in the next few months our departmental page in The Sun will carry in the heading the names and addresses of the board's officers.

Mr. C. H. Stephenson is our treasurer, and Mr. Stephenson's address is 120 West Martin Street, Raleigh, N. C.

And, by the way, there will be no November offering for Christian education in the Southern Christian Convention. The offering in the Southern Convention was received in September, and no offering for Christian education should be received in November unless it was not received in September and there has been a change of heart. Under such circumstances, we presume the other departments of the Convention would not protest against such an offering being received.

But it does appear to the writer that the Christian education offering should be out of the way by this time, so that interest and promotion could be centered upon the Thanksgiving offering for the Orphanage.

The question is often asked, "What does the Board of Chritsian Education do?" We wish you to understand the board is always doing. Miss Pattie Coghill is engaged in a field work campaign now that will carry her well on to Christmas.

And here is a letter before me from a young lady who attended the Elon Summer School and received an inspiration. It informs us that three young women of her Church attended a training school and that later they were joined by a young man, and that together they earned five international credits. It tells of a class being organized, and out of twelve members eight were pledged as tithers.

This is just one instance out of many, but it throws light upon the work the board is accomplishing.

The writer regrets having to acknowledge that his own Church did not respond kindly to the proposition that the Church budget provide for the current expenses of the Sunday School and the Sunday School offerings all go for benevolence. But he feels his Church is wrong in its attitude, and that the day will come when it will be converted. What Churches of our Southern Convention can report such a program? Let us hear from you.

Rev. B. J. Earp has accepted an invitation to the Winchester Christian Church and has moved from Newport News, Va., to Winchester, Va. This transfer of pastorate relations and Conference membership made necessary Mr. Earp's resignation as corresponding secretary of the Convention of S. S. & C. E. of the Eastern Virginia Conference. Mr. Earp served as secretary of the Convention for five years, and in those five years he was faithful in every respect to the tasks and obligations of the office. He came to the office when frequent, though unavoidable, changes in the office had created a rather chaotic situation. He also came to the office when there was a rather drastic change in the policy and program of the Convention. His duties became arduous and exacting, but he applied to them a loyalty and perseverance which restored order and carried the work of his office forward to greater accomplish-

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INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson IX—November 28, 1926.

Gideon and the Three Hundred.

Golden Text: "Be strong in the Lord, and in the strength of His might."—Eph. 6:10.

Lesson: Judges 7:1-25.

Devotional Reading: Psa. 27:1-6.

Gideon was rather humble and fearful at the beginning of this story. When the angel of the Lord appears unto him as he threshed in secret, he promptly told the angel that he came from a poor family and that he was the least in that poor family. Furthermore, he was a little slow in undertaking the deliverance of Israel, for he asked for a double sign, the wet and the dry fleece, before he assumed the responsibility of the task. He seemed to be timid, halting, and wavering, hardly the one to do something that has become a permanent part of the world's sacred history. But it was this same Gideon who, with three hundred picked men, put to rout a large army of Midianites, who had exerted a reign of terror over Israel for several years. How account for this fact?

There are several factors that entered into Gideon's success as a leader. In the first place, he had a sense of mission, a consciousness of a call from God. He felt that there was a definite challenge to him and to what ability he had. This sense of mission entered largely into his life and work. It is thus in the case of most great men. They have a sense of mission. They feel that they have been called to do something really worth while, and they try to make the thing they are doing worth while. Heed ye, O Sunday School teachers!

Growing out of this sense of mission or call, there was the assurance that God was with him. He had God's own promise, very personal, that He would be with him, and in that fact he had the guarantee that he should prevail. "If only I could know that God was with me," says some timid soul. Well, one can be assured of that if he is undertaking the work and will of God. When Jesus said, "Go, ye," He said, "Lo! I am with you always." He who attempts to do God's work has God's power if he will ask for and claim it. This means you, Sunday School teachers, who read this.

Again, growing out of this consciousness of God's presence and help, there sprang an indomitable spirit of courage. When God commanded Gideon to break down the altars of Baal and to establish altars to God, Gideon did it. Let no one think that that was an easy matter. That took courage, and only a man who was assured of God's presence would have attempted it. Let us be as courageous. Let us tear down altars to Baal and build altars to God. Let us be strong to defy evil, and to do the right, no matter what the cost.

Another factor in Gideon's success was his natural ability. He had brains, and he used them for the Lord. God puts no discount on any ability a man may have. In fact, when God calls a man He usually—it is only in rare cases otherwise—calls that man to thorough preparation. Gideon used strategy and brains in his work, and God blessed him. Professed piety can never be a substitute for brain-work and careful planning and execution in the work of the kingdom.

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CHRISTIAN ENDEAVOR.

November 28, 1926.

Topic: "Christian Endeavor Around the World." —Phil. 2:1-13.

Scripture References: Eph. 6:18-24; Luke 10:25-37; Acts 2:41-47; Psa. 84:1-2; Isa. 65: 17-25; Rom. 8:24-39.

Opening Devotional Service.

1. Call of Worship (repeat in unison).
"The earth is the Lord's, and the fullness thereof, the world, and they that dwell therein. Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men.
2. Song. "O Worship the King," or "Holy, Holy, Holy."
3. Twenty-third Psalm.
4. Prayer.
5. Song. "Faith of Our Fathers," "We've a Story to Tell to the Nations," or "O Zion, Haste!"

Plans for the Meeting.

1. Advertise the meeting with a poster upon which are pictures representing other countries and the following question: "If Christian Endeavor is good enough for us, can it help others? How?"

2. Ask several members before the meeting to briefly give a few of the needs of the different countries, assigning Japan to one, China to another, and so on.

Leader's Talk.

Christian Endeavor is able to render world-wide service, because its motto is "For Christ and the Church"; and such a motto has no national or racial limitations. There is no place in the present thinking of a Christian world for any organization which is too narrow to exclude any nation or race. It has been said that the world has been made a "neighborhood" in the past century, and it remains for the next century to make it a "brotherhood."

The part of the pledge "striving to do whatever Christ would have me do" makes it a world-wide organization rendering a world-wide service, because Christ thought in terms of all people of all races and nations. He commanded his followers to go into all the world and to make disciples of all men.

Topics for Discussion.

1. "In all the world Christian Endeavor has about 80,000 societies, in nearly one hundred denominations, and is found in practically every country on the globe."

Christian Endeavor gives thousands of dollars each year to the support of Christian work in foreign lands. Many Christian Endeavor Societies in the Christian Church are giving money to support our missionary work at home and abroad, and are studying missions and praying for our missionaries.

2. "Christian Endeavor for all Churches."

One of the best things about Christian Endeavor, and the thing which has kept it alive, is its flexibility. It may be adapted to fit any Church, and if a Christian Endeavor Society is not meeting the needs of the local Church it has no right to exist. Check up on your own work and find out wherein your society is meeting the needs of your society and wherein it is failing. No cut-and-dried program handed down can meet the needs of every society, but local conditions vary the needs. If your society is a growing organization, it will be enlarging its program from time to time and assuming new obligations and responsibilities.

(Continued on Page 14.)

Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Three cheers for the little girl who answered the questions! She will always be a smart girl, because she tries. That's fine, fine, Helen, dear. Your editor is so proud of what you did. We will just put your answers into the Korner, so that the other children can see what you did.

Here is Helen Atkinson's answers to our questions—catch questions; and she caught the answers, and here they are—a wee small girl, but oh, how very very smart she is!

YOUR EDITOR.

HELEN ANSWERS QUESTIONS.

Mullins, S. C., October 27, 1926.

Dear Editor:

1. Bats are useful because they catch harmful insects that fly about at night.
2. There is a kind of beetle called death hatch.
3. Fish control their breathing by means of a gas-filled bladder, which aids them in rising to the surface of the water and breathing out through their gills.
4. The sparrow hawk, mosquito hawk, etc., are good because they destroy injurious insects, while Cooper's, the goshawk, and the shark-skinned hawk all eat chickens and are bad.
5. Peanuts grow in the ground on the roots of the peanut plant.
7. The bull frog is the largest frog in the world.
8. God makes the rainbow in the sky by the sun's rays when they strike the raindrops in certain ways.
9. Animals have two sets of teeth.

HELEN ATKINSON.

Seven years old.

TO MAKE A TOY RAFT.

To make the toy raft like the pioneers used, cut ten little logs from tree branches. They should be about as large as a lead pencil. Now, get two cords for the ropes to tie the logs together.

Take one log and tie the middle of a cord around each end of it, leaving the two ends of each cord the same length. Lay another log against the first one and tie the cords around it. Then tie the cords around the other logs, one at a time, until the raft is large enough.

For a sail, fasten a piece of white paper to a little stick and stand the stick on the raft by poking it between the logs. If you tie a string to the raft, you can pull it along the water.

CLOUD SHIPS.

By H. O. Spelman.

I love the rain on the window-pane,
When it stands in glistening beads.
I watch a drop run from the top
Down where another leads.
I love the snow when I see it blow
And drift on the walk and street;
I run and play every muddy day
With rubber boots on my feet.

I love the hail when it comes in a gale
And covers the ground like a spread.
I scoop it up in my hands for a cup,
And pray marbles in the shed.
But most I love the clouds above,
Like ships with sails unfurled;
I'd like to see the sights they see
As they journey round the world.

DR. HARPER'S NEW BOOK REVIEWED.

Please allow me space in which to refer to a valuable, new book which is just from the Macmillan press. This is a North Carolina product, and it should have recognition in the State, as elsewhere, for it is a splendid contribution to religious education. Indeed, the book, "An Integrated Program of Religious Education," represents a "pioneer attempt to state the problem of religious education in a comprehensive way."

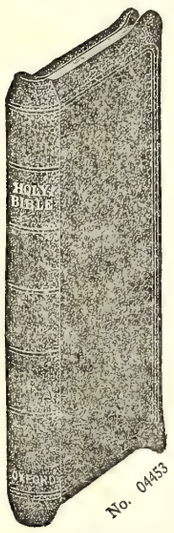
The work is from the pen of Dr. Wm. A. Harper, president of Elon College. Dr. Harper has written half a dozen books in the past few years, but none of them, it seems to me, is more constructive and timely than this one just off the press. Every one interested in the youth of our land and in the important subjects of religious training should read this book and put into practice its suggestions.

Dr. Harper thinks that every agency, school, college, university, home, Y. M. C. A., and Y. W. C. A., Church school, Boy Scouts and Campfire Girls—both the informational and the expressional agencies of and for the proper Christian development of the community—should be integrated and mortised so that the best results may be obtained, without overlapping, and with the best possible economy of time and money. He says, "Instruction should pass over into the expressional, and expression should react on the instructional. This is fundamental. It should never be forgotten. It means that the sharp distinction between instruction and expression must be abandoned. Knowledge necessarily arises out of experience. It returns to experience after enrichment through the teaching process as purposive control."

Dr. Harper, who is coming to be recognized as a national leader in the field of religious education, is well equipped to handle this comprehensive and important theme.—*Thos. F. Opie,* in the *Greensboro Daily News.*

The Famous Oxford Teacher's Bible

A Treasure House of Biblical Information



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of trouble: I will deliver the
thou shalt glorify me.

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silver and the gold to Phăr'-āoh

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

EARTH'S MOST PRECIOUS SYMBOL.

"God, forbid that I should glory, save in the cross of our Lord, Jesus Christ."—Gal. 6:14.

All religions have their symbols. Jesus Christ gave us three for Christianity. First: baptism, the symbol of soul cleansing; second: memorial supper, the symbol of His death and His coming again; and third: the cross, the symbo olf sacrifice.

It was the cross that Paul gloried in, saying that love inspires self-forgetfulness and self-surrender, and these represent humanity at its best.

Besides, the cross is the symbol of life that springs from death. The grave of Jesus was more than a grave. It was the cradle of a new-born faith and a complete assurance of immortal life.

Prayer.—Oh Father, may our family keep the cross in sight and live by its life today and forever. *Amen.*

TUESDAY.

WHY AM I A CHRISTIAN?

"Sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you." —1 Peter 3:15.

It is most proper indeed that every one should be able to give in a few words an intelligent reason of the salvation he possesses and of the hope that is in him. How many of us could give a concise answer—so given that it would be convincing to an uninformed inquirer?

The late Sam Jones was once asked by a challenging inquirer, "Can you demonstrate salvation?" Jones replied, "No; try it and it will demonstrate itself. Some folks are like a herd of Texas steers when driven to the automatic watering place. If they get on the platform, the water floods the trough and they can drink and be satisfied; but some old wise steers run around on the offside and will not get on the platform. Consequently the trough remains dry and they get no water. Get on and see, my friend."

It is true that so spiritual is the relationship of God and man in his salvation that the intellect is incapable of putting it into words. On the other hand, it is so simple that it ought to be possible, to all who know it, to give a gratifying reason why.

John said: "By this shall men know that ye are my disciples, if ye have love one to another." And he also said, "Hereby we know not we have passed from death unto life because we love the brethren," and "every one that loveth is begotten of God."

"For as many as are led by the Spirit of God, these are the sons of God."—Paul.

"He that heareth my word and believeth Him that sent me, hath eternal life . . . hath passed from death unto life."—Jno. 5:24.

I am a Christian because I believe in goodness, and righteousness, and in that which makes mankind better and better, unto perfection; because I believe in God the Father of all and the Author of all good, and Jesus Christ the Saviour whose life saves me from sin and lifts me up to the increasing purpose of goodness and perfection. I am a Christian because He has saved me and endowed me with a consuming desire for good and the reign of Christ in the human heart; because He has given me to hate evil and love the good; because He has embued me with His Spirit to win humanity. Amen.

Prayer.—Our Father, help us to "study to show ourselves approved of God, a workman that needeth not to be ashamed," and ready instant in and out of season to testify of the truth and the hope that is in us. In Christ's name we ask it. *Amen.*

WEDNESDAY.

ARE YOU READY TO SERVE?

"The Lord, saying (said), Whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isa. 6:6-9.

Abraham, Moses, Joshua, Jonah, Ruth, Esther, John the Baptist, Philip, Paul, the great worthies of God, were all under direct commission from God to do something. God had said to each, "Go!" and each was given a special work to do. Read on, dear friend, and you will find your commission and what you are to do. Somewhere in the plan of God's kingdom there is a place for you.

Prayer.—O Lord, touch our lips with the fire of heaven this day and take our iniquity away. Lift us up to newness of life and give us a keen ear to Thy call and a willing and obedient heart to do Thy bidding. In Christ's name. *Amen.*

THURSDAY.

THE MAN WHO LEARNS GOD.

"The fear of the Lord is with them that fear Him, and He will show them His covenant."—Ps. 25:10-15.

What man is he that feareth the Lord; him shall He teach in the way that he shall choose."

"Fear" does not mean that we are to be afraid of God, but that we shall trust Him and follow Him obediently, fearing lest sin may come in between us and Him and rob us of His friendship, love and victorious life.

Prayer.—O our God, in Thee do we put our trust. Show us Thy ways. Teach us and guide us in Thy truth, and may we have grace this day to overcome, the courage to do right, and at the end of the day nothing to regret. In Christ's name we ask it. *Amen.*

FRIDAY.

LAYING UP GOOD THINGS OF LIFE.

"So is he that layeth up treasure for himself, and is not rich toward God."—Luke 12:16-21.

This text is explained by the context and might read. "A fool is he that layeth up treasure for himself and is not rich toward God."

The best things of life are not our possessions, cannot be put in steel vaults, or tabulated in books, or passed down to posterity. The teaching is, do not make it a primary object to get gains to lay up for your own sake or that of your children, but seek first the true spirit and life of God in all thy doings "rich toward" Him.

Prayer.—Our Heavenly Father, we give Thee thanks this morning for all Thy goodness. Keep our hearts pure and clear, our intentions fixed in Thy glory, our spirit from anger and our lips from evil words. Let love and happiness fill our home, and to Thee is all the praise. *Amen.*

SATURDAY.

A MAN OF POWER.

"There he built an altar."—1 Sam. 7:15-17.

Samuel had great power with God. He was judge, priest, seer, prophet, author, statesman, high-minded patriot, and the discoverer of other great men—David.

His highest qualification was power with God in prayer (read 99th Psalm; also Jer. 15:1), and his hiding place was at the altar. He went from the altar to his work and then back to the altar. All such are men of power. Any one may have this power for paying the price.

Prayer.—Our Father, help us to start right with deep devotion, keep vision of Thy way, with right plans, and set determination to do Thy will. Then we shall have the joy of Thy "well done" when evening comes. *Amen.*

SUNDAY.

FAITH'S VICTORY.

"When Jesus saw their faith, He said . . . Son, thy sins be forgiven thee."—Mark 2:4-10.

This is the Sabbath. The Lord is looking for Thy faith. How can it be seen? James says that faith finds expression through works. Hebrews says that it witnesseth for the Lord, and comes to God seeking Him. Paul says faith heareth the word, and that by it we are justified before the Lord and have peace. John said that faith is the victory that overcomes the world. Make the most of today for good and God.

Prayer.—Our Father, give us faith to rise and go our ways in the world, never losing our hold on Thy hand nor our trust in Thy power to bring the world to Thyself. May we not fail to do our part. In Christ's name. *Amen.*

NOT A THEORY, BUT AN EXPERIENCE.

The Christianity of Christ is not a theory, nor is it a theology. It is an experience. If all would realize this it would save much bitterness, many heartaches and some acrimonious controversy.

One may talk about Christianity, do much theorizing and speculation as to what is and what is not Christianity, but unless one has experienced Christ and His redeeming grace in the heart, one does not really know what a Christian is. Unless one has had an experience, one is not qualified to speak on what it is to be a Christian. And one ought not to speak on a subject that one knows nothing about.

Our Lord's Christ, while here on earth, faced individuals and called for their personal decision as to Him and His way of life. The rich young ruler turned from Him with a heavy and sorrowful heart after a very pressing and personal interview. That young man failed to respond to the appeal of Christ, and so carried away a heavy heart—and is heard of no more.

When our Lord wanted to test and examine Peter as to his standing (in the Church) with his Saviour, there were no theoretical or theological questions propounded. "Peter, son of Jonas, lovest thou me more than these." Love is an experience, individual and personal.

What we must have, if we are to enter into the kingdom of our Lord and inhabit there and have safe refuge therein, is a blessed, abiding, saving experience.

General Chang Chih-kiang has sent the China agency of the American Bible Society his second big order for Bibles and testaments. This was for 4,500 Bibles and 6,000 New Testaments. This is, undoubtedly, the biggest single purchase of Scriptures on record in China. This order comes within six months of the same general's order for a smaller number of the Scriptures. They are distributed to the officers and men in his army.

Christian Orphanage

Dear Friends:

One of our leading ministers wrote me last week that his Church was going to set its goal for the Thanksgiving offering this year to equal the amount of the Thanksgiving and Easter offering combined. Won't that be fine! What if every Church and Sunday School would do that? Set goals and then work to reach them. Let every Church set for its goal this year the amount your Church raised for its Thanksgiving and Easter offering last year. You see, we will not ask for a special Easter offering next spring.

We received a letter this week from one of our girls who came to the Orphanage a little tot and was reared here and is now a trained nurse and graduated with high honors and got special mention on her examinations. She has this to say: "Thanksgiving is near, and as I am so thankful for all the things done and given me while at the Orphanage, I want to give you five dollars to help where needed. I would like to give five thousand, but we are not blessed in this section this fall on account of low price of cotton." We truly hope that she will be very successful in her chosen profession and make ten thousand dollars. We know if she does the Orphanage will get the five thousand.

Ten Thousand Dollars for Our Thanksgiving Offering.

Will your Church do its part? Set your goal equal to the amount of the Thanksgiving offering and the special Easter offering combined, and then ask your people to get behind the offering and push u pto it. It is an opportunity and a privilege you have to help the widow in distress and the fatherless children. Measuer up to the opportunity. "The Lord loveth a cheerful giver." Your Church will be the happier and the little children will be blessed. May God guide you and direct you in this ogering.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 18, 1926.

Sunday School Monthly Offerings.

Brought forward		$21,001.45
N. C. & Va. Conference:		
Shallow Ford	$ 2.22	
Long's Chapel	2.23	
		4.45
Eastern N. C. Conference:		
Plymouth	$ 8.02	
Turner's Chapel	1.20	
Pleasant Union	10.00	
		19.22
Western N. C. Conference:		
Pleasant Hill	$ 4.25	
Ramseur	8.38	
Parks Cross Roads	3.37	
		16.00
Eastern Virginia Conference:		
Oak Grove	$ 4.50	
Union (Surry)	3.00	
Ocean View	2.02	
Rosemont	6.38	
Suffolk	25.00	
Cypress Chapel	6.00	
		46.90
Valley Virginia Conference:		
Dry Run	$5. 16	
Bethlehem	1.11	
		6.27
Georgia and Alabama Conference:		
Vanceville		1.36
Northern Sunday School:		
Pleasant Hill Ohio		6.94
Thanksgiving Offering.		
Nathan O'Beery	$10.00	
W. M. Storey	5.00	
		15.00
Special Offerings.		
G. G. Clapp, support of children	$40.00	
Mrs. Braddy	2.00	
Boston Tailoring Co., Burlington	2.00	
		44.00
New Building Fund.		
J. C. Hedgpeth	$ 5.00	
W. A. Roscoe	20.00	
Georgie Bradley	10.00	
		35.00
Grand total		$21,196.59

A FAREWELL SERVICE.

The members and friends of the First Christian Church, Albany, N. Y., held a farewell reception for Rev. Walter C. Hook and Mrs. Hook Thursday evening, October 28, 1926. The Church quartette and orchestra rendered a very enjoyable program. Mr. Wellington Gray, who has been president of the board of trustees during Mr. Hook's pastorate, spoke for the Church. He expressed the heartfelt appreciation of Mr. Hook's services and sorrow at his departure, and said that the East Cobleskill and Ravena Churches, in which Mr. Hook directed evangelistic campaigns, had also expressed their appreciation of his services. Mr. Gray then presented a purse of more than $100.

The following communication was received by Mr. Hook from the Albany Christian Endeavor Union: "It is with great regret that we write you this letter, at the request of the Albany Christian Endeavor Union in congress assembled, accepting your resignation as pastoral counselor of the union. We have been your debtor, in that you have given us the benefit of your advice and the example of your Christian character. Your understanding of young people and their problems has been of no little service to us. All we can say is that we pray that in your new field you may be of the same use in the Master's program that you have been in our city. Very truly yours, (signed) Margaret Irving, Corresponding secretary; William C. Vanderpoel, president."

In closing, the quartette sang "Carry Me Back to Old Virginny," and all joined in the hymn, "God Will Take Care of You."

A social hour and informal reception followed. Among those present from other Churches were the Rev. A. M. van der Wart, chaplain of the Albany penitentiary, and Mr. Russell Greenman, former president of the New York State Sunday School Association.

Mr. Hook leaves Albany to become pastor of the Christian Church of Waverly, Va.

MAY BEST TAYLOR,
Church Clerk.

NOTICE.

To Delegates to the Eastern North Carolina Christian Conference.

The Eastern North Carolina Christian Conference will be held at the Oak Level Christian Church, near Youngsville, N. C., beginning November 23, 1926, 10 o'clock a. m. All delegates are urged to attend, and to notify Brother J. W. Hudson, Secretary of Oak Level Church, Youngsville, N. C., at once of their intention and time of arrival.

H. C. CAVINESS,
President Eastern N. C. Christian Conference.

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Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlockink, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

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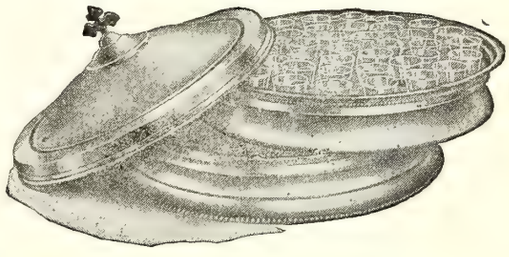
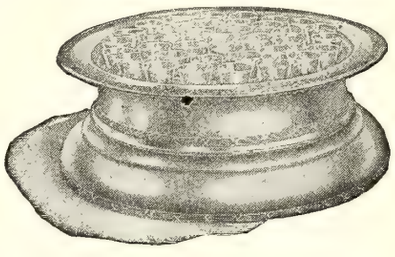


Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plate; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

Bread Plate No. 3—Narrow rim	9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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CHRISTIAN EDUCATION NEWS NOTES.

(Continued from Page 10.)

ments than it had ever before known. Mr. Earp is acutely conscientious, and this often brought him into misunderstandings with the secretaries of the schools and societies, and even the pastors of Churches. But a study of the records of the Convention during his term of office will reveal that, in practically every such instance, he was correct in his position and endeavoring to carry out the instructions of the Executive Committee of the Convention as it interpreted the program and Constitution of the Convention. In the departure of Mr. Earp, the Eastern Virginia Convention loses an officer who worked at his office and who accomplished results of a constructive and permanent character.

SUNDAY SCHOOL LESSON.

(Continued from Page 10.)

Once more, Gideon surrounded himself with picked, dependable men. Better three hundred alert, courageous men than a whole army of fearful, dull-witted soldiers in name only. There is a lesson here for our day. In a day when numbers, numbers, numbers seems everything, we will do well to learn that quality is far more desirable than quantity in the things that concern the kingdom as a rule. It is not a matter of how many members a Church or Sunday School has, but of what kind of members they are, and how they are growing in the graces of the Christian life. These men of Gideon stood every man in his place 'round about the camp. When a pastor or a Sunday School superintendent, or any leader in Church work can find alert, courageous, trained or untrained men and women and young people who will stand every one in his place and do the thing that is expected of him—when this comes to pass, well there is no limit to the things we can do.

Gideon did not think more highly of himself than he ought to have thought. "The sword of the Lord," said he first. He knew the victory was first of all of God. But he thought soberly, and he added "and of Gideon." It was God and Gideon—God working through Gideon. "The Lord hath need of him," said Jesus, referring to the colt on which he later rode into Jerusalem in triumph. So would He say of us—pastors, teachers, parents, leaders. The Lord hath need of us. We are workers together with Him. Let us have the spirit of Gideon. Let us stand every one of us in our place in the work of the kingdom.

CHRISTIAN ENDEAVOR.

(Continued from Page 10.)

Quotations from Daily Companion.

China has 2,500 C. E. Societies.

India has 2,000 societies, led by a native Indian field secretary.

In the recent World Christian Endeavor Convention, in London, representatives from practically every nation on the globe attended.

Close the meeting with an open discussion on ways your society may improve its work in the local Church so as to better meet the needs of the young people of the Church and community, and how its influence may be felt in the denomination's mission work. Such a discussion may mean renewed interest and enlarged vision.

A word of warning that Christian civilization is now beginning to crumble comes from Rabindranath Tagore, India's famous poet and philosopher. He is said to scoff at the idea of a "yellow peril." There is a peril, he says, only in the sense that Western civilization may commit suicide while the Oriental would survive. "You Westerners who possess all material wealth are starving yourselves intellectually. We who have nothing believe we have sensed the mysteries of the Infinite. You think you can struggle along with courts of arbitration, but you tolerate peace only because you realize war is bad business. There can be no lasting peace unless you strive to work for the good of all mankind."

E-L-O-N C-O-L-L-E-G-E

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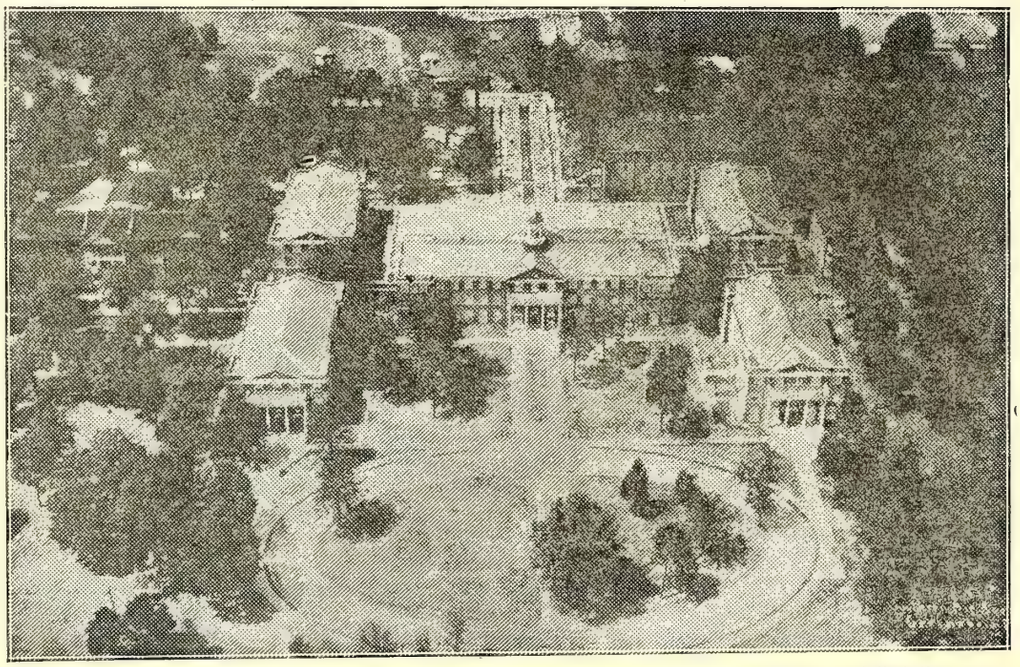

A Photograph of a Section of the Elon College Campus showing the Central Group of Buildings. (Photograph taken from the air.)

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C. M. CANNON, *Registrar*, Elon College, N. C.

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PROGRAM OF EASTERN NORTH CAROLINA CHRISTIAN CONFERENCE.

Following is the program of the Eastern North Carolina Christian Conference, to be held at Oak Level Christian Church, Youngsville, N. C., November 23, 24, 25, 1926:

First Day—Morning Session.

10:00 Song Service, Rev. J. A. Denton, Leader.
10:20 Devotional Service, Rev. J. E. Franks.
10:30 Enrollment.
10:40 Election of Officers.
10:50 Welcome Address, Rev. J. Fuller Johnson.
11:00 Response, C. O. Eaves.
11:10 Appointment of Committees to Fill Vacancies.
11:20 Conference Sermon, Rev. H. C. Caviness.
12:00 Adjournment.

First Day—Afternoon Session.

1:30 Song Service, Rev. J. A. Denton, Leader.
1:40 Devotional Service, Rev. J. Lee Johnson.
1:50 Report of Executive Committee.
1:55 Treasurer's Report.
2:00 Ministerial Reports.
2:20 Report on Stewardship, Rev. J. Fuller Johnson. Address by the Chairman, and Discussion.
2:40 Report of Committee on Social Service, J. A. Kimball. Discussion.
3:00 Report on Religious Literature, Rev. R. L. Williamson. Discussion.
3:20 Appointment of Special Committees.
3:30 Miscellaneous Business.
3:40 Report of Committee on Entertainment. Assignment of Homes.
4:00 Adjournment.

Second Day—Morning Session.

9:30 Song Service, Rev. J. A. Denton, Leader.
9:40 Devotional Service, Rev. M. T. Sorrell.
9:50 Reading Minutes of Previous Day. Roll Call. Enrollment.
10:00 Report of Committee on Home Missions, Rev. J. E. Franks. Discussion.
10:20 Report of Committee on Apportionments, Prof. L. L. Vaughan.
10:30 Report of Committee on Evangelism, Rev. M. T. Sorrell. Discussion.
11:00 The Budget Plan of Southern Christian Convention. Discussion.
11:30 Report of Committee on Sunday Schools and Christian Endeavor, C. H. Stevenson.
11:40 Christian Education of Southern Christian Convention, Rev. J. H. Lightbourne, Holland, Va., and Miss Pattie Coghill.
12:00 Adjournment.

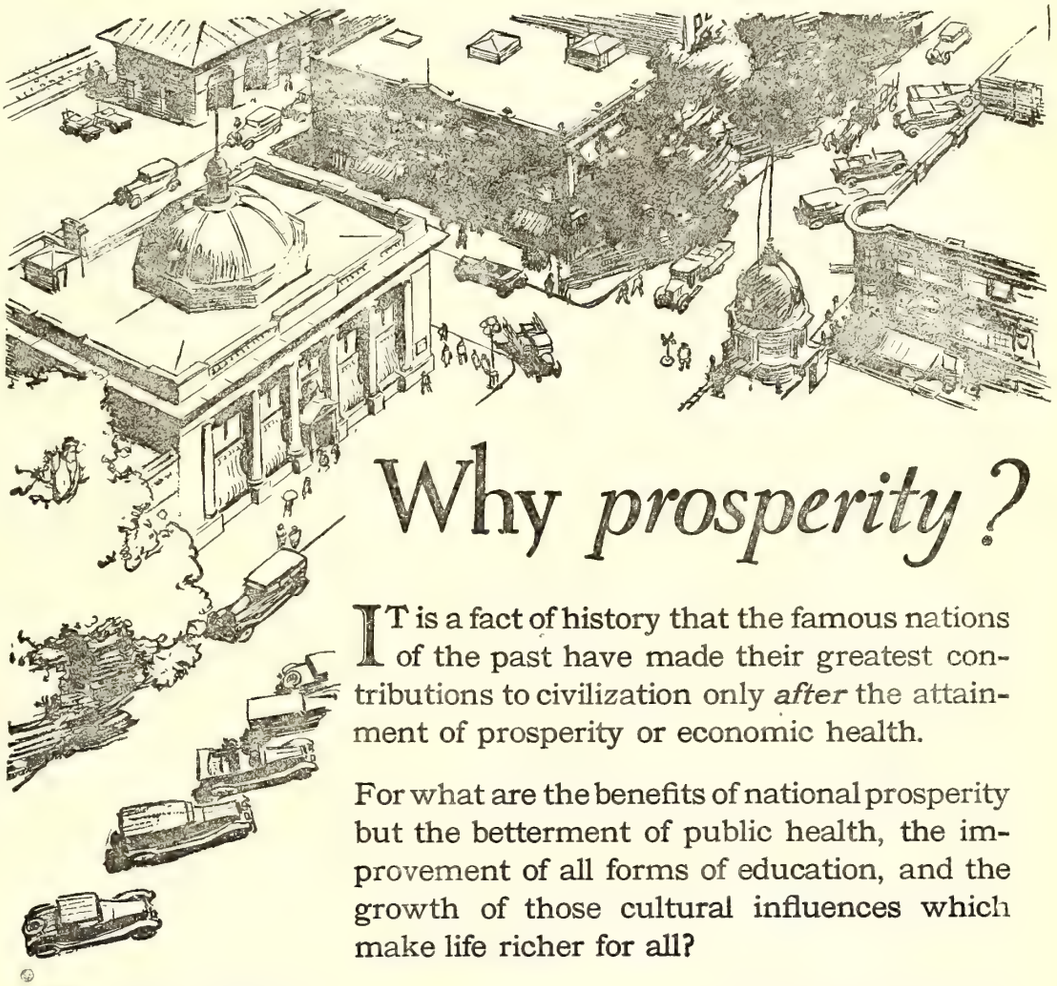
Second Day—Afternoon Session.

1:15 Song Service, Rev. J. A. Denton, Leader.
1:30 Devotional Service, Rev. B. J. Howard.
1:40 Report of Committee on Foreign Missions, Rev. J. Lee Johnson.
1:50 Address on Missions, Rev. J. O. Atkinson, D. D., Mission Secretary.
2:30 Address on Christian Orphanage, Chas. D. Johnston, Superintendent.
3:00 Report of Committee on Finance, K. B. Johnson.
3:10 Report of Committee on Place for Next Session, Rev. J. E. Franks.
3:20 Report of Committee on Superannuation, K. B. Johnson.
3:30 Miscellaneous Business.
4:00 Adjournment.

Third Day—Morning Session.

9:30 Song Service, Rev. J. A. Denton, Leader.
9:40 Devotional Service, Rev. J. C. Cummings.
9:50 Discussion of Church Auxiliaries, Mrs. L. L. Vaughan.
10:10 Report of Committee on Education, Rev. W. C. Wicker.
10:20 Address, Dr. W. A. Harper, President, Elon College.
11:00 Thanksgiving Service, led by President of Conference.
11:30 Report of Committee on Resolutions, Rev. R. L. Williamson.
11:40 Miscellaneous Business.
12:00 Adjournment.

Note: The regular Annual Meeting of the Eastern North Carolina Christian Conference is on Tuesday before Thanksgiving each year. A full delegation from every Church is desired. Members of Conference should come on time for the opening session, attend every session, and remain until the close of the Conference.



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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

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OBITUARIES.

PARKER.

Mr. John Willis Parker, of Holland, Va., died at Lakeview Hospital, at Suffolk, November 7, 1926, aged 61 years. The funeral services were conducted at Holland Christian Church by the writer, assisted by Dr. J. H. Lightbourne. The burial was in the Holland Cemetery.

Mr. Parker was the son of Thomas and Susan Howell Parker, of Gates County, N. C. He was married three times—first, to Miss Dora Byrd, of Nansemond County, from which union survive two children, C. T. Parker and Mrs. H. J. Darden, of Holland. His second marriage was to Miss Sarah Harrell, who left three children, now surviving—Mary Sue, J. Frank, and Addie Lee. His last marriage was to Mrs. Mary Babb Howell, who survives him. In addition to the above, the deceased leaves an aged mother, Mrs. Susan Duke, of Franklin; one sister, Mrs. Robert Byrd, of Franklin; and three stepchildren, Maude Lee, Robert, and Elizabeth Howell, and a number of grandchildren.

Mr. Parker was a member of Holland Christian Church until his last marriage, when he joined Holy Neck with his wife. He was a good man, devoted to his family and generous toward his neighbor. He belonged to the industrious and dependable class of citizens which is the saving element of our country. May our kind Father bless and comfort his loved ones.

N. G. NEWMAN.

PROPES.

Mrs. Rebecca Propes, wife of Joseph Propes, was born March 28, 1865, and died November 3, 1926. Her age was 61 years, 7 months, and 5 days. She united with Newport Christian Church at the age of sixteen. In later years she transferred to Bethel Christian Church, near which they lived at the time. She was a good Christian woman, beloved by all who knew her. She is survived by her husband, two sons, and three daughters.

Funeral services were conducted from the home of a son in Shenandoah City, November 5, 1926.

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, NOVEMBER 25, 1926. NUMBER 47.

THE SUN'S OBSERVATORY

Mrs N T Farmer

By Rev. S. M. Lynam.

Important Prohibition Decision.—

The Supreme Court of the United States has handed down a most important prohibition decision. It declares that any one violating the eighteenth amendment to the Constitution of the United States may be tried both by the State and Federal courts for the same offense without violating the provision against double jeopardy, which has reference to a second prosecution for the same offense in the same court. Where both the national and State laws are violated, a crime against each has been committed, and the offender is liable to both authorities. The decision was handed down in a case appealed from the Supreme Court of Louisiana.

Zionist Leader Here.—

Dr. Chaim Weizmann, the leader of the World Zionist movement, is now in the United States on a visit, preparatory to the launching of an appeal for seven and a half million dollars for the development of Palestine. He has been received at the White House by President Coolidge, and will make his chief speech before the National Council on Palestine, which meets in Boston, Mass., November 21st. The thirtieth biennial gathering of the Hebrew Congregations in America will meet in Cleveland, Ohio, January 16-20, 1927. It will be confronted by many grave problems concerning liberal Judaism, particularly with the financial crisis which the Hebrew congregational work is now facing.

A Musician's Centenary.—

A hundred years have passed since Ludwig Van Beethoven sat up in bed and shook his fists at the hail and lightning which disturbed his dying. In that hundred years the peculiarities and mannerisms of this man have been forgotten in the memory of his magnificent genius. This year musicians are reverently planning their programs to do him honor. In Cincinnati, in Chicago, and in New York the opening programs have been Beethoven programs. They are remembering the genius, not the man who threw egg after egg at a servant who had displeased, but the master who built, tore down, built again more grandly than before. It is a good world that forgets the worst and remembers only the best things of men. It is a proof of the innate kindliness of men's hearts.

A Great Editor Honored.—

Mr. C. P. Scott, editor of the *Manchester Guardian,* celebrated his eightieth birthday recently. Fifty-five of his eighty years have been spent in the editorial chair of the *Guardian.* He is considered one of the greatest, if not the greatest figure in journalism today. He was acclaimed by men of every party and every creed, demonstrating how much admired he is even by those who differ with him. Mr. Garvin, the present editor of the "Brittannica Encyclopedia," and one of the most famous names in journalism, wrote of Mr. Scott: "The noblest, most entirely civilized creature by far in the world's journalism of his time." Mr. Garvin differs with Mr. Scott in matters of policy almost every week. The *Manchester Guardian* has ever stood for the freedom of the press, and for that reason Christian people should hail its editor, because they should be jealous of a free press. The time may come when it will be sorely needed in a not too distant time. The first act of any tyranny is to restrict the freedom of the press. A tyranny fears free speech and an informed public. Such a public is the life of democracy. An uninformed public may easily destroy the very things which democracy would preserve. The city of Manchester, Eng., has received a bust of Mr. Scott, by Epstein, given by his friends everywhere. It is a great thing to be so honored and so loved.

Wealth as of Old.—

The Bureau of Internal Revenue figures show seventy-five persons in the United States with income of more than a million dollars a year. These vast incomes are net incomes, and reveal something of the wealth of the nation. Three of these seventy-five persons have net incomes of five million dollars or more; three between four and five million, while fifteen come between two and three million. The bureau's report did not show who these seventy-five persons were, but it is easy to guess some of them. The three at the top are probably Henry and Edsel Ford and John D. Rockefeller, Jr., while the Secretary of the Treasury Andrew W. Mellon is in the class slightly below the five million mark, thinks the *New York Times.* Seventy-five such huge incomes is the highest mark reached since the United States entered the war. In 1917 there were 141 persons with net incomes of a million or more. Then the number fell steadily until 1921, when there were but twenty-one such persons. In 1922 the number jumped to sixty-seven; in 1923, to seventy-four, and to seventy-five in 1924. The number making income tax returns in 1924 showed a decrease, but the amount on which tax was paid increased over 1923. It is estimated that 6.56 per cent of the population of the United States make income tax returns.

On the Causes and Cure of War.—

Delegates representing approximately five million women of voting age will meet in Washington December 5-10th under the chairmanship of Mrs. Carrie Chapman Catt. This conference is the second on the causes and cure of war. The bodies of women participating in the conference are the Council of Women for Home Missions, the Federation of Women's Boards of Foreign Missions of North America, the National W. C. T. U., the National League of Women Voters, the American Association of University Women, the General Federation of Women's Clubs, the National Women's Trade Union League, the National Board of the Y. W. C. A., and the Council of Jewish Women. These delegates will study the problems of disarmament, arbitration and national security, and American foreign politics with reference to China, Mexico, Japan, Philippines, and Latin America, and the European debts.

Representatives of so vast a voting group as this conference will have, will entitle its findings to profoundest consideration. Women are counseling together for a better world. They bring to their discussion not merely information and brain, but the instincts which have made them care for their children as mothers through all the ages. They are taking advantage of the free voice which they now have, when of old they could make themselves heard through another only, and generally through one who could not appreciate her attitudes and positions.

Unity Without Tarrying.—

The Christian Church has stood for the unity of the believers in Christ to the end that the world might believe for a long time, but seemingly little has been accomplished. Speaking before a body of Universalists ministers, Dr. W. E. Gilroy, editor of the *Congregationalist,* said some pointed things which are worth quoting and thinking over by us Christians. Dr. Gilroy said: "The men who want fellowship can have it now. No ecclesiastical authority can tell him as a Congregationalist how far he might go in such matters. The first question was, did he want fellowship? and the second was, would he take pains to have it? The springs of unity lie deep in us as individuals. There are some barriers between Christians which it will take common action to remove. There are others which we can remove ourselves. A good way to start on the larger thing is to do the things which lie closest home. In our own communities, Churches of other denominations can be friendly and helpful to one another. Ministers can exchange, hold union services, help one another in times of trouble, and Christians, with the same general views, can pull in one team to bear town and city loads."

What Dr. Gilroy says is practical. In the whole matter of union there has been theory, but little actual practical application of the thing itself. If from the bottom a movement might start, we might have the union of believers, but it will be a long time before we can work it down from the top. It is impossible in most bodies of Christians so to do.

NOTES-PERSONALS

Rev. M. W. Sutcliffe, Havre de Grace, Md., preached last Sunday A. M. for our Franklin, Va., people, and at night preached in Suffolk.

Thanksgiving services were held Wednesday evening at First Church, Richmond. Dr. C. C. Ryan, the pastor, preached a Thanksgiving sermon, and the choir furnished special music.

Rev. Richie Edward Brittle, a junior in Elon College, who was licensed to preach by the Eastern Virginia Conference in recent session, preached at both services last Sunday at the United Christian Church, Lynchburg, Va.

Write Miss Pattie Coghill, Henderson, N. C., for suggestions about Christmas programs for your Christian Endeavor or Sunday School. She has several copies of "White Gifts for the King" service, which has been the favorite Christmas service for the past few years.

Here comes our good friend and associate of former and happy times of early Elon, Prof. S. A. Holleman, with a donation of $10.00 for the O'Kelly memorial on the campus at Elon. Thanks, good friend. Old loves and old friendships abide and cheer us along the way.

Our good friend, Kilby A. Page, 702 West Farris Avenue, High Point, N. C., has this good word of encouragement in renewing his subscription to THE SUN, for which we are grateful: "We enjoy THE SUN and trust that subscription list will continue to increase, so that an ever-growing number can enjoy and be benefitted by your paper."

Our dear friend and good brother, J. C. Felton, Suffolk, Va., puts in this good word for THE SUN: "Enclosed find check $2.00 to pay for THE SUN to be continued in my home, and I trust and hope I may never see the time when THE SUN is not in my home, and when I shall have passed away that my children and my children's children, generations to come, may do the same."

Our Lynchburg, Va., Church is yet without a pastor, and the two pastorates of Dendron and Wakefield, Va., held last year by Rev. W. B. Fuller and Rev. G. C. Crutchfield, respectively, are also without pastors. The Editor of THE CHRISTIAN SUN, who is also Mission Secretary, will be pleased to furnish the secretaries of these Churches with the names of available pastors as they are put in his hands.

The North Carolina and Virginia Christian Conference last week, at New Lebanon Church, Rockingham County, N. C., was gloriously entertained, had fine weather the first two days, a very large attendance the second day, and a delightful session throughout. It was voted that the Secretary of the Conference furnish for THE SUN a write-up of the Conference, and we presume this will be ready for next issue, and we forbear.

If there are any Churches in the bounds of the Southern Christian Convention other than those named in another paragraph of this paper, without pastor for the coming year, will the secretary or some one at the Church write the Mission Secretary, J. O. Atkinson, Elon College, N. C., and he will supply the names and address of pastors available so far as he has them. If there are pastors, other than those listed with the Secretary, who are available and will send him their names, he will be gratified to furnish these names to the secretaries of pastorless Churches.

Dear, dear Uncle Wellons has been quite feeble of late, but is still hopeful and wants a part in every good work of his Church. He sends $5.00 from his scanty savings to help build the O'Kelly and Old Lebanon memorials. If enough of us at twenty-five and fifty had the same love and loyalty for our Church that Brother Wellons has at 100, we would soon have a Church vigorous and active enough to take this whole wide world for Christ.

Here is wishing that many other Sunday Schools and classes will do as those of Durham Church, Rev. Stanley C. Harrell, pastor, has done. They have sent $156.85. In THE SUN next week the individuals and classes making up this amount will be given proper acknowledgment. A few more schools like this would put us on the high road to success. We take courage and press forward in the good work. Let those who have funds send them in as quickly as possible.

So far, the largest contribution coming from any Church or Sunday School is that from Durham, $156.85. It is a matter of interest and having a concern for this good work. What Durham has done, many others would do if only some one in the Church or Sunday School or Christian Endeavor would start the movement and get it going. The young folks and the old folks, the little folks and the large folks would do the rest if some one would properly start the ball rolling in the class or society, or school or community. Come on, good friends, and let us have this good work over.

What we need to finish securing the funds for the O'Kelly and Old Lebanon Memorials is to give the children and the young people in the Sunday Schools and societies a chance. Here is now the happiest sort of letter from Miss Eula Myrick, of Palm Street Church, Greensboro, N. C.: "I am sending you $15.00 to help build a memorial in remembrance of Rev. James Kelly. The $10.00 card was gotten up by the Willing Workers' Sunday School Class, and the $5.00 was gotten up by the Junior C. E., and so by this short time of labor I gladly enclose to you the $15.00, hoping we have done our part at Palm Street Christian Church."

Now, just consider this, and then after being happy over it see if any teacher or class in your Sunday Schools can beat it. It is from a young woman teacher of a Sunday School class in our Richmond Church: "Mr. Kelly, the superintendent of our Sunday School, asked my class—the Mrs. John T. Kernodle Class—to help raise some money towards the erection of the O'Kelly and Lebanon memorials, and for the last ten days they have been busy. I am enclosing my check for $108.30 to cover the amount raised. I have nine girls, ranging in age from twelve to fifteen, in my class, and in many respects it has made quite a record. For eleven months last year I had 100 per cent attendance." That, to put it mildly and moderately, is "going some!"

"Aunt Tillie Learned to Tithe" is a playlet which will certainly entertain, edify and otherwise greatly help any Church or missionary society that will put it on. About one-half dozen women can easily get up the playlet and present it. It is certainly worth while. The society at Webster Community Church put it on the first night of the Eastern Virginia Conference, and it was so much enjoyed and appreciated that the demand was insistent that it be again presented, and this was done on the last night of the Conference. It certainly presents in a most delightful and convincing manner a lesson in stewardship that all of us need to learn. The playlet sells for ten cents the copy, and can be had at that price by ordering from the Woman's Department, Board of Missions, Methodist Episcopal Church, South, Lambuth Building, Nashville, Tenn. Or, if any society prefers, we will be glad to order for them.

President Coolidge, in his otherwise splendid and praiseworthy Thanksgiving proclamation, used this optimistic sentence: "Our moral and spiritual life has kept measure with our material prosperity." We trust that the President has spoken truly and with a thorough understanding, for, if so, the American people in the past year have gone forward amazingly in their moral and spiritual development and progress. God opened the windows of heaven and broke up the fountains of production and plenty. Fields have yielded their increase, orchards have yielded their fruits in untold abundance, mines and factories have turned out their products to the country in unmeasured millions. The gates of plenty, so far as products are concerned, have swung wide open during the year of 1926. Has our moral life, has our spiritual life kept measure with this almost immeasurable material prosperity? Well, we trust that it has and that our good President spoke truly when he said it, but we are wondering, and wondering, and wondering! Are we increasing spiritually as rapidly as we are materially? Well, let us try to hope so.

RECEIPTS FOR MEMORIALS.

We are receiving some reports from those taking an interest in the memorials to Rev. James O'Kelly and the Old Lebanon site, Surry County, Va. The total cost of these two memorials is $2,075.00. This is one enterprise in which the entire Church should take interest and pride. Individuals, Churches and congregations and Sunday Schools should all have a part in trying to make a contribution to our permanent history in this way.

We are glad to acknowledge the following:

Previously acknowledged	$370.39
Springfield Church, Waverly, Va.	5.04
Junior Philaetha, First Ch., Durham	50.00
Baraca Class, First Church, Durham	50.00
Philaetha, First Church, Durham	40.60
F. M. Carlton, Durham, N. C.	5.00
Mr. and Mrs. C. A. High, Durham, N. C.	2.00
Contributor, Durham, N. C.	.25
Wellons' Bible Class, First Church, Durham	9.00
Mrs. Annie Staley Calhoun, Suffolk, Va.	10.00
Hermon Eldredge, Dayton, Ohio	5.00
Herman C. Taylor and family, Dover, Del.	15.00
Boys of "22," Bethlehem Church, Suffolk	5.00
Richmond, First S. S., by Mrs. John T. Kernodle's Class	108.30
New Lebanon Sunday School, Reidsville	5.85
Reidsville Church, N. C.	7.05
Rev. J. W. Wellons, Greensboro, N. C.	5.00
H. W. Dunson, Roanoke, Ala.	1.00
S. A. Holleman, High Point, N. C.	10.00
Mrs. John R. Foster, Burlington, N. C.	2.50
John R. Foster, Burlington, N. C.	2.50
The Brickhouse family, Norfolk, Va.	10.00
Victor Bible Class, Waverly, Va.	5.00
Total received to Nov. 20th	$724.48

Gratefully yours,
MEMORIAL COMMITTEE.
JUDGE J. F. WEST, *Chairman*,
Waverly, Va.
J. O. ATKINSON, *Treasurer*,
Elon College, N. C.

Shall We Preserve Our History and Pay Tribute to Whom Tribute is Due?

We have delayed for more than a hundred years. It was in 1794, under the leadership of REV. JAMES O'KELLY, the prophet and apostle of *religious liberty,* that the name "Christian" was adopted as a sufficient name for the Church, discarding all party and sectarian names, and it was declared that

The Bible is a Sufficient Rule of Faith and Practice

for the Church, and Christian character is the test of fellowship and Church membership, and the right of private judgment in the interpreting of the Scriptures was granted to all, and Christ was declared to be the only head of the Church.

REV. JAMES O'KELLY died on OCTOBER 16, 1826, and we have let him sleep for *a hundred years* without permanently and prominently honoring his memory.

It was in OLD LEBANON MEETING HOUSE, Surry County, Virginia, on August 4, 1794, that Rev. Rice Haggard made the motion and the meeting, under the leadership of Rev. James O'Kelly, unanimously adopted the same, declaring that

The Name "Christian" is Sufficient for the Church

and the Bible is a sufficient rule of faith and practice."

The Southern Christian Convention in regular biennial session at Durham, N. C., April 30, 1926, adopted plans and specifications for an appropriate memorial on the site of Old Lebanon Church, which is on the Virginia State Highway, in Surry County, Virginia, and also the plans and specifications for a suitable

Memorial to Rev. James O'Kelly

to be established on the campus of Elon College. The combined cost of the two memorials is to be $2,095.00. *This call is for all individuals everywhere,* who have a care and concern for these important events, to send such cash donations as they can to the Treasurer of the Committee *during the month of October,* when it is proposed if possible *to raise the entire amount.* All money sent in will be acknowledged, with names of donors, through THE CHRISTIAN SUN.

Brethren, sisters, and friends, we have too long delayed this important matter, let us now move together and do this worthy deed. There has been raised to date $110.75. Let SUN readers speak to their friends, let pastors, Sunday School superintendents and people pull together during October, and this great work which should have been decades ago will be accomplished.

Respectfully and gratefully,

Judge J. F. WEST, *Chairman,* Waverly, Va.,
Rev. S. C. HARRELL, *Secretary,* Durham, N. C.,
W. C. MCCLENNY, *Historian,* Suffolk, Va.,
J. O. ATKINSON, *Treasurer,* Elon College, N. C.
Committee on Memorials.

E-D-I-T-O-R-I-A-L

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W. W. STALEY W. A. HARPER
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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SELF-DENIAL FOR OUR LORD.

We are living in a time when many of us are "hard up." One seldom meets and talks with a person who is not pressed to the limit financially. "These are hard times." One person cannot do much for his Church because he has had sickness in the family; another cannot make financial contributions or sacrifices because he has just borrowed some money; another cannot pay much because cotton is so low; another cannot contribute largely since the weekly income just about measures the Saturday out-go. We are living in a time when folks are "hard up."

Next year it will be more so. Year after still more, ten years from now still harder. Twenty years, harder yet. This prophecy is based on a knowledge of the nature of mankind. Our wants increase and multiply more vehemently and vigorously than our incomes. If our grandfathers and grandmothers, in the day of very few and simple wants, had received such returns for their labor, such wages and such incomes as we receive, the banks could not have held the surplus. The writer has learned that being "hard up" is a relative term. It has to do with the margin between things had and things desired; and we desire so many things and go in for getting them, that the margin between things had and things desired is so small that we look upon it and say "we are hard up." We are hard pressed. We are hard put to. We are driven hard. We plan furiously. We pursue desperately. Our wants multiply so rapidly and our needs, in the light of those wants, seem to increase so abundantly that there is no other way to be than hard up. If the American people could curb their wants and not increase their output for a decade, the surplus on hand would stagnate the markets and ruin the country. We have never seen a year yet during which people were not declaring that "times were hard." A few years afterwards, they looked back upon that same year as a great and good and easy one. It will never be so until human nature changes.

This is why our Lord said: "If any man will come after me, let him deny himself and take up his cross daily and follow me." He knew that self-getting would mean self-dissatisfaction and self-indulgence. He knew that man would never get to the point where times would be so easy and conditions would be so favorable that he could just give and have to give without the necessity of sacrifice. He knew if we gave for others rather than spend all on self to satisfy ever-increasing desires it would have to be done through sacrifice. The more one has, the more numerous are one's desires and demands, and the more necessary is it that one make a sacrifice. It is related by the pastor of his Church that when the congregation was preparing to build a new house of worship the multimillionaire Russell Sage, a man of the Church, whose pastor was making the appeal, was asked for a contribution first of ten thousand, then of five thousand, and then of one thousand. The man of millions said he could not at the time give a dollar. "They had called on him at the wrong time; he had had over a million dollars lying idle for six months and had lost the interest on the same during that time, which if he had received it would have amounted to thirty thousand dollars, and he would be so glad if he had even half of that thirty thousand he had thus lost so he could give it." He could not afford to make the sacrifice of giving a penny while losing at the rate of thirty thousand in six months, which was only six per cent interest on the million that he had on hand and had not been able to put on interest conveniently.

Poor old Russell Sage! He was so "hard up." He was losing money, and money was what he wanted. He wanted a few more millions, and then some more millions. Poor, poor, pitiable Sage! Poor, poor, pitiable others than Sage who, while not having a million, do have and indulge themselves in the expenditure of hundreds, maybe thousands, during the year by so crowding the margin between their increasing wants and their out-put for the same that there is no margin left. If we are ever to deny ourselves we will have to do so not when we are "soft down," but when we are "hard up."

The Churches and the peoples thereof who are trying to help advance the kingdom of the Lord realize these facts of nature as they face deficits and hardships and feel the necessity of calling for larger income.

The Methodist Episcopal Church, whose revenue the past year was ninety-seven million dollars, has increased its askings not to a hundred million, but to three hundred million. If the income of its membership could be based upon and kept to the expenditure of the past year, it would be easy, no doubt, to secure the askings now multiplied by more than three. All the Churches are asking for increased incomes. This is a necessity. This is in keeping with the plea of our Lord, for it will mean no self-denial to give next year only what we gave this year when our expenditures to supply our increasing wants and self-indulgence are multiplied. In all ages there was never a time when it seemed more necessary than now to hold up the plea of our Lord, who, in the light of His cross said: "If any man will come after me let him deny himself." In a wreckless, a furious, an extravagant and prodigal age, when times are "hard" and constantly growing harder, we need to emphasize and must emphasize if we are to save our civilization and our country from wreck and ruin and destruction. We must emphasize for our country's sake, for our sake, and for our Lord's sake His plea for self-denial and for taking up the cross daily. Checking and curbing our too rapidly increasing wants to prevent a dissipation and destructive indulgence are necessary, are vital, are essential. Today is the day to preach and to practice self-denial. Self-denial begets self-mastery; self-indulgence begets dissatisfaction, often dissipation, always unhappiness. J. O. A.

A HAPPY INSTALLATION SERVICE.

Sunday, November 14th, marked a notable event in the history of First Church, Portsmouth. The occasion was that of installing the recently chosen pastor, Rev. H. C. Caviness, who began his work as pastor November 1st. The occasion was made delightful and happy by a glorious autumn day, a large and eager audience, the delightful fellowship of the occasion and the splendid addresses by visiting ministers. Dr. W. W. Staley, Suffolk, Va., presided with becoming grace and dignity. After a suitable hymn and Scripture reading, Rev. M. W. Sutcliffe, Havre de Grace, Md., offered the invocation. Mrs. W. F. Monell and Mr. J. C. Wright thrilled the audience with a strikingly beautiful and appropriate duet. Rev. John G. Truitt, in fitting words and eloquent delivery, charged the Church, that in all its attitude to its newly elected pastor, to "remember Jesus." In prayer for him, in social contact with him, in loyal support of him, "remember Jesus."

The Mission Secretary charged the newly elected pastor that he was a man sent of God and that grave problems awaited his coming. God always solves his problems through a person. The message of such a person must be that of witness-bearer, and his mission that of bringing all to believe in that light which lighteth every man that cometh into the world. Dr. Staley then formerly installed the pastor by appropriate question and response from pastor and people.

Dr. L. E. Smith, President of the Southern Convention, gave a strikingly appropriate welcome to the Church on behalf of the Convention, declaring that the efficiency and power of the Convention depend upon the loyalty and activity of the pastor and the local Church. Rev. H. S. Hardcastle gave a warm welcome to Brother Caviness on behalf of the Eastern Virginia Conference, declaring that that Conference was steadily doing a constructive work and all who would put forth constructive efforts in the name of the Lord were most heartily welcomed. Rev. H. M. B. Jones, now serving his tenth year as pastor of the First Baptist Church, gave a cordial welcome on behalf of the whole community, declaring that the community would receive Brother Caviness gladly and afford him the largest opportunity for activity and service in the Lord. Rev. C. E. Shelton, pastor of the First Congregational Church, gave a glad and cheering welcome on behalf of the ministers in the city, saying that the ministers had a tremendous job in Portsmouth and needed the help of strong men in bringing that city to God. Dr. H. W. Dowding delivered the welcome on behalf of the Church, and, as former pastor, assured Brother Caviness of a most loyal and faithful constituency to aid him in his great task.

A most fitting and appropriate response was made by the newly installed pastor, who was much moved by the cordial greeting and warm welcome received. Brother Caviness has already won the hearts of the people, and there was general rejoicing among the members that a glad, good day had dawned for First Church, Portsmouth. While an appropriate hymn was sung, the hand of fellowship on behalf of ministers and congregation was given and it was a love-feast in the presence and in the service of the Lord. The benediction was

pronounced by the newly installed pastor, and there was rejoicing on every hand over the appropriate and wholesome and deeply spiritual services. Among the most happy hearts of the audience was the minister's mother, and next to her his wife, who together share the great burden of the task now falling on the shoulders of Rev. H. C. Caviness. J. O. A.

THE CHRISTIAN DENOMINATION AND CHRISTIAN DOCTRINE.

THE SUN'S Editor has just read with profit and delight a well-printed and substantially bound volume of fifty-one pages, bearing the above title, from the pen of Prof. S. A. Bennett, Elon College, N. C. This is a real contribution to the all-too-scanty history of the Christians. We as a people know so little about our own principles and polity as a denomination that a volume which undertakes a contribution along this line is welcomed with zest and zeal, for heaven knows it is needed. We have produced all too little history in past years of the men, the events and the doings that have made us what we are. We have much to be thankful for and take a pardonable pride in when it comes to the history, especially the early history, of our Church. We congratulate Prof. Bennett and the Christian Publishing Association, Dayton, Ohio, in presenting to the Church and the world this volume. The following is taken from chapter four, under a summary of what has been presented, and will give one an insight into what the book has to offer:

"In this conclusion, we undertake to summarize the contribution of the Christian Church to the history of doctrine and to the practice of Church life in America. We have seen how the Church arose out of the political and social situation following the American Revolution which gave us political liberty. The Church owes its origin to no one leader nor to a single locality, but to the expression of similar desires on the part of three widely separated groups of people. In the troubled times following the Revolution, when political liberty had been won, when the Churches were readjusting themselves to meet the needs of the time, when denominational rivalries were high, earnest souls sought the realities of the Christian life. In this great quest a group came out from the Methodist Church in the South, another group emerged from the Baptists in New England, a third from the Presbyterians in the West. These were earnest men, of deep conviction and true piety. Coming from different denominational parentage and inspired by the same spirit of liberty, engaged in the same great quest for truth and reality, they arrived at similar conclusions and gave to American Church life a new denomination known simply as the Christian Church.

"The attainment of freedom and liberty in the Churches has been a long process to which many agencies and individuals have made their contributions. Without the foundations of the past, the achievements of the present would not be possible. The Christian Church did not come by chance or as the result of a single leader—it developed out of the total situation of an epoch-making period. The Christian Church is the first distinct American Church. Born on American soil, breathing the full breath of freedom, the Christian Church offered the complete democracy of liberty in matters of the Christian religion. Baptists and Quakers had purchased much by their earnest efforts. Unitarianism was making a contribution. But to the Christians belongs the credit of heralding out the broad principle of union in a common faith and loyalty, and liberty in doctrinal and speculative matters."

A CHILD'S FAITH.

A little three-year-old girl, together with her sister and her two boy cousins, were pleading with their uncle to take them to the State Fair on "School Children's Day." Their uncle told them that it would be impossible to leave the farm, as the wind had not blown for two weeks, the water tanks were empty, and he would have to stay home to pump water for the stock if the wind did not blow to run the windmill before that time.

The night before the great day, the children were all excitement because the wind had not blown. The girl's mother insisted that they must go to bed, and that the wind might blow while they were sleeping.

The next morning, little Charlotte, age three years, jumped out of her bed as soon as her eyes opened to greet the early morning light. "Mamma," she called, "did the wind blow in the night?" "I am afraid not, darling," replied the mother. The little tot courageously walked to the window, from which she could look out at the windmill. She lifted her hand and pointed toward the windmill and said: "God, put your hand on that wheel and make it turn."

Strange to say, that within fifteen minutes a strong wind arose "and the wheel turned," the tanks were filled, and the children were taken to the fair.

The little girl's uncle, who was a scientific-minded man, having pralticed dentistry for several years, asked me if I thought the little child's request or command of God had anything to do with the wind blowing. Being a minister and being the child's father, my answer was somewhat of a surprise to him. I replied, "I do not think so. It was just a coincidence that she made the petition shortly before the wind blew." To which he replied, "I believe her prayer had everything to do with the wind blowing; why not? She had the faith that commands everything. And if we were as pure as she is, and if we had the faith she has, God would do for us what we ask Him, too." Think of the simplicity of the prayer! the wonderful faith of a child—"God put your hand on that wheel and make it turn." R. C. H.

WHERE WERE THE BUSINESS MEN?

The General Convention of our Church meets once in four years. It elected fifty-four ministers, twenty-four laymen, and twelve laywomen to represent it in this body.

Twenty-six of our ministers, many of whom live upon small salaries, were so interested in their Church, its plans and programs, that they incurred the heavy expense of going to Urbana, Ill., and spending from October 20th to the 28th in the quadrennial session.

Of the twelve women elected, seven were there, but of the laymen, only one was present. There was one other layman present, but he was an ex-officio member of the General Convention and was not elected by the Southern Christian Convention.

The reason for the caption given this editorial is, therefore, apparent. The laymen of our Church are not entirely pleased with the lack of business methods, as they see it, in the conduct of our general Church work, but how can it be otherwise when they absent themselves from the general council of the Church? There were some matters passed at the General Convention this time which would not have met the approval of business men, but there was no way to prevent this because of the lack of business men of influence in the Convention.

This editorial is not meant to be pessimistic, but it appears that the Christian Church is coming to the point where its plans and programs will be outlined by ministers and the true-hearted women of the Church, with the laymen left out. It is doubtful if this is a wholesome situation, and it is certainly to be desired that it should change in the larger interest of our Church and of the kingdom. W. A. H.

THE HERALD OF GOSPEL LIBERTY AND THE CHRISTIAN SUN.

We are anxious that CHRISTIAN SUN readers shall also be readers of the *Herald of Gospel Liberty,* our general organ. To this end, an arrangement has been made with the publisher of the *Herald* that the two papers may be had a year for $3.00, *provided both go to the same address and one at least have a new subscription.* That is to say, if any CHRISTIAN SUN reader not now getting the *Herald* will send us $3.00, we will renew his subscription for a year to THE SUN and send him the *Herald* for a year; or if any reader of the *Herald of Gospel Liberty* does not get THE CHRISTIAN SUN and will send us $3.00 we will renew for the *Herald* for one year and send THE CHRISTIAN SUN a year; or one may become a subscriber for both papers who does not now take either and secure both for a year for $3.00. The above offer does not apply, however, in case of renewal for both papers, the concession being made at an initial loss of one dollar a year in order to introduce the *Herald* in SUN families not now securing it, or THE SUN in *Herald* families not now securing it. Under this arrangement it is hoped that many now taking only one of these two papers will decide to take both.

Respectfully,

J. O. ATKINSON.

WEBSTER COMMUNITY CHURCH.

It was my privilege on Sunday, November 14th, to worship with the good people of our denomination at Webster Community Church, near Havre de Grace, Md., it being my first visit to the Church. I filled the pulpit of Rev. M. W. Sutcliffe, the much-beloved pastor of that people, who was in the South in the interests of our Church work.

As aptly expressed in Dr. Atkinson's first statement in his article in THE SUN of last week relative to the recent session of the Conference held at Webster Church: "I went, I saw, and I was conquered"; or better still, was convinced that Webster Church is a fixture and a credit not only to that community where I believe, as the years go by, will be a power, but a credit and wonderful asset to the Christian denomination, of which we art a part.

The members, struggling for the great principle enunciated by our Church—that of religious freedom—are happy in their work, and notwithstanding their handicaps by persecution and otherwise, are living true to the Lord Jesus Christ as the only Head of the Church and to the Holy Bible as a sufficient rule of faith and practice.

I feel that it should be the duty of every member of the Christian Church within the bounds of the Eastern Virginia Conference to pray, and pray earnestly, that this loyal band of people should soon be relieved of their anxieties and persecutions, as well as their indebtedness, so that they may be able to worship God in the full realization that their cause has been a righteous one, and as such, they have won that well-deserved approbation of the Master when He said: "Well done, thou good and faithful servants; thou hast been faithful over a few things, I will make thee ruler over many things."

HERMAN C. TAYLOR.

Dover, Del.

CONTRIBUTIONS

SUFFOLK LETTER.

"Leader" and "leadership" are words that have been overworked and overemphasized in modern education. It has reached the stage in which higher education assumes the role of training students for leadership. The idea in this trend of education is that persons thus trained to be leaders are superior to those who have not been thus schooled. Leaders are important in every field of human service; but all students can no more be trained to lead than all students can be trained to sing, or paint. The capacity for leadership is innate. The world has many in this day trained for leaders who did not possess the inborn gift. It is not so much the function of schools to train leaders as it is to develop men and women who can find their own place in life and fill it. The great Teacher said, "Follow me"; but there are not many teachers in this generation that would be safe in saying, "follow me." Some of the greatest teachers would not succeed in the practical affairs of the world; but they can lead students into the finer realms of knowledge, inspire the studious habit, awaken aspirations for noble living, and awaken within them their inborn gifts. The best music teachers are not the best singers; but they develop the best singers. The world's greatest leaders were not trained for leadership; they grew into leaders through learning and hard work. Luther was not trained for leadership; it burned within his soul until he led the Reformation. Paul was not trained for leadership; his contact with Jesus and his change of heart made him the leader of the first century in the Christian Church. Wesley was not trained to be a leader; he broke away from the times to lead a spiritual host for God. James O'Kelly was not trained to be a leader; he withdrew from the visible opportunity for leadership to inaugurate a movement that required the mind and courage of a great leader. Moses was not trained for leadership; yet no greater leader has ever lived. He was a leader because God called him to that service and went with him all the way. There are so many forms and agencies of leadership training that the main lesson taught by Jesus seems to be forgotten or overlooked.

"Followers" is what the world needs today more than leaders; not followers of men, but followers of Jesus Christ. The world does not need a few leaders to teach, to pray, to sing, to pay; but a host who can teach, pray, sing, and pay. It is the multitude of humble Christians in the pew, the praying mothers in the home singing the babes to sleep, the honest men and women who pay liberally for the support of the Church that keeps the old ship of Zion from going on the rocks. The schools should endeavor to develop men and women who are willing to do the common work of the kingdom, rather than put into the minds of students that they ought to prepare for leaders. Greater than Congress is that host of plain citizens who toil and obey the law. The nation produces its leaders—the universities do not train them. Burbank was a leader. Edison is a leader. Wanamaker was a leader. But schools did not make them. What the Church needs is a new sense of the value of followers. Jesus said, "He that is greatest among you shall be your servant." Jesus is the real Leader, and the highest service in the Church is to point all to Him. There are too many leaders that lead men away from Jesus Christ.

W. W. Staley.

ELON LETTER.

Queen Marie is shortly to leave America and return home. Fine! There is nothing that has been so disgusting to some people who believe in the Declaration of Independence and the preamble to our Constitution as the fawning attitude of our press toward this titular nonentity. The writer has always had high regard for Fairfax Harrison, president of the Southern Railway. His refusal to place at the disposal of infantile royalty the use of the Southern Railway for a mere figment of compensation has placed him on a pedestal in our estimation. American citizens must pay to travel on the Southern. So must the queen. All American women are queens, and all her men are kings. We must not discriminate among princes, said in action the president of the Southern. Great!

It may be interesting to some to know that President Harrison never accepts a pass from his own or any other railroad. When he travels on official business, he uses the property of the Southern and rides free. But when he goes from his office in Washington to his home in Virginia, or vice versa, he pays his fare like any other traveler. You can't help admiring a man like that. Elon is honored in having conferred that LL.D. degree on such a captain not only of industry, but of the practice of democratic living.

The American people profess to believe in democracy, but they have always had an inferiority complex in the presence of hereditary princes. The whole thing is sickening to the heart of the true lover of the democratic principle. The size of the country from which Marie comes has nothing to do with the case. We have shown her obeisance because she was born to wear a crown, and in so doing we have belied our democratic creed and done violence to the memory of our forefathers, who made it unconstitutional for any citizen of the republic to wear a title of nobility. Thomas Jefferson resented being called by any other title than "mister."

Personally, I have more respect for the honest American toiler in his overalls and grease, heroically doing his best to make a living for himself and his loved ones, than for any crowned head born in luxury and ease. I write this on a fast-moving express train. Husky laborers have stepped from the tracks at our warning whistle to let us pass. They are overalled and grimed, but they are not parasites on society. They are rendering a service for their keep. They are the kings of a democratic social order. This writer loves every man or woman who endeavors to perform a service for the comforts he or she enjoys, and he finds it hard to love any other kind.

And so it will be a good day when Queen Marie takes to the sea and we can properly appraise character and service in truly democratic men and women here in America. At heart, we are sound, but we lose our heads over titles and forget "A man's a man for a' that and a' that," to quote Burns.

W. A. Harper.

P. S.: This was written before announcement that Ferdinand's health required Marie's return. We are sorry for the king's failing health, but this does not change the situation set forth above.

The standards for Sunday School teachers for years have been "Peloubet's Select Notes" and Tarbell's "Teachers' Guide. These books can be purchased through The Christian Sun office, 1536 East Broad Street, Richmond, Va.

BETHLEHEM LETTER.

There is so much learning of all sorts in the world today that there is a constant temptation to try to know a little about everything. The effort to accomplish that usually results in not knowing very much about anything. The task of the educator is to find the means of grounding his pupil firmly in first principles, and then of inspiring him to spend not only his school years, but his whole life, in educating himself.

A democracy is effective only in proportion to the number of its citizens who have been trained to master themselves, both as individuals and groups. The chief aim of a liberal education is to gain the power to understand and interpret the minds of men.

The real difference amongst men is between those who are prepared to give more than they get and those who want to get more than they give. We need statesmen of industry instead of captains of industry. These men must be prepared to take a long view ahead. They cannot decide questions merely on the basis of immediate adventage, because their company is going to be in business long after they are dead.

Honesty is not now merely the best policy; it is the only policy. More and more we encounter men of the highest ability who regard business not as a means to acquire personal health, but as a fascinating profession and an opportunity for accomplishment. They do not seek more money from it than enough to give them comfortably only those things worth having that money can buy—freedom from financial worry, security for their families, books, art, and travel. But they do want an outlet for their energies, exercise for their brains, and, above all, they genuinely want to be useful.

The true secret of achievement in life lies in the achievement in scholarship. We talk much about education and know but little; what we need in this country is a wide diversity in educational experimentation. We should not seek to provide our students with ready-made solutions for current questions, but to make them resourceful in themselves by equipping them with the capacity to solve problems yet unknown whose nature cannot now be conjectured.

We are driven to the conviction that a great part of our education must rest on the cultivation of the imagination. That means the stimulation, the upbuilding, the training of the mind. The modern student demands far more variety and a greater wealth of interest than his predecessor, and is more imaginative. By dividing his interests, it is true, he does not reach that level of knowledge in any particular study attained by his predecessors, who concentrated on a narrower field of work. The present generation has a far greater interest, for example, in art, drama, and musical appreciation, which is reflected in the corricula of our public schools and the life of educational institutions throughout the country. These new interests were, no doubt, the latent possession of his predecessor in the nineties, but they were allowed to remain undeveloped, and no appeal was made to them.

This important movement shows itself in the fact that there are many more types of advanced education to be found now than was ever the case before. The general principle of any large institution today is that the student of average mental ability and development has a choice of between seven and eight different kinds of special study, all recognized, equipped and accredited, whereas forty years ago he would have been lucky to have had even two.

We speak too often about giving our boys and girls an education. It is a debt due them, and not a gift.

S. L. Beougher.

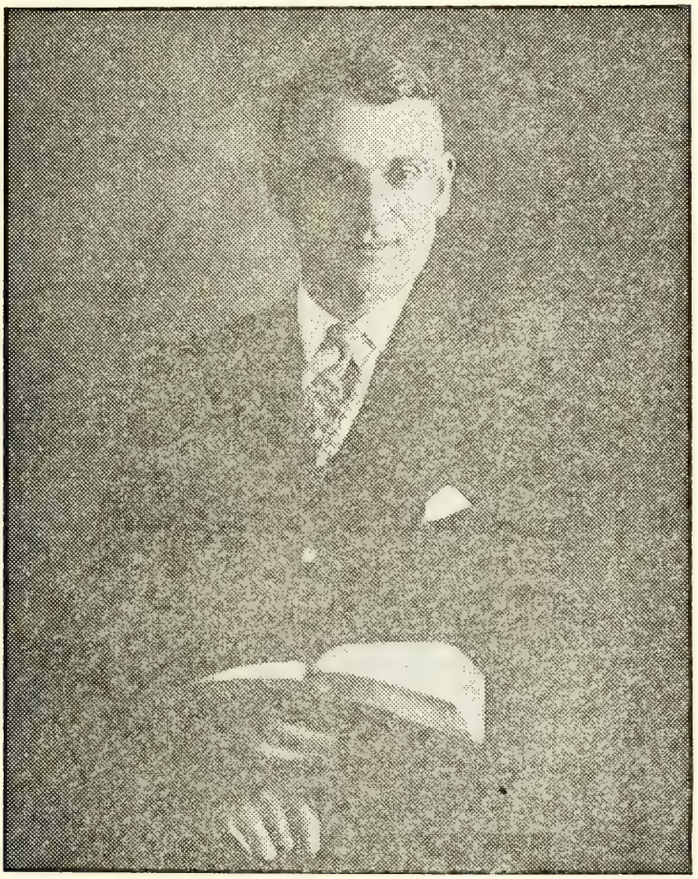
INSTALLATION SERVICE.

Yesterday afternoon at the First Christian Church, Portsmouth, Va., Rev. H. C. Caviness was installed as pastor of that Church. The services were opened by an organ voluntary, followed by hymn number 68 in Christian Hymnary. Invocation was offered by Rev. M. W. Sutcliffe, pastor of the Webster Community Church, Havre de Grace, Md. Scriptural reading was given by Dr. W. W. Staley, who presided through the service. A duet was rendered by Mrs. W. F. Monell and Mr. J. C. Wright. The charge to the Church was given by Rev. J. G. Truitt, pastor of the First Christian Church, Norfolk. His charge was that, in all their relationship with their pastor, in all their conversation with him and about him, in every thought, communion and co-operation, to "remember Jesus."

Dr. J. O. Atkinson, of Elon College, gave the charge to the minister. He began by saying spoke of the big task of great problems constantly confronting the ministers of the Eastern Virginia Conference, or any other Conference where one was loyal. Rev. H. M. B. Jones, of the South Street Baptist Church, Portsmouth, expressed himself on behalf of the community. He said the minister would always find some good people to keep good, and some bad people to get to be good, but assured the pastor he would find his people loyal, kind, respectful and full of sweet, Christian fellowship.

The welcome on behalf of the ministers was given by Rev. C. E. Shelton, and that on behalf of the Church by Dr. H. W. Dowding, the former pastor. These brethren spoke with much feeling. The response by the new pastor, Rev. H. C. Caviness, was full of feeling and pathos; so searching were his remarks that one's emotions were aroused.

The services were closed by singing hymn No.



REV. H. C. CAVINESS.

was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light" (John 1-6, 7, 8). He impressed the importance, the great need, the only hope for the pastor to lead his flock in the ways of life was to bear witness of that Light, the true Light, which lighteth every man that cometh into the world.

Following Dr. Atkinson's charge, Dr. Staley led in prayer; then he also gave a charge to Rev. Caviness.

Dr. L. E. Smith, of the Christian Temple, Norfolk, spoke on behalf of the Convention. He gave the new pastor a hearty welcome, but referred to the responsibilities he would incur by associating himself with the ministers of the Convention.

Rev. H. S. Hardcastle, of Suffolk Christian Church, talked on behalf of the Conference. He "There was a man sent from God, whose name 558, combined with a hand-fellowship, and then the benediction by Rev. Caviness.

This service was comforting, animating and inspiring. It was good to be there.

M. W. Hollowell.

WOMEN AT THE GENERAL CONVENTION.

There were two sessions of the Convention on Friday evening—one for the men in the Baptist Church, the other for the women in the Christian Church. This latter was presided over by Mrs. W. H. Denison. The devotionals were led by the writer. Mrs. W. P. Winton, secretary, read messages from some of the life members. There were present three of our workers: Mrs. W. Q. McKnight, of Japan; Miss Marguerite Youmans, of Haverhill, Mass., and Miss Elizabeth Howsare, of Fort Apache, Ariz. Each of these brought a message concerning their work. A brief memorial followed this in memory of Miss Olive G. Williams, Mrs. Ellen G. Gustin, and Mrs. Wheaton, who have passed on during the past quadrennium. Mrs. W. P. Fletcher spoke on "Missionary Mothers"; Miss Beryl McReynolds, on "Missionary Daughters," and Miss Lucy Eldredge on "Missionary Teachers."

The closing message was brought by Mrs. H. A. Smith, her subject being "Partnership with Jesus Christ." The evening session of the Convention, of which the women had charge, was of an exceptionally high order from start to finish. It was presided over by Mrs. W. H. Denison, of Dayton, Ohio, president of the Woman's Board for the past quadrennium.

The devotional service was led by Dr. Willie Chapman, eighty-one years young, a pioneer among women in the medical profession, a teacher in the Sunday School for more than sixty years, and most active today in mission work. She read from John 10. We were fortunate in having present at this meeting two of our missionaries, Mr. and Mrs. McKnight, of Japan, who gave a demonstration of a missionary's life and experiences. This was followed by a duet, "Watchman, Tell Us of the Night," sung by Misses Marion Morrill and Genoa Wheatly, of Dayton, Ohio. The address of the evening was given by Mrs. D. Everett Waid, of New York, a lecturer, writer and teacher of unusual ability, a woman of ready speech and most pleasing personality, who spoke on "Women and the American Conscience." At the close of this lecture, Dr. J. O. Atkinson led in the closing prayer, consecrating Mr. and Mrs. McKnight anew to their work in Japan, for which field they were to sail just a week later. Almost all the great congregation pressed to the front to say good-by and wish godspeed on their homeward journey to these two faithful soldiers of the cross.

Perhaps this account of our women would be incomplete did we not mention the season of worship and consecration that we were led into by Mrs. Alice V. Morrill at the close of Dr. J. O. Atkinson's stirring, gripping message on "The Challenge of a Great Task." It was a fitting seal to the great address.

Mrs. C. H. Rowland.

Greensboro, N. C.

MORRISVILLE MEETING.

Our Morrisville meeting took place on the third Sunday in October and continued until the fourth Sunday, with two services a day. It was regarded by many as a good and glorious meeting. We preached five sermons strictly to the Church; then we turned to the unsaved, and at the first altar call, great, strong men, under the influence of the word and power of the Holy Ghost, with conviction in their hearts, came forward. These men were the victims of neglect and of strong drink, and many others came forward for prayer. We cannot define the results of this meeting. Most of the people who attended were members of some Church. A number professed to be reclaimed, and fifty or more gave testimony that they had been greatly blessed and resolved to lead a better life. The membership of this Church has gone down to a very small number—not over half a dozen residential members. The other members are very much scattered.

Pray for the little band and for us, as we continue with them. God bless them. During the meeting a young man (Brother Sears, of the Baptist Church) came from Durham and led the singing beautifully for us, and he impressed us as being a real Christian gentleman. We had the pleasure of having Rev. Sears to be with us for one service. We praise the Lord for all the good accomplished at this meeting.

P. T. Klapp, *Pastor.*

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, D D., *Secretary.*

December the Month for Stewardship Enrollment.

The Convention has designated the second Sunday in December as a day suitable for the enrollment of tithers. While November and December are both stewardship months and are very essential to a full and normal stewardship program, yet in the most of cases the stewardship period will actually close by the second Sunday in December because of the Christmas programs.

It is exceedingly vital to enroll tithers at the close of your stewardship instruction. Practically all your stewardship teaching will be useless unless you actually enroll stewards. It will all dwindle away in a few weeks if there be no actual enrollment. It has a great tendency to breed hypocrites to accept principles and not apply them. Stewardship does not mean being "more liberal," or "giving more than I used to give." It means the dedication of one's all by the actual setting aside a definite portion first, as the first fruits for Him who gives us all we have. Stewardship is acknowledged by the actual turning back to Him first of all a definite portion; a rightful share as an act of worship. Stewardship is not the making of a contribution for God's work; it is dividing the profits rightfully between God and yourself.

Thousands of our Christian Church folks have definitely agreed to dedicate their "first fruits," at least the tenth, in acknowledgment of God's ownership of all they possess. Have you?

First, let the pastor and Church officers set the example.

Second, go to each organization in the Church and present the matter and sign up all possible.

Third, make a great day in the congregation. Those having signed up will be an inspiration to others. Send the names and addresses to us and we will forward neat membership cards. We have beautiful wall tithers' charts also for your Church free. Tithing brings a decided spiritual reaction. When the principle of tithing is accepted it makes a new era in one's spiritual enlargement. Tithing is much more than giving. It is dividing with God. He tells us in the Word that to withhold the "first fruits" is actual robbery, not merely a matter of oversight or neglect.

Plan now for a large enrollment on December 12th. It will bring new spiritual interest to each enrolled steward and to the local Church. It will bring real joy to pastor and people. The preaching and teaching of individual responsibility to God, measured by a standard like the tithe, is the only safe and sure way to promote the stewardship of possessions. Appeals for world needs will not answer. They help. But beneath all this a man must ask himself what he owes God. This is constant; the appeal is variable; the impression not lasting.

Forward Movement Subscriptions.

Thousands of our good people made subscriptions to the Forward Movement. Large numbers of these have paid out. It has meant real sacrifice to some of them. Some have not yet been able to pay out, but are expecting to do so. They count their pledges as sacred as any vows they ever took. We hope that every one who possibly can will complete his payments before January 1st. The funds are sorely needed, and these funds help all the work.

QUARTERLY REPORT.

For Quarter ending September 30, 1926.

Sunday School Missionary Offerings.

Valley Virginia Conference:		
Antioch	$29.34	
Bethlehem	9.87	
Dry Run	8.27	
Leaksville (Luray)	3.67	
Linville	14.48	
New Hope	3.15	
Timber Ridge	6.82	
Whistler's Chapel	5.95	
Winchester	11.60	
		$ 93.15
Alabama Conference:		
Beulah	$ 1.11	
New Hope	2.50	
Wadley	2.80	
		6.41
Georgia and Alabama Conference:		
North Highlands	$ 4.85	
Richland, Ga.	3.00	
Rose Hill	2.43	
Vanceville, Ga.	2.50	
		13.03
Eastern Virginia Conference:		
Berea, Norfolk	$13.00	
Berea, Nansemond	18.75	
Bethlehem, Suffolk	8.42	
Dendron, Va.	15.83	
Elm Avenue	6.46	
Franklin	16.00	
First, Portsmouth	22.20	
First, Norfolk	14.63	
First, Richmond	3.08	
Holland	30.00	
Holy Neck	16.00	
Isle of Wight	1.75	
Ocean View	5.61	
Oakland	12.00	
People's Church, Dover, Del.	31.11	
Rosemont	13.38	
Suffolk	37.50	
Wakefield	9.74	
Webster	28.00	
Rosemont Class, No. 3	10.00	
Rosemont Woman's Bible Class	12.50	
Newport News	37.03	
		362.99
N. C. & Va. Conference:		
Apple's Chapel	$ 4.11	
Durham	38.80	
Elon College	32.50	
Greensboro, First	47.53	
Greensboro, Palm Street	25.47	
Haw River	7.02	
Monticello	4.90	
Mt. Bethel	4.48	
Mt. Zion	3.20	
New Lebanon	5.14	
Pleasant Grove (Va.)	14.31	
Salem Chapel	1.00	
Shallow Ford	4.85	
Lawrence Memorial Bible Class	3.83	
		197.14
Western N. C. Conference:		
Burlington	$220.22	
Graham-Providence Memorial	11.18	
Ether	8.66	
Graham	1.85	
High Point	14.35	
Liberty	6.23	
Mt. Pleasant	3.10	
Park's Cross Roads	6.92	
Pleasant Hill (A)	6.65	
Pleasant Ridge	4.91	
Ramseur	19.21	
Randleman	14.49	
Shady Grove	1.37	
Zion	3.95	
Hank's Chapel	12.00	
		335.09
Eastern N. C. Conference:		
Auburn	$ 5.00	
Catawba Springs	22.77	
Fuller's Chapel	4.16	
Henderson	4.55	
Liberty (Vance)	16.80	
Morrisville	2.31	
Mt. Auburn	8.27	
New Elam	3.87	
Oak Level	1.32	
Piney Plains	2.25	
Raleigh, First	2.00	
Sanford	4.04	
Turner's Chapel	4.81	
Wake Chapel	11.90	
Youngsville	1.00	
Wentworth	9.35	
		104.40
Total		$1,112.21

Respectfully and gratefully,

J. O. ATKINSON,
Mission Secretary.

REPORT OF THE WOMAN'S MISSIONARY CONFERENCE.

It has been just fourteen years since organized mission work began among the women of the Southern Christian Convention. Since that year of beginnings, the work of the women of this Conference has gone steadily forward. The first annual report showed twelve organizations, and less than $500 contributed. This year we report the following: 84 organizations; members including Young People, Willing Workers and Cradle Roll, 2,287; contributions, $6,750.34—$150.34 over the goal.

Work among the Young People has shown a marked increase in interest, many of the societies have well-organized mission study classes, and several gave splendid pageants during the year.

This year the standards of excellence were tried for the second time and proved to be a great incentive to the work, which resulted in banners being awarded as follows: Woman's Societies, Windsor; Young People's, Holland; Willing Workers, Windsor and Rosemont; Cradle Roll, Suffolk and Holland. Many others met most of the requirements, and ten Churches have all four organizations.

The district spring rallies have proven a great success, and were held this year with better results than ever before.

Our Conference this fall was held at Bethlehem, with the largest attendance in its history. More than 500 were present, with 360 registered delegates and visitors and sixteen ministers, fifteen of whom were members of this Conference.

Our work continues along the same lines. The women divide their special between the Richmond work and Japan. The Young People support the mountain work and Santa Isabel.

Subject to your approval, the following officers were elected: Mrs. M. L. Bryant, president; Mrs. M. J. W. White, vice-president; Mrs. L. W. Stagg, secretary; Mrs. W. V. Leathers, treasurer; Mrs. R. T. Bradford, superintendent Young People; Mrs. J. E. Cartwright, superintendent literature; Mrs. W. H. Baker, superintendent Cradle Roll.

Respectfully submitted,

MRS. L. W. STAGG,
Secretary.

MRS. M. L. BRYANT,
President.

MISSION RALLY.

The mission rally held with the New Hope Church was well attended. Mrs. R. A. Larrick and Mrs. Lena Rothgeb led the two devotional services. Mrs. J. E. W. Bryant gave the visitors a hearty welcome, which was responded to by Chairman R. O. Rothgeb, the Conference superintendent of missions.

Dr. W. T. Walters gave an address on "Our Home Mission Work," and Rev. B. J. Earp on "Our Foreign Mission Work." Both of these addresses were splendid and made us better acquainted with our workers and the mission points. Mrs. Walters, Mrs. Richards and Miss Scott gave interesting reviews of the mission study books.

Miss Verdie Showalter, president of our Conference Woman's Mission Board, gave an earnest talk on the work we are trying to do in missions. The secretary read a letter from Dr. J. O. Atkinson, Mission Secretary, showing his deep interest in today's program. Revs. Earp and Andes gave interesting sketches from the General Convention held at Urbana.

Rev. A. W. Andes made a splendid address on "Tithing." He said "When the time comes that we do our part in tithing, we will not have to make efforts to raise our mission funds. If we owe our neighbor, we pay him. We owe the Lord one-tenth; therefore, be as reasonable with our Lord as our neighbor." The New Hope young people gave a short musical program, which was much enjoyed.

An offering was taken for missions. This offering was taken in a very impressive manner by Rev. Earp, who placed the open Bible on the table and said, "Bring your offering to the Lord and place it on the Bible." While the organist played softly, the congregation filed to the front and laid down their offerings.

New Hope had the largest number present, and Linville, who won last year in attendance, announced they would send the *Christian Missionary* a year to the one having the largest attendance. The day was well and profitably spent. The mission spirit ran high.

MRS. B. F. FRANK,
Secretary.

WOMAN'S MISSION BOARD REPORT.

Following is the report of the treasurer of the Woman's Mission Board of the Virginia Valley Central Christian Conference for the quarter ending October 15, 1926:

Woman's Missionary Societies.	
Winchester, dues	$ 6.02
Winchester, extras	2.20
Young People's Societies.	
Winchester, dues	4.95
Total	$ 13.17

Respectfully submitted,
MRS. BOYD RICHARDS,
Treasurer.

HISTORY OF LIBERTY (VANCE) CHURCH.

In 1857, Mr. Chas. E. Ayscue attended a revival held at Fuller's Church, Granville County, conducted by Elder W. N. Bragg. There he heard the principles of the Christian Church explained, and fell in love with them. He became a member of Fuller's Church and came back to this community talking freely of his new Church. So many people became interested that he invited Elder W. N. Bragg here for the purpose of organizing a Church. On September 24, 1859, the Church was organized, and called Liberty Hill. While only a few in number, these faithful Christians pledged themselves to be governed by the following principles:

1. Christ is the only Head of the Church.

2. The name "Christian" is the only appellation by which we will be known, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the Old and New Testament is our only creed or confession of faith.

4. Christian character or vital piety is the true scriptural test of fellowship and Church membership.

5. The right of private judgment and liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Since that time (sixty-seven years ago), the following pastors have served the Church: 1860, Elder P. W. Allen; 1861, Elder George W. Walker; 1862, Elder John W. Manning; 1863, Elder James W. Wellons, better known as "Uncle Wellons," who served the Church for ten years, and was assisted in 1869 by Rev. R. E. Tuck; 1874, Elder P. W. Allen, assisted by M. L. Winston; 1875-'76, Elder P. W. Allen served; 1877, Uncle Wellons served again; 1878-'79, Rev. J. W. Holt.

In 1879 a board of trustees, composed of C. E. Ayscue, J. W. Hamm, G. H. Adcock, B. F. Ayscue and W. A. Cunningham were elected for the purpose of locating a site and building a new Church. In November, 1880, under the pastoral charge of Rev. David Jones, the Church decided to drop the name Hill and use Liberty Christian Church. Conference was asked to do likewise. We will notice that up to 1880 the pastors were called elders, as Brother Jones was the first to have reverend applied to his name.

In 1881 Rev. David Jones served the Church and helped to cut and haul timber to build the first Church on the present site; 1882, he continued serving, with the assistance of P. W. Allen and M. L. Winston; 1883, M. L. Winston had full charge; 1884-'85, Rev. P. T. Clapp served; 1886, Rev. J. T. Ball accepted, but later resigned, and Uncle Wellons took charge, serving from '86-93; 1894, Rev. J. D. Wicker accepted a call and served for four years; 1899-1900, Rev. W. D. Harward; 1901, Dr. W. T. Herndon took charge and served four years; 1905-'06, Rev. M. W. Butler; 1907, Rev. C. E. Newman was called and served for seven years; 1914-'15, Rev. J. C. Stuart served; 1916, Rev. G. J. Green took charge and served four years; 1920, Rev. B. F. Black was called and served two years; 1922, Rev. J. E. Franks accepted the Church and served for four years; 1926, Rev. H. E. Crutchfield, the present pastor, has charge.

From a small membership sixty-seven years ago, the Church has grown to a total membership at present of 369. All those charter members who, through faithful and sacrificial service, gave us our Church, have gone to receive their reward, except one, who will now be presented—Mrs. Elizabeth T. Ayscue.

On Sunday, October 31, 1926, we celebrated the sixty-seventh anniversary of Liberty (Vance) Christian Church by holding a home-coming day and missionary rally service. It was a great day for us in worship and meeting old friends and loved ones. We had hoped to have most of our former pastors back, as well as many other friends and ministers. Greetings were sent from ex-pastors Dr. W. D. Harward, Windsor, Va., and Uncle Wellons. How we wish they might have been here. Our friends in the ministry, Rev. J. W. Patton, Rev. J. Fuller Johnson, and Dr. Atkinson regretted their inability to be here. Since we failed to hear from many, we tried to believe the old saying, "Silence gives consent," and hoped others would come.

After song service, Rev. J. E. Franks read the lesson taken form 1 Peter 2nd chapter. Then our pastor, in a few well-chosen words, gave a hearty welcome to all present. After this he gave a brief history of the Church, and at the close of this presented the only charter member living—Mrs. Elizabeth T. Ayscue, wife of the late Deacon B. T. Ayscue. This was an impressive part of the program, to see this old saint of God stand there by her young boy pastor and receive the large basket of flowers given by the W. M. Society. The audience stood while Rev. C. E. Newman invoked God's blessings upon one and all. The first speaker for the day was Rev. John Mitchenes, of the Baptist Church. He calls himself the community pastor, having served among us for many years. He spoke in very endearing terms of the Church and the community as a whole, and the splendid co-operation that exists between the two Churches. Then our former pastor, Rev. J. E. Franks, gave an inspiring talk on the great home-coming day, when there would be no absent ones. He said there were many absent today that were present five years ago, but one day when God called, there would be no absent ones. At that great home-coming, when we are called together around His throne, there will be no one elsewhere. All the family at home—what a great reunion and rejoicing that will be!

Just at this time we were favored with a duet. "The Old Home" was softly sung by Mr. E. E. Hoyle and Miss Rosetta Journigan. This brought us to the treat in store—that of hearing Rev. C. E. Newman, of Virgilina, Va., preach for us. Mr. Newman served the Church longer than any pastor, save Uncle Wellons, and he has many true friends here. He used the theme "That Great Building of which Jesus Christ is the Chief Corner-stone," saying, as Solomon's temple was built without saw and hammer, just so one day that great temple of God would stand complete. Each of us is being shaped to fit in that structure somewhere. What kind of a stone are you polishing up for the great Master Builder to use in that building not made with hands eternal in the heavens? This was a deep message of truth and enjoyed by all. This brought us to the time for dinner, and the long table was overloaded with food for the body. A shower of rain at this time marred the pleasure of meeting with all the old friends.

At 2 P. M. we again were called together by song, after which our pastor poured out his heart in behalf of missions. For just a few minutes he held some spellbound to hear the great need of missionary work. In passing, we want to say we are very proud indeed of our pastor—a strong young man, grounded in the true faith of God's Word and Jesus Christ the world's Redeemer, preaching in the fear of God only. We thank God for every one that is of the type of Henry E. Crutchfield. We now had the pleasure of hearing another duet, by Mrs. W. J. Alston and Miss Ruth Lassiter. Then came a coveted joy in having Rev. Chas. B. Howard, of Flat Rock Baptist Church, speak for a few minutes on "Missions." Mr. Howard thrilled the audience in his brief message. He is one of the most marvelous spiritual characters we ever knew. He is standing a tribute to Christ. Then Mrs. W. D. Fuller, of Woods, N. C., sang, "They Were Nailed to the Cross." Then Rev. H. C. Caviness brought us a last message as member of the North Carolina Conference. He takes pastoral charge of First Church, Portsmouth, Va. He read 1 Cor. 13th chapter, and used the text, "Therefore, follow after Love." This message stirred the very heart of a Christian, causing one to wonder, "if I have that love that thinketh no evil, and beareth all things?"

Nothing can separate us from the love of God,

(Continued on Page 13.)

RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION FIELD NOTES.

There follow two financial statements. The first is the treasurer's report for the month of October, which shows a small balance with current bills met; the second is a list of the Churches and Sunday Schools contributing to the educational offering of September and reporting to Treasurer Stephenson before November 16th.

The first report indicates the board managed to finance its October obligations. A letter of more recent date from the treasurer indicates the same will be true for November. But what concerns the chairman of the board is how the board will meet its obligations from January on to the months of the educational conventions. Unless all the Conferences donate the 5 per cent of the apportionment funds to the board, as suggested by the Southern Convention, we cannot see our way through at all.

The second report, though not complete, reveals the very decided lack of interest on the part of the Churches and Sunday Schools in the work of Christian education as it is carried on by the Board of Christian Education. A few of the budget Churches may have informed Treasurer Stephenson of offerings to come from them at a later date, but we personally only know of one such Church. The report to date carries sixteen offerings—the largest $29.00, the smallest $1.00. The total amount of the offering is $173.42, or a sum scarcely sufficient to bear one month's expense of the board.

And one-third of this offering is pledged to the Department of Christian Education of the General Convention, which, by the way, spent considerably more than the total amount of the offering in the Southern Convention last year. And they were invited to do so. It is not fair, it is not honorable, it is not sporting, it is not Christian, and God will not bless a people who so deal.

The report of Treasurer C. H. Stephenson for October follows:

Balance in bank, Oct. 1st	$176.62
Union S. S., Luray	2.62
Georgia and Alabama Conference	5.60
Isle of Wight Church	5.23
Alabama S. S. & C. E. Convention	9.65
Zion Church, Lee County, N. C.	3.00
Newport News S. S.	16.00
Richmond S. S.	16.00
Damascus S. S., (N. C.)	2.69
Lebanon S. S. (N. C.)	3.45
Rosemont Church	20.00
First Church S. S., Greensboro	18.95
Hobson S. S.	2.00
Suffolk Church (Friends)	29.00
Total receipts for October	$320.81
*August and September expense	$101.42
October salary	125.00
Printing bill as per Budget Commission Southern Convention	36.00
Total disbursements, October	262.42
Balance as per November 1st	$ 58.39

*The August and September expense account includes the Bethlehem Summer School.

Contributions to the September offering for Christian education up to and including November 16th:

(Continued on Page 15.)

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson X—December 5, 1926.

Ruth and Naomi.

Golden Text: "Thy people shall be my people, and thy God my God."—Ruth 1:16.

Lesson: Book of Ruth.

Devotional Reading: 1 Cor. 13:7.

This is a "mother-in-law" story, but it savors nothing of the crude and coarse stories which are so often told by would-be humorists on mothers-in-law. In fact, its spirit of warm-hearted devotion, of mutual affection and understanding, and of high idealism is a silent rebuke and a protest against much that we hear about the mother-in-law relationship today. In spite of the fact that there are "she-huzzies" who seem to take delight in blasting and blighting the romance and the glory of home life—the home life of their own flesh and blood—by meddling and other forms of down-right deviltry, there are legions of mothers-in-law who have received the wives or the husbands of their own sons or daughters in a genuine, warm-hearted spirit of affection and devotion that has enriched the lives of all concerned. There are multitudes who can rise up with Ruth and call their mothers-in-law blessed.

It is not necessary to go into the details of the story here. Those who read this article are already familiar with the story. It will be enough to point out a few of the most effective teaching points.

1. The advantage of having a warm friend in an older woman. One of the most vital, if not the most vital, secrets of Ruth's life and action was the fact that in Naomi she had a warm-hearted, sympathetic and godly older woman as an intimate companion and adviser. There are many young women today who need just such a woman as Naomi, and this is especially true of young women who are away from home. Happy is that girl who has found in her mother, her Sunday School teacher, or some other woman, a sympathetic and godly woman, and twice happy is that woman who can stand in that relationship to such a girl.

2. The nobility of loyalty. The most familiar portion of the book of Ruth is that pledge of loyalty which Ruth gives to Naomi (verses 16 and 17). In this simple-minded girl's determination to go with her mother-in-law, away from her own country and her own loved ones, and to share the uncertain fortunes of Naomi, there is a spirit and a measure of loyalty that has made a profound impression upon the men and women of succeeding generations. The teacher of this lesson, especially those who teach boys and girls of the junior and intermediate departments, can well spend the entire time in emphasizing loyalty.

3. The unsuspected capacity of people of other races. Ruth was a Moabitess, a race that was more or less despised by the Jews. To paraphrase the words of Nathaniel, the Jews would have said, "Can there anything good come out of the Moabites?" And yet this Ruth became the mother of Obed, and Obed begat Jesse, and Jesse begat David. The significance of this is to be seen in the fact that Jesus Christ Himself came from "the house of David." In other words, this Moabitish woman was an ancestress of Jesus Christ. It might be well to emphasize this fact in teaching

(Continued on Page 15.)

CHRISTIAN ENDEAVOR.

December 5, 1926.

Topic: "Character: How Form It? What Affects It?"—Prov. 22:1, 8:1-11; 1 Cor. 15:33. (Consecration meeting.)

Some Bible Hints.

Character should be our aim, for this is life's goal. We are here to form it (Prov. 22:1).

Wisdom cries, but we are often deaf. We hear rather the voice of pleasure. Let us listen to wisdom (Prov. 8:1).

Wisdom is far more than knowledge; it is the right use of knowledge in the moral conduct of life (Prov. 8:11).

Companionships affect character: the good make us better, the bad make us worse. We cannot escape (v. 33).

Suggestive Thoughts.

Life has no meaning unless we view it as a school of character. It is so arranged that character—good or bad—must come out of experience.

Our attitude toward the common tasks of every day mightily affects character. If we grumble we weaken ourselves; if we "bless" the tasks and do them cheerily, we grow strong.

Reading helps to form character, because it forms ideals. One woman kept a book in her mending basket and occasionally read and thought about a sentence.

Character is affected by play. The will to play hard and play fair builds up the will for bigger tasks later. It makes for right and just aims in life.

A Few Illustrations.

Character is not formed like roses in a greenhouse; it is formed in the struggle and experiences of life; hard knocks, opposition, hard tasks help to make us.

A thousand shipments daily are sent to the "no-mark bureau" of the American Railway Express, the tags torn off, no indication of their destiny. Character is the tag that shows destiny.

As the pressure of the potter's hand shapes the vessel on the wheel, so does the pressure of life—friction, at times—make us what we are.

As light is composed of many colors, so is character made up of many qualities—will, love, purity, and so on. All are ours, if we wish to use them.

To Think About.

What influence have teachers on character?

What social customs tend to degrade character?

What are some character-building agencies today?

A Cluster of Quotations.

When you stand before a camera your face is photographed; when you stand before Christ your character is photographed.—*A. R. Henderson.*

Be not dumb like driven cattle; be a hero in the strife.—*Longfellow.*

Every one is the son of his own works.—*Cervantes.*

YOUNG PEOPLE'S MEETING.

A meeting of the Christian Endeavor Union of the Eastern North Carolina Conference will be held in the Christian Church, Henderson, N. C., Saturday and Sunday, December 11th and 12th. Young people representing Christian Endeavor Societies, Young People's Missionary Societies, organized Sunday School classes, or Churches having none of these organizations are invited to attend. A large attendance is expected and a splendid program, which will appear in The Sun next week, is being prepared. Galen Elliott, a student in the University of North Carolina, is president of the union. If you plan to attend, write Rev. F. D. Ballard, Rowland Street, Henderson, N. C.

Pattie L. Coghill.

REPORT OF APPORTIONMENT COMMITTEE.

The committee desires, before reading the Church apportionments, to make the following statement:

1. The committee is simply putting into effect the action of the Southern Christian Convention, as affirmed by this Conference in its 1924 session.

2. The committee considered several methods of arriving at a just and fair basis of apportionments; consulted with fifteen of the ministers and a group of laymen; studied the financial situation of the fields as best it could with the information available; and endeavored to be God-led in its findings.

3. The committee recognizes it cannot present a report satisfactory to all concerned, and so in face of this reports as follows:

Apportionments for 1926-1927.

Antioch	$ 385.00
Barrett's	140.00
Berea, Nansemond	200.00
Berea, Norfolk	150.00
Bethlehem	310.00
Burton's Grove	75.00
Centerville	45.00
Christian Temple	1,200.00
Cypress Chapel	290.00
Damascus	155.00
Dendron	120.00
Eure	240.00
First, Norfolk	520.00
First, Richmond	200.00
First, Portsmouth	135.00
Franklin	350.00
Hobson	20.00
Holland	450.00
Holy Neck	400.00
Isle of Wight	85.00
Ivor	35.00
Johnson's Grove	105.00
Liberty Spring	295.00
Mt. Carmel	245.00
Mt. Zion	35.00
New Lebanon	65.00
Newport News	300.00
Ocean View	25.00
Old Zion	575.00
Oak Grove	50.00
Oakland	225.00
People's, Dover	615.00
Elm Avenue	50.00
Rosemont	250.00
Suffolk	2,250.00
Sarem	35.00
South Norfolk	500.00
Spring Hill	80.00
St. Luke's	10.00
St. Paul's	10.00
Union (Southampton)	120.00
Union (Surry)	50.00
Wakefield	85.00
Waverly	310.00
Windsor	120.00
Webster	180.00
Total	$12,090.00

Respectfully submitted,
J. H. LIGHTBOURNE,
J. T. RAWLES,
I. T. BYRD,
R. B. ODOM,
W. W. STALEY,
Committee.

The above report was adopted at the recent session of the Eastern Virginia Christian Conference.

I. W. JOHNSON,
Secretary.

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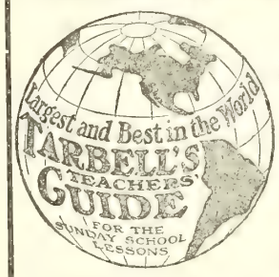
Teachers' Guide for 1927



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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

CRIME AND TRAINING OF CHILDREN.

"Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. 22:6.

America has the largest criminal population in the world. Some blame it on the foreign element; others say it is our sentimentality in not meeting out punishment to the criminal as we should. But when there were few foreigners and when lawlessness was punished, we still had crime.

Crime is "as old as the hills," and always it has been an expression of unyielding ego, self-will, personal liberty, an assertion that 'I can do as I please and no one shall interfere,' unable to accept the rule of others, by thinking that by helping himself and doing as he pleases he can benefit himself more."

Therefore, "the cause of crime," says Mr. Platt, of *The Century,* "is in man's nature a potentiality" at birth; and when periods of disorder, crime waves, come on, it is an expression of a factor in life that has favored the ego.

The training of a child contributes that factor, and the process, from birth to maturity, is that of casting aside that which is not desired and learning and becoming what is desired. This is determined by environment. If those environments form the ego, look out for crime. Mr. Platt says that an environment of egoism, love of domination, sloth, acquisitiveness, love of luxury, love for gain without working for and earning it; let the spirit of the times encourage these, and, as we must reap before we sow, there must be inevitably a harvest of highwaymen and thugs.

With such a training, man is unprepared and unable to keep up with the rapid advancement of civilization, and when he finds that he cannot, he balks and falls back on lines of easiest resistance to get what he wishes by will and force—"a lone wolf" to fight out what he wants.

What we need is more homes and home building into a Christian family life, love of home duties, social training for the welfare of the community, schools that conserve the social and Christian life.

A child is primitive, and it has to be taught to be modern, and there are only a few years to do it in. Let him have his way or train him in the wrong way and his primitive impulses will develop its own.

The young need to be taught that gains, money or property do not embrace or represent the highest value or most coveted gifts. When everything is mercenary, men will obtain it at any cost. That is crime. We need homes that teach their young that pleasure is not the chief end in life and leisure is not to be sought, or if we have leisure we must know how to use it. Eight hours' work and often ten hours' leisure and pleasure is not fundamentally honest. The young need to be trained not to spend their leisure all in entertainment, amusement, physical stimulations, but in healthful play, in books, in choices that improve the soul life and better prepare the person for living well. The young need to be taught that their desires are not to be satisfied. It can't be done. An attempt to satisfy them grows to extravagance, goes beyond money earned, and then there is a turning to disparety and crime.

President Coolidge recently said that the crime wave is due to the loss of religion. Decadence of religion in the home and the Church at large is deplorable.

A belief in a heaven, a state of bliss, and God as a reward for righteousness, and hell as a punishment for wrongdoing is necessary. "This is the only check to bad behaviour," says Mr. Platt; "therefore, keep the hell fires burning." The heart needs religion and nothing of this earth can be substituted for it. Our goal is heaven and God, and nothing can be substituted for that. We need to live so that we can call upon our loving Father and know he answers our call. We need to tune and train our lines to the contract of the future. It is needed that the whole of society, all our young, shall feel, trust, live and hope in the glorious reward. Deprive them of these and you invite them to go wrong.

Prayer.—O God, we cry unto Thee as parents for Thy blessings to make us all we should be in bringing up our children in the nurture and admonition of the Lord for this life. Forgive us of our lack and save us and them. In Christ's name we ask it. *Amen.*

TUESDAY.

FROM WHOM WE EXPECT SUCCESS.

"For my expectation is from Him."—Psa. 62-1-12.

"Lead a life that is worthy of the gospel of Christ. . . . stand firm in a common spirit, fighting side by side like one man for the faith of the gospel. Never be scared for a second by your opponents; your fearlessness is a clear omen for them . . . at the hands of God. . . . So by all the stimulus of Christ, by every incentive of love, by all your participation in the spirit, by all your affectionate tenderness; . . . live in harmony with the same feeling of ease, with one heart and soul, never acting for private ends or from vanity, but humbly considering each other the better man and each with an eye of interest for the other as well as his own."—Phil. 1:27-2:11.

Prayer.—Our Father in heaven, help us to live and do with an eye of singleness of the example of Jesus Christ, who, though divine, did not snatch at equality with God, but became a servant like men, and by His service was raised up to a name above all other names, that before it every knee should bend and every tongue confess Him Lord of all. We bow before Thee this day, imploring Thy forgiveness for our sins and Thy blessings upon us, that we may live to His glory now and forever. *Amen.*

WEDNESDAY.

A CONDITION TO ANSWERED PRAYER.

"If I regard iniquity in my heart, the Lord will not hear me."—Psa. 66:18.

What is iniquity?" Answer: wickedness, injustice, unkindness, unrighteousness, wrongdoing, evil, crime, worshiping something other than God, things that offend (Matt. 13:41), misuse of the mind and body (Rom. 6:19, 1 Cor. 3:17); it is even disregard or forgetfulness of the punishment that surely comes as the penalty for sin (Ex. 20: 5; 1 Sam. 3:14).

What is "regard?" Answer: observe particularly, heed, esteem, consider, respect, value.

Conclusion: if we would pray and be heard we must study to know the way of life and the way of death, and heed nor consider anything evil. We must avoid the very appearance of evil.

Prayer.—O God, how straight is Thy way. By Thy greatness all evil should be subdued, and by Thy power of love Thou shalt rule forever. Hear our prayer. Remove iniquity afar from us. Blessed be Thy name who hath not turned us away. *Amen.*

THURSDAY.

THE FEAR OF GOD AND WISDOM.

Proverbs 1:1-7 (read).

This is a detailed introduction, applying to the whole book of Proverbs, plainly stating that it is the purpose for which the proverbs are written, and the general meaning of it is: The fear of God is the foundation of all wisdom. "Without it, there is in the world nothing but folly and immortality." "Mortality without God is inconceivable." Whoever loves God and desires to live by His word and still is weak and wavering in His service may be instructed and wonderfully helped by the proverbs.

Prayer.—Heavenly Father, teach us Thy wisdom. Make us willing to accept any correction that makes us better, and we pray Thee to reprove us as Thou wilt, that we may be prepared in body and soul to be lifted up to Thee. Forgive us of our sins and save us. In Christ's name we ask it. *Amen.*

FRIDAY.

THE MEANING OF THE SONGS OF SOLOMON.

"As the husband is head of the wife, even as Christ is Head of the Church; and He is Saviour of the body."—Eph. 5:23.

This is an exalted, stately, poetic love story, except that they do not get married "at last." But taking it with the rest of the scriptures as divinely inspired, it would never have been admitted in the canons of the Scripture if only a love story. It is not supposed that a real human love prompted its writing. The inspired writer chose the alegory to symbolize the great love of God and man, and that our human love represents the far higher union between God and mankind; under the Christian dispensation it is Christ and the Church. The New Testament, and especially Revelation, often represents this union as a marriage. Our Saviour speaks of Himself as the "bridegroom," and the Church as "the bride," and according to the text the same relation exists between God and every soul filled with His spirit and His love.

Prayer.—Dear Father, lover of our souls, giver of Thy spirit and every good gift, guider of our lives, bless us with a daily union with Thee through Jesus Christ our Lord. *Amen.*

SATURDAY.

THE MEANING OF ECCLESIASTES.

Lesson: Entire book.

It is said that Solomon in this writing is "speaking wisdom" from a very melancholy point of view. He surveys all the various ways and pleasures of life, and says "all is vanity." He says that such good things as high rank, power, wisdom, knowledge, wealth, and pleasure can bestow is fleeting and cannot bestow happiness. Are we, therefore, to abandon ourselves to dispair, or enjoy what we can and then die and make that the end of it? No. The author closes the discus-

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

When you sit by your happy fireside Thanksgiving Day and realize that your turkey dinner will be smoking hot and all the nice things you have for that occasion will be pleasing to the taste, and you gather your happy family around you—perhaps not a single one missing, no vacant chair to call back sweet remembrances on the bright face that once occupied it—just for a moment let your mind visit the homes where the bread-winner has been called away, and perhaps the mother with her little brood without money and without the many blessings of life you enjoy, cannot have the good things you have because prosperity has not knocked at her door. Remember, too, the 110 little children in your own dear Christian Orphanage where those who have it in charge are giving their life, their energy, their thought, their all, that these little children may have an equal chance in life.

Remember the opportunity is given you to give a part of your income to help in this worthy work, and we appeal to you to respond liberally this year, as our need is great.

"Jesus took the little children in His arms and blessed them."

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 25, 1926.

Sunday School Monthly Offerings.

Brought forward		$21,196.59
N. C. & Va. Conference:		
Shallow Ford	$ 2.86	
Third Avenue, Danville	5.69	
Berea	7.70	
Lawrence Memorial Class	.60	
Durham Christian Sunday School	13.47	
Providence Memorial S. S.	2.48	
Pleasant Grove	6.29	
Greensboro Palm Street Church	6.14	
Lebanon	13.83	
United Christian Church, Lynchburg	23.06	
New Lebanon Sunday School	2.00	
Baracca Class	5.00	
Howard's Chapel	2.00	
Bethlehem	4.83	
Elon Christian Church	5.00	
		100.95
Western N. C. Conference:		
Shiloh	$ 1.50	
Mark's Chapel	2.30	
Seagrove	1.39	
		5.19
Eastern N. C. Conference:		
Piney Plains	$ 7.75	
Mebane	2.50	
Chapel Hill	2.48	
Mt. Auburn	9.00	
		21.73
Eastern Virginia Conference:		
Berea, Norfolk	$ 6.95	
South Norfolk	4.95	
South Norfolk	6.35	
South Norfolk	6.04	
South Norfolk	6.25	
Wakefield	2.38	
Berea, Nansemond	10.00	
		42.92
Valley Virginia Conference:		
Leaksville		3.70

Special Offerings.

Mrs. J. T. Stewart	$ 1.00	
A. M. Allred	25.00	
J. J. Douglas	5.00	
Mrs. H. S. Richardson	10.00	
Cash	2.40	
Lawrence Holt Endowment Fund	150.00	
E. M. Davenport	32.50	
Mrs. E. M. Green	4.00	
High Point Decorative & Glass Co.	5.00	
		234.90

Thanksgiving Offerings.

Mrs. E. J. Brickhouse	$30.00	
T. Holt Haywood	100.00	
Pleasant Hill Christian Church	12.87	
Mrs. Calbie Wood	5.00	
Dr. J. M. Belk	5.00	
W. S. Parker	10.00	
Miss Mamie Lowe Kimball	15.00	
H. W. Phillips	25.00	
Mrs. H. W. Phillips	75.00	
Holt R. Gerringer	5.00	
P. T. Klapp	5.00	
Mrs. Cameron Morrison	25.00	
C. A. Penn	10.00	
Rev. and Mrs. J. W. Knight	10.00	
Suffolk Church, A. T. Holland	50.00	
Mrs. Rebecca Watkins	5.00	
Mrs. J. W. Page	5.00	
		392.87

New Building Fund.

Live Wire Class, Mt. Auburn	$37.00	
C. T. Holt	90.00	
Class 7, Holland, Va.	25.00	
Christian Chapel	20.00	
		172.00
Grand total		$22,170.85

HISTORY OF LIBERTY, VANCE.

(Continued from Page 9.)

neither will anything pass us in the great firery judgment, except love for Him. Do we really have that love Paul was writing about? O for more love for Christ!

Mr. Caviness asked for personal gifts unto God, and many joined the Missionary Association. We regret to lose this strong man of God from our Conference, but our loss is another's gain. May God bless both pastor and people in the new field.

MRS. R. J. NEWTON.

FAMILY ALTAR.

(Continued from Page 12.)

sion by saying that God will bring everything to reward or punishment, whether it be good or bad, and to fear God and keep His commandments is the whole duty of man, and only that satisfies and makes happy.

Prayer.—Heavenly Father, we live each moment amidst fleeting life. We repent of our waywardness and folly, and we pray for forgiveness, that we may live the true and noble life and do Thy will. In His name we ask it. *Amen.*

SUNDAY.

THE HIGHEST STANDARD.

"Be ye, therefore, perfect, even as your Father which is in heaven is perfect."—Matt. 43:48.

This text does not require us to be perfect. It is just a task for us, and one which can never be completed, and well it is, for had it been half perfect we might finish it and develop no further. As it is, we can put in our whole time and grow better every day.

Prayer.—Our Father, we pray that we may be assured of Thy helpfulness and guidance in overcoming our difficulties, and make each day count for better until we shall reach Thee in heaven. In Christ's name. *Amen.*

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Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlockink, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
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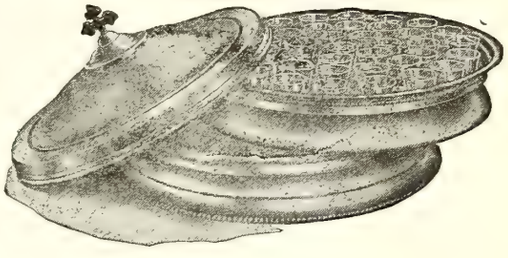
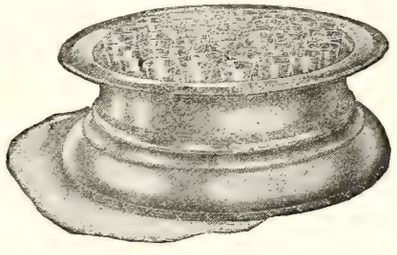


Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plate; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

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1536 E. Broad St. - - Richmond Va.

Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Korner Kiddies:

Did you know when the first rainbow came in the sky? Do you want to know?

There was a great, great rain upon the earth. The rain fell so fast and so long that all the earth was covered with water. Now, before this great rain came, there was living upon the earth a man named Noah. God told Noah this great rain was coming and that he must make an ark—make a window in it, and a door in the side, and make it with three stories. Then he must take into the ark two animals of every kind, all his sons and their wives, and his own wife; and he must take a lot of food to keep all these people and animals from getting hungry. And, little folks, Noah did all this because God asked him to.

Well, dears, the rain came, and it rained forty days and forty nights. The bushes were covered with water, the trees and houses were covered with water, even the hills were covered with water—only Noah and his ark full of people and animals and creeping things and birds were left alive.

After a long, long while, the flood went down, and all the birds flew away, and the people walked out upon the earth. Then the first thing Noah did was to build an altar and thank God for all His goodness.

Then, just listen, God told Noah this: "While the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease;neither shall there any more be a flood to destroy the earth. I set my bow in the cloud, and it shall be a sign of promise between me and the earth. When a cloud comes over the earth the bow shall be seen in the cloud."

And, dears, listen to this: As Noah looked, the cloud parted and the sun shone through, and in the cloud was a beautiful, gleaming, shining rainbow.

Who! Yes, who will paint me a picture again—a picture of Noah standing outside the wonderful ark and looking up to God's bright sky, where the first rainbow was? Who will try to paint this beautiful picture?

I am giving you two weeks to try this. Then send me your pictures and we shall see them in our "Kiddies' Korner" once more. Oh, oh! it isn't hard. Try it, dears.

Send the painting to me. Address: Mrs. John C. Whitesell, Ramseur, N. C.

YOUR EDITOR.

A GOLDEN HEART.

By Mary S. Hitchcock.

Melinda lived with her grandmother, who gathered herbs in the deep forest. All the playmates the girl had were squirrels and rabbits, but one day even they went away, and she was left alone. This is how it came about.

There was a small grassy open spot near their home with a little brook flowing through it. The whole year round it was gay with pretty flowers. The rabbits would come there and eat the tender plants and drink the clear, cool water. Melinda often brought them cabbage and lettuce from her grandmother's garden.

One day some careless boys left a bonfire, which burned the little glade over and scared the little wild creatures away. Melinda was very sad, for her grandmother told her that her little playmates would not come back until the ground was covered with flowers again.

So the girl went out and tried to find some, but they had all gone too far away. She sat down by the little brook and tears came to her eyes as she thought of her lost comrades. When the little brook found out what was troubling her it hurried away to ask the lovely flowers to come up and live.

When it invited the daisy to come, it said, "Oh, I couldn't do any good going up there and living all alone."

The clover also refused, saying that it had all it could do now, without going anywhere else. The dandelion replied that it was too far away from home.

The kind little brook tried to get them all, but they all refused. At last it asked the forget-me-not, a tiny plain blue flower. It answered the brook at once and said it would be glad to go. So the little plant traveled away with the brook until it came to the glade. There it grew faster and faster, by hundreds and thousands.

One day, when Melinda came sadly down to the glade, it was all covered with the tiniest blue flowers, looking like a bit of blue sky dropped down from above. There was the rabbit, hopping around with her little ones, and the squirrel was sitting up and holding its paws for corn.

Now, Mother Nature saw the kind thing the forget-me-nots had done. "You truly have a golden heart, for you have done what you could," she said.

The next morning, when the sun shone on the forget-me-nots, every one had a golden heart.

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(Dedicated Sunday, October 3, 1926)

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C. M. CANNON, *Registrar,* Elon College, N. C.

Christian Character First and Always at Elon College."

TITHING FOR GOD.

Read this little story and then think how good God has been to us. I called on an old lady who lives down in an alley. Last Tuesday was her seventy-ninth birthday, and in her room she had spread out some cards and letters that she had received from her friends. She said to me: "The Lord has been good to us. I am seventy-nine years old, and while somewhat of an invalid, I can still write to my friends. My husband and I have been married fifty-three years. We have had a lot of sickness. We have had many ups and downs. We have never had much money. But the Lord has been good to us." "The Lord has been good to us," I repeated as I looked out of the window. There she was, seventy-nine years old; her husband not able to work, living in an old shed down in an alley. Yet she says "The Lord has been good to us." Then I thought of myself. I have two good hands; I have two good eyes; I have two good feet; I have two good ears; I have never been real sick in my life. Yes, the Lord has been good to us.

As I go down the road a little farther I see the blind boys and the blind girls playing out on the lawn. Yes, they have to go through the game in a rather peculiar sort of a way. But still they say, "The Lord has been good to us."

And did you hear the story about the newsboy who was crippled for life and who was standing on the street corner during the Christmas shopping season selling his papers when a fellow stopped to get a paper, and while waiting for his change noticed that the poor boy had his crutches decorated with evergreen. And he asked, "Why all the decoration?" and the lad looked up and says, "Of course, it's tough to be lame and poor at Christmas time, but there is no use of looking so glum, so I thought I would decorate my crutches and make them look a bit Christmasy." Yes, he says "The Lord has been good to us." Let's you and me get that glum look off our face and wear a smile and say "The Lord has been good to us." And remember that old saying, "Every life goes on crutches, more or less"—mine and yours. No life goes free or unhindered.

"One ship drives east and one drives west,
By the self-same wind that blows.
It's the set of the sails and not the gales
That determines the way it goes."

Read the above borrowed verse and then let's you and I go about saying "The Lord has been good to us." We have never had much money. We do not have much now, but we will give the Lord back a tenth of what He has entrusted into our hands. Let's you and me from this day on be tithers for God.

C. J. STRICKLAND.

CHRISTIAN EDUCATION NEWS NOTES.

(Continued from Page 10.)

First Christian S. S., Raleigh, N. C.	$ 16.00
Liberty, Vance, Henderson, N. C.	5.27
Leaksville S. S., Luray, Va.	5.41
Pleasant Ridge S. S., by Hugh Nelson	1.00
Union S. S., Virgilina, Va.	2.62
Zion Church, Lee County, N. C.	3.00
First Christian S. S., Richmond, Va.	16.00
Damascus S. S., Chapel Hill, N. C.	2.69
Lebanon S. S., Semora, N. C.	3.45
Rosemont Church, Berkley, Va.	20.00
First Christian, Greensboro, N. C.	18.95
Newport News S. S. (Va.)	16.00
Hobson S. S. (Va.)	2.00
Suffolk Church (group of friends)	29.00
Dover Church (by Miss Coghill)	25.00
First Christian S. S., Norfolk, Va.	7.03
Total receipts through offering	$173.42

SUNDAY SCHOOL LESSON.

(Continued from Page 10.)

the class. In this day of prejudice, of bigotry, of racial hatred, and especially of so-called "white supremacy," it might be well to teach our boys and girls, and to remind our men and women that there are even in the most backward races admirable qualities and fine characters, capacities and talents unsuspected, and in some cases, superior to those who would class these people as heathen. The one hundred per cent Americans will do well to read the book of Ruth and take its lesson to heart.

4. The providence of God. To go into a strange land and there to lose both husband and the only two sons, might seem a burden too grievous to be borne. But all things work together for good to those who love God, and Naomi was an instrument in God's hand in working out His purposes for the human race. "As we have opportunity, let us do good unto all men and all women."

Keeping up with the South

THE growth of the South in recent years is one of the outstanding developments of the nation. It is seen by the following facts:

In the 15-year period, 1910-1925, the coal mined in the states of the South served by the Southern Railway System has increased 65 per cent; the pig iron production increased 14 per cent; active cotton spindles increased 53 per cent; and the total value of mineral production increased 205 per cent.

In the two decades, 1900-1920, the value of farm property in these states increased from approximately $2,500,000,000 to more than $10,000,000,000.

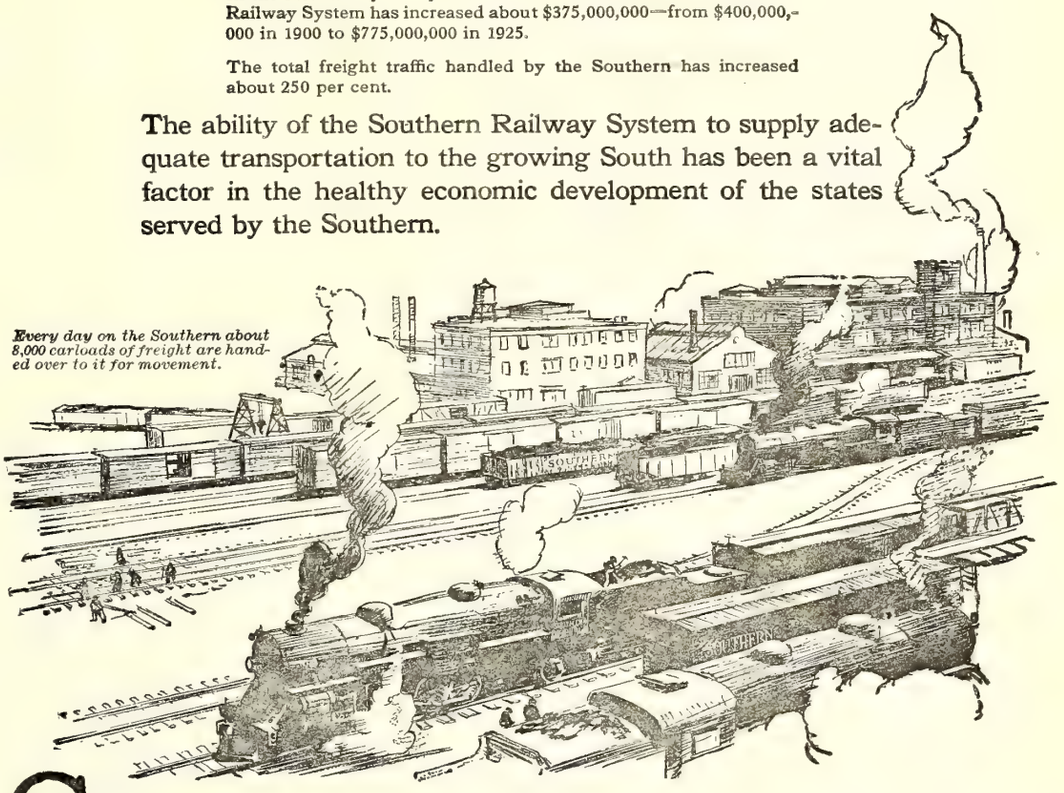
And in the 20-year period, 1904-1923, the value of all manufactures produced in these states increased from about $1,200,000,000 to almost $5,000,000,000.

Such has been the growth of the South. The growth of the Southern Railway System in the same period also is impressive.

In the last twenty-five years the total investment in the Southern Railway System has increased about $375,000,000—from $400,000,000 in 1900 to $775,000,000 in 1925.

The total freight traffic handled by the Southern has increased about 250 per cent.

The ability of the Southern Railway System to supply adequate transportation to the growing South has been a vital factor in the healthy economic development of the states served by the Southern.



Every day on the Southern about 8,000 carloads of freight are handed over to it for movement.

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OBITUARIES.

DUKE.

Whereas, it has pleased God to take from Beulah Christian Church one of our members, our beloved brother, Rev. P. L. Duke; be it resolved:

1st. In his going, we feel a sense of loss, and shall miss his faithful counsels and helpful suggestions. We, as the Board of Deacons of the Church which he loved, wish to record our appreciation of his useful life and faithful service and bow in submission to the will of Him who is too wise to err, knowing that His will should be done on earth as in heaven.

2nd. That expression of our appreciation of his service and our regret for his going be recorded in the minutes of our Church, and that a copy be sent to the family and a copy be sent to The Christian Sun for publication.

REV. T. J. DEAN,
E. C. BANKSTON, Pastor.
O. D. CHADWICK,
B. K. WARD,
H. T. MARTIN,
S. C. GRADY,
J. F. POSEY, Deacons.

SPITZER.

Mrs. Ada Florence Spitzer, wife of John B. Spitzer, of Mt. Jackson, Va., was born January 18, 1863, and departed this life October 10, 1926, aged 63 years, 8 months, and 22 days. The family formerly lived near Whistler's Chapel, and during my ministry there I frequently stopped with them, always finding the best of hospitality extended me. She was held in high esteem by all who knew her.

Surviving are her husband, one son, and three daughters. Funeral services were held at the home in Mt. Jackson, October 12, 1926, and interment at Cedar Grove.

A. W. ANDES.

HARRISON.

Solon Harrison was born December 27, 1851, and died October 14, 1926, at the age of 74 years, 9 months, and 17 days. He was an upright man and good citizen, a good husband and father. He is survived by his widow and by two sons and three daughters. Funeral services were held at Newport, near his home, October 16, 1926.

A. W. ANDES.

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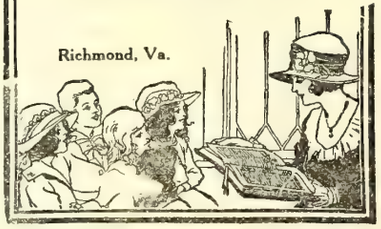

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, DECEMBER 2, 1926. NUMBER 48.

THE SUN'S OBSERVATORY

Mrs N T Farmer

By Rev. S. M. Lynam.

The Youth's Companion a Centenarian.—

The recent announcement that the *Youth's Companion* was a hundred years old would remind many adults who, as children, were brought up on it, that even in their long ago youth it was old. The *Youth's Companion* was founded as a religious publication. It has since ceased to be such, but it has clung to the wholesome and helpful attitudes in all that it publishes, and is still reckoned as a powerful force for social righteousness among the youth. Through a hundred years it has served worthily, and we wish for it many another year of usefulness. About a year ago the *Youth's Companion* was taken over by the publishers of the *Atlantic Monthly* and *House Beautiful,* and it became a most worthy member of a most worthy family.

San Antonio Refuses.—

The Texas Baptist Convention meets in San Antonio, Texas, this year. J. Frank Norris, the man-killer preacher, is not a member of that convention, together with his Church, which were excluded several years ago. Dr. Norris attempted to secure the municipal auditorium of San Antonio, in which the Baptist convention would meet during the day, and preach in it every evening during the convention. The leaders of the Texas Baptists intimated to the San Antonio authorities that if they let the auditorium to Dr. Norris they would carry heir convention elsewhere. The San Antonio authorities refused Dr. Norris the permission to use the auditorium. Dr. Norris goes on trial January 10th next for the murder of D. E. Chipps, a lumberman of Fort Worth, Texas. Since that event, Dr. Norris has preached regularly, and his Church has been packed with people curious to hear him.

Youth Protesting in Ontario.—

The awakening of youth everywhere has taken on a new aspect in the province of Ontario, Canada. There is going on in that province a campaign in which certain political forces are seeking to restore liquor to the public through what they please to call government control. The young people are holding a esries of meetings throughout the entire province, protesting against such action, and are actively seeking to save the province for the temperance forces. The movement began with a group of University of Toronto students, and is controlled and directed solely by the youth of the province. They are not affiliated with any organization, and receive no aid from them. Throughout it is a youth movement. The first meeting was held in Toronto, at which seven thousand young people were in attendance. [illegible] spirit which they have manifested has [illegible] nificent; the thing they are doing in a constructive way disproves the general charges of thoughtlessness and lowered morals on the part of young people.

Charges Against Big Business.—

General Lincoln C. Andrews, the dry enforcement agent of the United States, has just had a letter made public in which he charges that, to his certain knowledge, some great sales agencies have, at conventions of their customers and at other times, supplied them with plenty of alcoholic beverages. He declares that, as a rule, big business is dry, not so much from principle as from a conviction that booze and business make a dangerous and highly explosive combination, but they will stoop to use it to mellow their customers into a purchasing mood.

This is not only a contradiction, but a downright conspiracy against the United States government. General Andrews addressed his letter to Fred B. Smith, a member of the citizens' committee of one thousand, because he pointed out that he believed this committee best able to make an effective protest. Acting upon the suggestion, Mr. Smith has sent a letter to fourteen thousand business executives, enclosing copies of General Andrews' letter.

Uncle Joe Cannon Dies.—

Surrounded by walls laden with the trophies of public service, in the house he built sixty-five years ago for his bride and from which thirty-three years ago he went to Congress, the dimming spirit of Joseph Curney Cannon flickered and went out. Death came to him in the midst of a deep sleep. Weakening of the muscles of the heart was the direct cause of his death, but old age had so spoiled the strong body of the old congressman that for months his friends knew he had not long to live.

As news spread over Danville, Ill., of his death on November 12th a funeral air and pall of sorrow spread itself over the city. Four years ago, when he left his seat in the House, he told his friends there that he was going home to die. Since leaving Washington he had united with the St. James Methodist Episcopal Church, of which his wife had been a member. His last public act four months ago was to turn the first earth for a new house of worship for the congregation of which he was a member.

"Uncle Joe" Cannon, as he came to be known, was born of Quaker parentage, in Guilford County, N. C. He moved to Illinois in his youth, and from that State has given his life to public service. [illegible] the declining days of his life his town of Danville had paid him honor, filling his days with tribute due because of the service of other days. The whole city paid him honor on his ninetieth birthday last May, feeling sure that he would never celebrate another.

Mr. Green Comments on Mr. Ford.—

The president of the American Federation of Labor, William Green, in his report and his interpretation of the meeting of that body in Detroit, comments incisively on the methods of Henry Ford in his automobile factory. Mr. Green says: "Mr. Ford's conception of quantity production is restriction of the intellectual part to a limited group in the management office, minute subdivision of processes, and repetitive work for the great majority. Management gives major consideration to assembling and supplying material, so that the worker can fabricate without delays. He has offered a justification of the consequences of his methods to craftsmanship high wages, shorter hours, and the working man's automobile. There is so much that is interesting and profoundly significant in some of Henry Ford's methods that it is doubly regretable he has not given equal consideration to human nature. Because he has taken it for granted men are satisfied if they have high wages and a short work day, he has taken away their right to participate in creative work. Because he fails to appreciate the spiritual meaning of craftsmanship, he finds no place for the trade-union movement. Mr. Ford has received such joy out of his own creative activities he ought to appreciate what it would mean to others to have the creative quality in each day's work. If he would turn his genius to the development of production methods that would salvage the intellectual power of his men now wasted in purely repetitive work, he would initiate an adventure in production far surpassing all he has thus far accomplished. The organized labor movement has long said to management, we have brains as well as brawn, give us a chance to mobilize the creative ability of workers and co-operate with management. Upon its power to help men to higher living, organized labor rests its case. Henry Ford has made his reputation as manager of the Ford plants. The challenge of organized labor invites him to become manager of men, co-operating with them in a qquest for better methods and better results."

These words from Mr. Green reveal him as a great Christian statesman in the field of industry, and point the way to a happier day in the world of labor and capital. Showing clearly one thing at least which must be done before those two vital elements in society can dwell together in peace and harmony.

NOTES-PERSONALS

Our missionaries, Mr. and Mrs. McKnight, recently sailing after a year's furlough in the home land, cable that they have landed safely in Japan.

Rev. W. B. Fuller, who is now located in the Valley Central Christian Conference, paid a visit to THE SUN office the past week. He was a welcome visitor.

A loving Father has poured out His abundance in field, forest and factory upon us this year. It behooves us to express our gratitude generously at this season in our care and support of our Orphanage.

Have you, or have the children and young folks and grown ups of your Sunday School classes sent in a donation for the O'Kelly and Old Lebanon memorials? If not, why not get busy and help in this long-delayed contribution to our history as a Church.

We congratulate President W. A. Harper, of Elon College, on being elected president of the North Carolina Conference of Colleges, held at Durham, November 24th. Dr. Harper is successor to Dr. W. L. Poteat, of Wake Forest College, in this high office.

Miss Martha R. Stacey, our esteemed missionary supported on the foreign field by our Burlington, N. C., Sunday School, changes her address from Sendai to 55 Tackimachi, Ishinowaki, Japan, having recently transferred to this field. She would appreciate a Christmas card or a line of remembrance from any SUN reader.

Mrs. Elsie Bray writes that Rev. J. A. Ledbetter has begun his work well at Elk Spur and Rocky Ford, and has made a fine impression on the first Sunday of his work and preaching. The people are delighted to have a preacher. Brother Ledbetter is successor to Rev. M. T. Sorrell, the latter of whom has been in school at Elon College since September 1st.

Dr. Harper is an expert in integration. His Board of Education carries within its scope every phase of religious education. At Elon College he has an integrated program of religious education carried on in co-operation with the public schools in the only college building in the country devoted exclusively to religious education. The book treats of an integrated organization, curriculum, expressional program, community program, program of publication, budget, program of leadership training, and, last and greatest, an integrated home. It is most stimulating and suggestive.—*Robert L. Kelly,* in *Christian Education.*

THE SUN'S editor was privileged to attend the Western North Carolina Conference on its opening day, November 23rd, and the Eastern North Carolina Conference on its closing day, November 24th. The sessions were well attended and a commendable interest was manifested. Both Conferences voted to undertake to increase the circulation of THE CHRISTIAN SUN, especially by the help of the pastors, by February 1st. Dr. G. O. Lankford, Burlington, was president of the Western, and Bro. J. H. Harden, of Graham, was elected secretary, with Bro. O. D. Lawrence, of Seagrove, as treasurer. Bro. Geo. T. Whitaker, of Franklinton, was elected president of the Eastern, with Dr. W. C. Wicker as secretary, and Bro. W. J. Ballentine, Fuquay Springs, as treasurer.

Our heartfelt sympathy goes out for Mrs. C. C. Peel and her sons because of the fatal accident to her youngest son, Marvin Peel, who, by accident while out hunting, shot himself on Monday, November 22nd. The Elon correspondent of the *Greensboro Daily News* gives this account of the funeral: "This afternoon (November 24th) at 2:30 o'clock, in the Whitley Memorial Building, a large number of relatives and friends met to attend the funeral services held for Marvin Peele, young son of Mrs. C. C. Peele, who accidently shot himself while out hunting Tuesday morning about 11 o'clock. Dr. J. U. Newman, a neighbor and life-long friend of the family, who had known the deceased all his life, conducted the services, assisted by Dr. W. S. Alexander, pastor of the Elon College Community Church, of which the deceased was a member. Each minister paid a beautiful tribute to the memory of "Happy Jack" Peele, as he was so familiarly known by all his acquaintances and friends. The services were beautiful and impressive, the music was in charge of Prof. Velie, of the music department of the college. Flower girls were the members of the Elon High School, of which the deceased was a student. The pallbearers were his school-mates and friends, as follows: Joe Leonard, Edward Hockedy, Robert Witherspoon, Dan Long Newman, Wilkes Lowe, Phalti Lawrence, Fred and Paul Caddell. Charles, Samuel and Clifton Peele, of Washington, and Henry, of Sarasota, Fla., were here to attend the funeral; one brother, J. C. Peele, superintendent of Sarasota schools, could not be present owing to the serious illness of his wife."

FROM ALABAMA.

CHRISTIAN SUN readers may be surprised to know that we are planning to open our new Church at Roanoke, Ala., the first Sunday night in December. We especially invite all of our preachers and people to meet with us in the opening service. We are planning for a great service, and trust you will be present to help us enjoy the occasion. We are going to have a beautiful little house of worship, and it is a monument to the heroic efforts of our little band of Roanoke members.

I hope every one who may read this announcement will bring or send that dollar you have been thinking about, to be applied on the building fund at that time. Now, everybody pray for our success at Roanoke, Ala. Send us a letter so stating the fact and enclose your contribution for the building fund and thereby help to answer your prayers.

I know if you could see how the little band has struggled and how they have sacrificed to carry the load, surely you would help us a little just now. We are very thankful to all our friends for their kindness shown us during the construction of our house of worship. Everybody has been so kind to us. We hail with joy the opening of our new building, and hope to see you there.

Please come and bring or send the amount that you have decided to give.

Sincerely yours,
G. D. HUNT, *Pastor.*

NOTICE.

The C. M. A. of Eastern Virginia Conference will meet in annual session with Rev. O. D. Poythress at the South Norfolk Christian Church Tuesday after the first Sunday in December. All members are requested to be present at 10 o'clock December 7, 1926.

JOHN G. TRUITT,
Secretary.

NORTH CAROLINA CONFERENCE.

Owing to no invitation having been extended to hold the annual session of this Conference, the Executive Committee will hold a session at the Burlington Christian Church Wednesday, December 7, 1926, at 10 o'clock, to approve the reports from the three Conferences in North Carolina working under the charter of the North Carolina Christian Conference.

The Christian Missionary Association.

The Christian Missionary Association will hold a full session at the same time and place for organization and business. The entire membership of the association will be expected to attend this session. The pastor of the Burlington Church will make announcement as to details of the meeting.

Members of the Christian Church anywhere within the State who may be interested in enlarging the home mission work are urged to attend this meeting and become members of the Christian Missionary Association. Sunday School classes, Churches, societies, auxiliary organizations, or any department of Churches may become members of the associations by paying the membership fee of $10.00. Women and children are admitted to membership for $5.00. Each member should attend the annual meeting and vote for the good of the organization and for the promotion of missionary work.

Respectfully,
W. C. WICKER,
G. O. LANKFORD,
L. L. VAUGHAN,
Executive Committee N. C. C. Conference.

ATTENDS CHURCH.

The record of the Philathea Class of the Suffolk Christian Church Sunday School shows that the organized class does not prevent Church attendance as is generally claimed by critics of organized Sunday School class. The percentage of Church attendance for the month of July was 57 6-10 per cent, for October 67 2-10 per cent, and for July and October 63 7-10 per cent.

I believe that the attendance for the year would be at least 65 per cent.

J. E. WEST.

RECEIPTS FOR MEMORIALS.

The Committee on Memorials feels much encouraged. We have a long way to go yet, but we have the faith to believe that our loyal and faithful ones and those who honor the name of O'Kelly and Old Lebanon will send in their contribution. Surely, all members of the Christian Church can take a lively interest and a pardonable pride in this enterprise. We are glad to acknowledge the following received since our last report:

Total received to November 20th	$724.48
Ladies' Aid Society, Dendron Church	10.00
Ambrose, Ga., Church	15.00
Mrs. Jane Huffines, Elon College, N. C.	1.00
Wake Chapel, Fuquay Springs, N. C.	10.00
Mrs. M. J. Lee, Suffolk, Va. Rt. 5	10.00
Mrs. B. S. Ross, Sanford, N. C., Rt. 5	7.70
E. B. Bailey, Wakefield, Va.	1.00
W. S. Briggs, Henderson, N. C.	3.00
Mrs. J. T. Williams, Suffolk, Va.	1.00
Mt. Auburn, Manson, N. C.	9.00
J. D. Wicker, Sanford, N. C.	1.00
Total received to November 27th	$793.18

Gratefully yours,
MEMORIAL COMMITTEE.
JUDGE J. F. WEST, *Chairman,*
Waverly, Va.
J. O. ATKINSON, *Treasurer,*
Elon College, N. C.

Shall We Preserve Our History and Pay Tribute to Whom Tribute is Due?

We have delayed for more than a hundred years. It was in 1794, under the leadership of REV. JAMES O'KELLY, the prophet and apostle of *religious liberty,* that the name "Christian" was adopted as a sufficient name for the Church, discarding all party and sectarian names, and it was declared that

The Bible is a Sufficient Rule of Faith and Practice

for the Church, and Christian character is the test of fellowship and Church membership, and the right of private judgment in the interpreting of the Scriptures was granted to all, and Christ was declared to be the only head of the Church.

Rev. James O'Kelly died on October 16, 1826, and we have let him sleep for *a hundred years* without permanently and prominently honoring his memory.

It was in OLD LEBANON MEETING HOUSE, Surry County, Virginia, on August 4, 1794, that Rev. Rice Haggard made the motion and the meeting, under the leadership of Rev. James O'Kelly, unanimously adopted the same, declaring that

The Name "Christian" is Sufficient for the Church

and the Bible is a sufficient rule of faith and practice."

The Southern Christian Convention in regular biennial session at Durham, N. C., April 30, 1926, adopted plans and specifications for an appropriate memorial on the site of Old Lebanon Church, which is on the Virginia State Highway, in Surry County, Virginia, and also the plans and specifications for a suitable

Memorial to Rev. James O'Kelly

to be established on the campus of Elon College. The combined cost of the two memorials is to be $2,095.00. *This call is for all individuals everywhere,* who have a care and concern for these important events, to send such cash donations as they can to the Treasurer of the Committee *during the month of October,* when it is proposed if possible *to raise the entire amount.* All money sent in will be acknowledged, with names of donors, through The Christian Sun.

Brethren, sisters, and friends, we have too long delayed this important matter, let us now move together and do this worthy deed. There has been raised to date $110.75. Let Sun readers speak to their friends, let pastors, Sunday School superintendents and people pull together during October, and this great work which should have been decades ago will be accomplished.

Respectfully and gratefully,

Judge J. F. West, *Chairman,* Waverly, Va.,
Rev. S. C. Harrell, *Secretary,* Durham, N. C.,
W. C. McClenny, *Historian,* Suffolk, Va.,
J. O. Atkinson, *Treasurer,* Elon College, N. C.
Committee on Memorials.

E-D-I-T-O-R-I-A-L

EDITOR:

J. O. ATKINSON, Elon College, N. C.

Contributing Editors:

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

GETTING THE HEART RIGHT.

The writer of this editorial has not infrequently heard individuals—some of which individuals were, in some instances, preachers—say, "Get a man's heart, and you get his money." Maybe other SUN readers have heard that same half-baked truth dished out. A recent writer of a good book speaks of this platitude as follows: "This is one of those half-truths in common circulation and honestly believed by many people. It is the same as saying of a patient in the hospital that when he is well we can get a foot-race out of him, or of saying that when we have reached the inner vault in the bank we then have the combination to the vault. With the sick man, it is a problem of treatment to get him out. With entrance to the vault, it is a problem of knowing he combination. And the combination to the average man's heart is spelled 'p-r-o-p-e-r-t-y.' Cause and effect are terribly mixed up in that half-truth so often quoted." Dr. M. E. Melvin, general secretary of stewardship of the Presbyterian Church, who wrote that clause, might have also added that about nine times out of ten the people who use that platitude are either spasmodic contributors to their Lord's work or contribute very meagerly and miserly, if at all. By what process of logic one arrives at the platitude, it is difficult to trace. It is very much in keeping with that kindred logic which we sometimes hear, namely: "I am not a tither, for all I have belongs to the Lord. I consider Him the owner of myself and property and I give as and when I find it in keeping with my convenience and feelings."

The individual making this statement, maybe unconsciously, makes a law unto himself which he feels is superior to the law of God laid down in the Bible. Having adopted this law, the said individual, feeling that he and all of his property belongs to God, proceeds to withhold from God, save when it is quite convenient and in keeping with one's own will in the matter. Does not such a person forget that the Lord Himself said: "To obey is better than sacrifice, and to harken than the fat of rams?" God established the law of the tithe, not man, and we have no record in sacred or secular history that God has ever abolished that law in behalf of any man, even though that man surrendered (by declaration or intent or purpose) all his belongings to God. If those who use such phrases would first and foremost of all practice tithing, their statements and declarations might carry somewhere, and help some one. But unless one tithes according to the law of God, one has no right, Biblical or other, to talk about getting a man's heart right and "you get his money." Jesus Christ so considered it, at any rate. He said, "Where your treasure is, there will your heart be also." He, at any rate, put the matter of placing the treasure first, and after that the heart. Jesus taught that it was necessary to get one's treasure in order to get one's heart.

Take the cause of the rich young ruler. Here, the man himself made out like his heart was all right, and wanted to make Christ think so. In fact, he told Jesus that he had kept the commandments all the way up. Then our Saviour, who knew the heart of man and how far below its hollow profession lay the real secret of salvation, said to him: "One thing thou lackest." Our Saviour had the penetration to go beneath this man's profession about his heart and touch him at the weak spot. Then he went away full of sorrow.

We can never get around the law of the tithe except by making a law unto ourselves and discrediting and discarding the plain teachings of the Bible, both Old and New Testaments. We wish to refer again to a declaration by Dr. Melvin and to quote another phrase from a volume of his entitled "Royal Partnership," which, by the way, this editor wishes, with all his heart, all who are seeking to know the truth as related to money, would read. Dr. Melvin makes a mighty plea for spirituality in a money-getting age. He is seeking, with the power of a mighty man, to show how we of this day may be more spiritually minded and thus stay the tide of an ever-increasing materialism, and to prevent this crass materialism from crushing the heart and soul of ministers and laymen who are accusing the Church and people in the Church of talking "money! money! money!" There may have been a time in the world's history when such a plea was sincere and meant what it said, but in our day when the sin of covetousness (which is idolatry) has come to grips with spiritual activity, and when the world outside the Church and in the Church, as for that matter, is thinking in terms of money and trying to grasp more money—for the Church in such a time *not* to talk money and strive with its heart to teach the right attitude to money, is painful and pitiable indeed. But to quote Dr. Melvin:

"It would be most profitable here, if space permitted, to study the whole book of Malachi, and especially the third chapter. Israel had forgotten God and turned away to other gods; by unbelief they had lost faith in and touch with Deity. Their difficulty was fundamentally spiritual. God calls them to return, and, in doing so, offers to get down on a level of the material, that they may 'prove' Him. He could condescend no further. Would they know whether there be a God; whether He hears prayer and takes an interest in common life? God here put first things first. He directed that they return by way, first, of property, their use of things, their strict payment of the tithe. And the promise was that the windows of heaven would be opened in response, with a blessing such as they would have no room to receive.

"Human nature has not changed since the days of Malachi. Does the Church today really want a revival? Bushnell was right. God has indicated the way, and the only way. Things, instead of being segregated from life, must be articulated with life. We must bring men to see that, if God is shut out in the lower levels of life, He will humanly speaking, be automatically shut out in the upper levels."

What Dr. Melvin calls the "upper levels" is in the spiritual realm. And very many have little part in the spiritual realm (the upper levels of life), because they shut God out of the "lower levels"—the carnal and worldly realms. God wants to go with us, and He wants us to go with Him, unto all the levels, all the heights and depths, breadths and lengths of life. J. O. A.

ARE WE SPIRITUAL?

The good and faithful apostle Paul said, "To be carnally minded is death; but to be spiritually minded is life and peace." In this Scripture (Romans 8:6), Paul was making a contrast between the carnal and the spiritual. He was seeking to establish in the mind of his readers a sharp and discriminating distinction between the *things* of the flesh and the *things* of the spirit. He declares that "They that are after the flesh do mind the things of the flesh; but that they that are after the spirit, the things of the spirit." So there are *things* of the Spirit and there are *things* of the flesh. Have we kept clearly in mind Paul's fine distinction? Have we not eliminated *things* entirely from the realm of the Spirit and substituted a mental attitude, or expression, a sentimental emotionalism? Paul said there were things of the Spirit, not just subjective emotionalism. He was speaking of that which we can turn in the world of things to the use and expression and employment of the Spirit.

Rev. Stanley C. Harrell, before the recent session of North Carolina and Virginia Conference, was coming to the point of discrimination when he arose in Conference and enquired if the brethren were discussing a certain subject according to their own (carnal) view or were they discussing with the spiritual in view. Speakers were saying what they could or could not do, what they were willing to do, or not do. What Brother Harrell wished to know was, had the brethren enquired what the will of the Spirit was for them and what would Jesus have them do as touching these things. It was a timely thought and went home to the hearts of his hearers.

A speaker two weeks later, before another Conference, said that the brethren were not in position to do much for the Lord's cause, because of the low price of cotton. At first blush, that seems feasible; but was it spiritual? Had the brother thought his utterance through? God had opened up the fountains of fertility and caused the fields to yield such an abundance of cotton as had not been seen for many, many years, if ever. And yet because God had been good enough to give an oversupply, this brother, with very best intentions, no doubt, would have his brethren believed that they must withhold any increase for the cause of God because God had not withheld, but had poured out in abundance. God had at least dealt with His children in a spiritual way. He had answered their prayers. He had given them the cravings of their heart. He had given them the fruits of their labors. Now, when the time comes to offer back to God some of that which He has given us, that we, too, may be spiritual; that we, too, may not act after the flesh, but after the things of the Spirit—we talk about withholding (for the sake of the flesh), that all the affairs of the body may be cared for, but that the spiritual work of God's

kingdom must suffer because God has poured out on us His abundance.

It is often so. This writer is frequently amazed at the thinking of many along this line. One of the first causes to suffer, in God's dispensation and good providence, is always some cause that pertains to God and His kingdom. Oftentimes, there has been a sick one in the family, there has been a doctor's bill to pay, there has been distress or disappointment; and these light afflictions, which are but for a day and which work out for us a far more, exceeding and abundant weight of glory, are given first of all as cause why we must not deal with things of the Spirit as liberally and as largely as we did before.

To be spiritually minded is something besides emotionalism, or tears, or even rejoicing. They that are spiritual do mind the things of the Spirit, says Paul. Bear in mind, shall we not, that we can so deal with things as to make them spiritual and to make them contribute to our spiritual growth and development. Paul makes a wonderful and searching distinction between the Spirit and the carnal in the eighth chapter of Romans. In this distinction he is showing that the Spirit will bear witness with our spirit when we are doing the spiritual thing and seeking as children to carry out the will of God and do the work of God. "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us" (Romans 8:7-8). We should not allow our temporary sufferings, from the short-sightedness of man and the evils and weakness of the flesh, to interfere with the development of the Spirit. How often, indeed, do we cut off our gifts or our activities or our liberality for the Church and the things of God, when some misfortune or so-called hard times have come, even before we are willing to curtail our output for the things of the flesh?

J. O. A.

THE ORPHANAGE'S NEW BUILDING.

What a pity all SUN readers cannot have the privilege and the joy the SUN's editor had on Thanksgiving Day! Though living near the Orphanage, he had not found the opportunity since its completion of going through the new building till Thanksgiving. Then the universally loved and ever gracious superintendent took the editor through from cellar to garret.

Our new Orphanage building is a comfort, a joy, and a source of pride to behold. It is inviting without and simply glorious to behold within. It is a two-story brick building, and the very last and latest word in architectural design and finish for Orphanage occupancy and living. If this building does not inspire our larger boys and girls at the Orphanage, who are to occupy it to higher ideals and clean, good living, then no sort of brick and mortar can accomplish that holy purpose.

The floors are all of polished, hard-wood finish, the walls are immaculate in their plastered whiteness, the living-rooms are large, airy, restful; the wide-spreading sleeping-porches are wholesome, ample, airy; the bath-rooms are adequate and furnished with most substantial porcelain equipment; the reading-room and library is spacious and inviting, and the great hall at the entrance makes one's heart rejoice with the breath and bidding of "home."

And the furnishings of the rooms, sleeping-quarters and living-apartments are neat, handsome, substantial and beautiful. There are forty beds (each single) and room for fifteen or twenty more, should growth and needs require.

And think of it—this magnificent building is erected and furnished for the sum of $19,500, and furnished with heating, plumbing and furniture for about $10,000 additional! When one goes through the building and sees all these, one wonders how in the world such values were had at such figures. But Superintendent Johnston is tasteful and wise in selection, and economic in dealings. Bro. Johnston and the management have done a work in erecting and completing this building that is a signal honor, a source of pride, and a genuine credit to the Southern Christian Convention, and the entire Church as for that matter. And best of all, it is practically paid for.

If the Thanksgiving offering comes in as it is hoped and as it should, January 1, 1927, will see us with three splendid Orphanage buildings, capable of housing and keeping 150 children, a large farm, a splendid dairy, ample barns and out-houses—all the gifts of loving hearts and hands, and all paid for.

All honor and heartiest congratulations to Bro. W. K. Holt, chairman, his fellow-members of the board, and C. D. Johnston, the capable, efficient and great leader in Orphanage work and management.

J. O. A.

INCREASED CHRISTIAN SUN CIRCULATION.

If pastors and interested laymen would consider somewhat, they would make an effort now to increase the subscription list to THE CHRISTIAN SUN. Every subscription secured now saves the Convention and the Church at large that much, and goes to paying for the printing of the paper. THE SUN is now printed for a fixed price every week, and this is the only expense that the paper has to bear. It will be a source of deep regret, not to say humiliating, if pastors and laymen do not now bestir themselves to increase the income to the paper.

The Eastern Virginia Conference decided that its pastors make an effort to increase the list threefold in their field by January 1st. The North Carolina and Virginia Conference voted to increase the circulation twofold in their field by January 1st. Lists of subscribers have been furnished all the pastors in these two Conferences. Each pastor will know who subscribes in his field, so that he may see the ones not subscribing and get them to subscribe. It is an easy task when one will make an effort. When a year passes without a pastor sending in a list of subscribers to his Church paper, it simply means that the pastor has not made an effort in that direction.

This, however, is only one side. The Church paper is the pastor's right arm. It makes his work more successful and helps to do that which he himself is trying to do, namely: increase interest in the Church by furnishing information about the Church and the kingdom. If every home represented in the Churches composing the Conferences of the Southern Christian Convention received and read THE CHRISTIAN SUN each week our Church would go forward in all of its interests and enterprises. The Church paper is not only a necessity, but it increases interest and loyalty to the Church in every phase and department of its activity.

Let us try, dear brethren and good friends, to increaes the subscription list of THE CHRISTIAN SUN. It will mean so much in every way to the entire Church.

THE GOSPEL OF LUKE.

This, in the estimation of many learned men and women, is the most beautiful book in the world. After a careful rereading, very few would fail to see that Luke wrote the gospel of womanhood. "He alone records those tender incidents in lives of Elizabeth, Mary and Anna which are associated with the infancy of Jesus; he alone tells us of the widow of Nain whose son Jesus restored to life; of the woman bowed down by Satan, but relieved by Jesus; of the penitent sinner who anointed His feet; of the domestic scene in the house of Mary and Martha; of the woman who congratulated the mother of Jesus; and of the woman who condoled with Him on His way to the cross." According to Erdmon, "the most significant of all is the statement of Luke that, as Jesus and His apostles moved about Gillilee preaching the gospel, they were accompanied by women" "who ministered unto them of their substance."

Among those women, Luke mentions "Mary that was called Magdalene," probably so designated from the town of Magdala, where formerly she had lived." By this title "she was distinguished from "Mary the mother of Jesus," from "Mary of Bethany," and from other women of the same name.

Luke also mentions Joanna, whose husband, Chuzas, had charge of the household of King Herod. "And what was it that caused these women to minister to the Master?" Gratitude. They had been healed. "How did Jesus and His followers secure financial support during the three years of His ministry?" This question is often propounded. Erdmon wisely gives this answer: "Evidently, those who had received from Him spiritual help gladly supplied His temporal wants and rendered to Him all needful service." Thus this passage indicates not only what Jesus did for women, but what women did for Jesus."

So far as we know, no woman, good or bad, lifted her hand or voice against Jesus. And with the exception of the damsel who accused Peter, no one against the apostles. Woman was the medium of the divine incarnation. Reread the gospel of Luke, and then try to "estimate how far the gifts and sacrifices of grateful women have been making possible through the passing ages the preaching of the gospel in all the world.

Your last conference, presbytery, associations, synod, council, convention, would have been a cold-blooded failure without the Christian, loving and serving women.

And do not forget that Luke the Greek and "beloved physician" wrote the gospel of womanhood.

D. A. LONG.

CHURCH STATISTICS.

The *Journal of Christian Education* for November gives statistics as to twenty-five leading denominations for 1925 gifts for all purposes. The Christians were twenty-third, and averaged $13.49. This again demonstrates that one of the outstanding needs of the Christian Church is a good statistician. While I have not the 1925 figures for the Southern Convention, in 1924, exclusive of all current expenses, it averaged $16.49 per member. For all purposes, the Eastern Virginia Conference averaged $47.26 in 1923 and $42.60 in 1924. It is not probable that the Southern Convention averages over twice as much, and the Eastern Virginia Conference over three times as much as the entire Christian denomination.

I hope that some Elon Student will be enough interested in research work to furnish correct statistics for 1926.

J. E. WEST.

There may be compensation in the loud applause of fame,
But when all is said and done, he life's best reward has won
Whose character is witnessed by an undishonored name.—*Edgar A. Guest.*

CONTRIBUTIONS

SUFFOLK LETTER.

Satisfaction is a great word in human experience, and it enters into the experience of body, mind, and heart. Satisfaction for the body is purely receptive in its operation. The hungry or thirsty body receives food or water till hunger and thirst are satisfied. That experience is universal as to race and station. The body is selfish in all its relations and in all its experiences. In this respect man is not much above the brute creation. All animal life can be satisfied through food and water. To live on this plane is the lowest state of human experience. Bodily wants are all selfish, and this will explain the low character of the selfish man. He lives on the lowest level of human experience. A man can get no lower than to be selfish.

The mental man may live on a higher level. Here, satisfaction does not come by getting, but, in part, by giving. The mind finds its satisfaction along two lines. What the mind gets by reading, study, association with other minds, brings satisfaction; but what the mind gives to others is another source of satisfaction. Mental satisfaction is dual. It gets and gives. Selfishness may enter into mental experience, but it is not satisfactory. The mind is more than being. It is a life all its own. It dwells in the body, uses the body, and appreciates the body; but it is more. Acquisition does not satisfy the mind. It must give. Human speech and literature are the output of this quality of mind; and the giving brings greater satisfaction than the getting. Every human being is more than body, and lives and acts in a realm far above physical conditions.

All of the great enterprises of the world are conceived and developed through the mind as the intelligent agent. The discoverers, inventors and legislators, and all who have aided the world in forward movements have been mind-workers cooperating with physical helpers. Mind has led the way and found more satisfaction in what it has done than in what it has received. In fact, the world's great leaders have often received no reward, but their contribution to the needs and progress of mankind. Their satisfaction has been in what they have done for others. "It is more blessed to give than to receive." People who do nothing for others and give nothing to others, do not know what real satisfaction is.

The other satisfaction is heart-satisfaction. The heart is almost entirely the outgoing stream of help for mankind. "God so loved that He gave."

The only thing that satisfies the heart is giving. It is purely a fountain from which flows affection, sympathy, help. "He shall see of the travail of his soul, and shall be satisfied." No matter how hard the service, no matter how poor that service may be, real service, out of a consecrated heart, brings satisfaction. Going from the body up to the mind, and then higher into the heart-life, is like going up in a tower—the view of the world grows larger all the way. Not only "out of the heart are the issues of life," but in that realm are found the purest and the best there is in man. Satisfaction comes more by loving and doing under the impulse of the heart than from any other source. "They that are after the flesh mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." The body is the lowest, the mind is higher, but the heart is the highest in mankind.

W. W. Staley.

ELON LETTER.

The wise man who is a successful man in the book of Ecclesiastes has this to say:

"Yea, I hated all my labor which I had taken under the sun: because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? Yet shall he have rule over all my labor wherein I have labored, and wherein I have showed myself wise under the sun. This is also vanity. . . . There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labor. This also I saw, that it was from the hand of God. For who can eat or who else can hasten hereunto more than I?"

If we did not know that this pessimistic note was in our Scriptures it would be hard for us to believe it possible for any wise and successful business man to take such a gloomy view of life and its outcome, and yet, taken as a rule, the pessimist who gives utterance to these sentences is not far wrong in describing the actual conditions of our life.

Here is a man endowed with fine mental ability, wise, to use the language of the Book, and who has achieved a splendid success with his business, amassing a large fortune as the result of his labors under the sun. In a great many cases, such a man is troubled to know the consequence of this success of his on his children. I have had more than one of them to tell me that they feared to leave a large sum of money for their children, because so often this very practice has done injury to children of friends of theirs and they were troubled in soul to know what course to pursue.

It did not occur to the writer in Ecclesiastes, because there was no such opportunity in his day to find a way out of such a situation by suggesting to himself that he might perpetuate his good will to future generations by bequeathing a considerable portion of his wealth, if not all of it, to institutions that would continue to exist because they have corporate being, rather than sentient being. The living person, in a few years at most, passes from the stage of human living into the spirit world, but corporations such as mission boards, ministerial relief boards, Christian colleges, orphanages, and other like institutions continue from year to year unabated in their service to humanity and to the kingdom of God.

Here is an opportunity by which men who find themselves in the position of the wise and successful business man described in the second chapter of Ecclesiastes can safeguard the future not only of his family, but also of his wealth.

A great many of these men are not willing to wait until the end of life to invest their means in such enterprises. They begin to make large gifts in their lifetime, so as to see the fruits of their labor in Christian giving while they are yet living among men, and then they add to their living gifts when they are through with this world's goods.

W. A. Harper.

NOTES FROM PARRIS ISLAND.

Saturday night, September 19th, we arrived at Beaufort, S. C.,, an old historic town on the mainland, just across the river from Parris Island, which is the east coast marine training station. The last boat trip had been made to the island, so we parked at the only hotel of the place and spent the night there.

Sunday was a day of wind and rain, but with the assistance of Captain B. F. Fogy, a friend with whom we got in touch, we reached the island and took immediate possession of our quarters, where we began living again.

Parris Island is a very pretty place, the entire island being the property of the government for the specific purpose of a marine training station. Thousands of marines were trained here for overseas during the World War. At that time, operations covered the whole island, but now it covers only about one-third of it, and the rest is occupied by colored people, who originally owned the territory, and are now in the employ of the government or earning a mere existence by gardening, fishing, etc.

The marine personnel at the present time is about 1,700. These consist of the regular organization and the recruits in training. Recruits are sent here from all over the entire eastern part of the United States, and, having been accepted, are fitted out with equipment and training for service. Having completed that training, they are assigned to the various duties with Uncle Sam all over the world.

The only undesirable feature to the location is the inaccessibility of it. We are almost marooned, only boat transportation between us and the main land. Cars are transported by barge. If a trip is planned in the car, it has to be arranged for and taken over the day before, and then maybe brought back the day after. Thus it takes three days to go anywhere. A causway and bridge are being constructed, and in time this will furnish an open road to and from the island. We anxiously await the innovation. Regular boat transportation is available every day and twice a week a special shopping boat is run to Beaufort for the benefit of the ladies and any others who wish to avail themselves of it.

I have here the finest work I have ever had in the service. It is a real parish, and from 150 to 200 attend service every Sunday, largely officers and their families. The interest in Church and religious work is unsurpassed in the service. The Sunday School has 102 members, and the merbership increases every Sunday. Nothing is lacking in teacher force and co-operation. My situation is elegant both in home and environment, and we are very happy indeed.

This news letter should have been sent a long time ago, but my health has been so wretched I have had to forego all extra efforts. I am improved at this writing, however, and I hope for a steady improvement until I am fully recovered.

Very truly,

H. E. Rountree.

WINCHESTER, VA.

After five years of joy, some sorrow, and the best service we knew how to render, it has been our experience to say good-by to the members and friends of the Newport News Christian Church and begin our pastorate at Winchester, Va. It was not easy to say this good-by. Many of the members of the Newport News Church had proven so kind and loyal, and have stood by the cause of Christ so faithfully, that the emotions of our heart were much stirred as we took our departure.

In all the years, we have never found men and women more faithful than some of our Newport News membership. The leadership of these worthy members is now in charge of Rev. M. F. Allen, who we fully believe will prove to be just the right man in the hands of God to lead the members of the Christian Church on to greater achievements. and do so to the glory of God.

Many kindnesses were shown us; gifts, tokens of love and esteem were given us, and all of which we are truly thankful for, and are trusting that the Heavenly Father will reward even the cup of

water given in His name. God's blessings upon the Christian Church at Newport News. Their greatest need is a new Church of worship, and I trust that somehow in the providence of God the way will open that this need may be realized in the not far distant future.

We began our work at the Winchester, Va., Church with the first of the month. God has blessed us with three encouraging Sundays. The field is in good shape when you consider the long period that this Church has been standing without a pastor. The Aid Society, two missionary societies, and Senior Endeavor Society and the Sunday School are doing nice work. A Junior Christian Endeavor Society, with twelve charter members, was organized on November 21st, and indications are that some real nice work will be done by this society. In the providence of God it is our lot and privilege to be placed here in this little city of northern Virginia, and it is our intention to do our very best and render the best service we know how, and all to the glory of the Christ who said: "Go, ye, into all the world . . . Lo! I am with you alway."

B. J. Earp.

PEOPLE'S CHRISTIAN CHURCH.

Fourteen delegates from People's Church attended the Eastern Virginia Christian Conference held last week with Webster Community Christian Church. The Conference session was a real success, many evidences of progress being brought out in the various Church reports. The program also was both informational and inspirational.

Sunday, the pastor and congregation appreciated the privilege of having Dr. W. W. Staley, of Suffolk, Va., as a guest, being entertained in the pastor's home over the week-end. Dr. Staley preached at both services. At the morning service he spoke on the subject, "The Wise Men and Jesus." At the evening service he spoke on the subject, "Christian Experience." Both messages were great deliverances from a great man. Dr. Staley was pastor of the First Christian Church of Suffolk, Va., for forty-one years, gathering a large and influential congregation and erecting a splendid Church edifice during his pastorate. Dr. Staley preached the dedication sermon when the original building of People's Church of Dover was dedicated. His many friends of other days were delighted with the privilege of greeting him again.

The schedule of social and recreational activities in the Community Hall is rapidly being completed for the remainder of the fall quarter. A full program of activities is carried on each week.

Plans are being laid for the Christmas pageant which is to be given the Sunday evening before Christmas. At the official board meeting on Monday night, plans were adopted for holding a two weeks' evangelistic meeting in January or February. Dr. L. E. Smith, pastor of Christian Temple, Norfolk, Va., will assist the pastor in conducting the meetings. Dr. Smith is one of the outstanding leaders of the day as a pastor of a great Church, and as a pastor evangelist.

People's Church Sunday School is enthusiastically promoting the interests of the Community Standard Training School, which is to be held at Wesley Church by the different evangelical denominations for six weeks, beginning November 16th. This important work merits the co-operation of all lovers of Christ who are interested in a trained Christian leadership for our day and generation.

Next Sunday the pastor, Dr. R. C. Helfenstein, is to speak on the subject, "A Wrong Kind of Religion." At the evening service he will speak on the subject, "The Right King of Religion."—*Delaware News.*

NORTH CAROLINA STATE CONFERENCE.

Instead of a two-day session of the North Carolina Christian Conference, as planned at Greensboro last year, the Executive Committee has decided to hold an executive session at Burlington on Wednesday, December 7, at 10 A. M., for the purpose of passing upon the reports from the three Conferences of the State and to attend to any other matters that may be presented.

In connection with the above meeting, the Christian Missionary Association will hold a one-day session at the same place and date, the Burlington Church having been tendered for this purpose. All members of the association, therefore, are urged to be present. A suitable and helpful program will be given during the day.

By order of

Executive Committee,
North Carolina Christian Conference.

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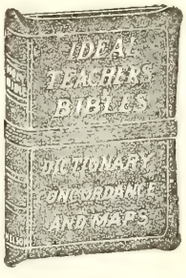

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, D D., *Secretary.*

How it Is Being Done.

Some of our Conference stewardship secretaries are doing splendid work in their Conferences encouraging and assisting Churches and pastors in conducting real stewardship programs. Some regional Convention stewardship secretaries are speaking on stewardship at several Conferences. One Conference stewardship secretary wrote to all the Churches of the Conference and enclosed copies of the resolutions on stewardship, apportioned the number of tithers sought by the Conference to the Churches, sent them samples of literature and requested their co-operation. Another is notifying each pastor of the Conference of the Conference action that each pastor in the Conference be urged to preach on tithing in all his Churches this year and enclosed suggestive literature. Such work is counting. Sample literature has been sent from this office to all active pastors and to all Conference stewardship secretaries. We can furnish it in quantities to Churches at a minimum cost. This is stewardship time in the Christian Church. We hope that every Church and pastor will bring this great spiritual message to all departments and ages in the Church. A number of pastors are putting on the "ten weeks of tithe education" program. We have sent information about it to all our pastors. We hope your Church will enroll a fine list of tithers on or about December 12th. We have membership certificates and wall charts free.

Is this Your Time?

A goodly number of our Churches begin their Church year January 1st. It is always advisable to begin the new Church year with a calendar quarter, no matter when your Conference meets, or your Conference year begins, or your pastoral service begins. We recommend either January 1st, April 1st, July 1st, or October 1st as the best time to begin the Church year in all Churches. These Churches, beginning their Church year January 1st, are now making their annual every-member canvass. We hope they will thoroughly prepare for it. It needs six weeks to prepare in practically every case if the work is to be the most successful and lasting. There is nothing like the every-member canvass for every Church, no matter what size or where located. When your canvass is fully completed, please check up and find what percentage of the names on your Church roll actually make a subscription. Do not stop until you have ninety per cent as subscribers. Keep right at it for their sakes.

Some Helps.

You surely will want a stewardship diary and budget account book for yourself, for your sons and daughters and for the young people's classes, 25 cents from the Christian Publishing Association.

The C. P. A. is closing out some broken lists of books. Among them is "American Tithers," at the remarkable price of ten cents and postage. We hope you will get yours before all are gone.

We would recommend to all pastors and Sunday School teachers to secure Crawford's "The Call to Christian Stewardship" for sixty cents if you want to have a clear understanding on tithing preparatory to tithers' enrollment day this month.

AN EFFECTIVE MISSION ORGANIZATION.

BY MRS. L. L. VAUGHAN,

President N. C. Woman's Missionary Conference.

(Published by vote of the Woman's Missionary Conference, before which it was delivered.)

In my message to the members of this Conference, I wish to discuss briefly a question that should be of vital interest to each of us. It is this, Why have we not been able to interest and enlist in the cause of missions a greater number of our Churches? Fifty or more in our North Carolina Conference do not have a missionary organization. This fact has troubled me, has been constantly on my mind. I have asked myself over and over, why is it that we have not reached them? I have considered this thought: Can the trouble be with those of us who are interested in this work? Have we failed to do all that we could to create interest in this work? On the other hand, it may be that our organization is not as effective in the work as it should be.

The recent reading of several books has caused me to think along this line: what constitutes an effective organization? In my opinion, it should be:

First. A praying organization. I think of prayer as being in touch with God—are we? What does your prayer life mean to you? Is it a privilege or an obligation? It has been said the man or woman who misses the deep meaning of prayer has robbed herself or himself of life's supreme privilege—friendship with God. The right kind of prayer life opens our lives to God so that His will can be done in and through us, because in true prayer we habitually put ourselves into the attitude of willingness to do whatever God directs. How many of us pray in that attitude? We pray in a perfunctory manner that God will send a missionary from our Church, but if that prayer should be answered by the call coming to some one from our household I am afraid many of us would not be willing and some of us would, I fear, be almost rebellious. If we could but develop our prayer life as illustrated in the following selection, I am sure greater service to God and man would be rendered.

"At first I prayed for Light.
Could I but see the way,
How gladly, swiftly would I walk
To everlasting day.

"And next I prayed for Strength,
That I might tread the road
With firm, unfaltering feet and win
The heaven's serene abode.

"And then I asked for Faith.
Could I but trust my God,
I'd live enfolded in His peace,
Though foes were all abroad.

"But now I pray for Love:
Deep love to God and man,
A living love that will not fail,
However dark His plan.

"And Light and Strength and Faith
Are opening everywhere;
God only waited for me, till
I prayed the larger prayer."

—*Mrs. E. D. Cheney,* in *The Congregationalist.*

Second. An organization that rightly conceives of prayer must be dominated by faith. What is faith? One definition of faith is, "in harmony with God." In Hebrews 11:1 we have another: "Now faith is assurance of things hoped for, a conviction of things not seen." A missionary organization cannot live without faith because it deals not only with a past which it may know and with a present it can see, but with a future in whose possibilities it must believe. Isn't that true? We must have faith in the ultimate success of our efforts or there would be no incentive to push forward. We must have faith that we are going to have missionary organizations in all of our Churches, if we ever reach them.

Third. An organization that rightly conceives of prayer and that is dominated by faith will be serviceable. We cannot be of service in the world and be selfish—a truth we learn from studying the life of Christ. He desired to share with His disciples every blessing, so we must have that desire to be of real service. We should be willing to share our love of Christ and all that it means to us with those who do not have a knowledge of His love. Right here I think we reach the real mission of the missionary society, which is sharing with some one else the blessing Christ has been to us. Some one has said, "All who joy would win, must share it. Happiness was born a twin." To share this Christ with some one who does not know Him, we should be like the Christ we ask them to accept. Are we? An Oriental says: "You wonder why Christianity makes such slow progress among us. I will tell you why. It is because you are not like your Christ." A severe indictment, yet how true. Our lack of Christ, like living one with another, in our business relations often speaks louder than any words our missionaries can say.

What is the foundation or corner-stone of a life of service? It is giving, first of ourselves, then of our substance. There is no real service to me without giving. I have an idea just what some of you are thinking. How often do we hear, "I wish the missionary society would stop talking about giving; all they want is money." Any of you here ever hear that before? To me, that is just like the child who said to its mother, "I wish you would one day get a meal without using any flour; I am so tired of seeing you get out that old sifter I do not know what to do." What sort of a meal could you get without using flour? We need it for bread, the staff of life; we need it for enriching and adding body to so many things we cook. It is the same with giving. It is the crux of the whole life of service. It will be only when our people get the right conception of this phase of our work, become true stewards of our time, our talents and our means that our Church problems are going to be solved.

We all realize that prayer, faith and service are the very foundation of every effective mission organization. Let us, then, each question our own hearts in this manner: Are we truly praying for the mission work? Have we the conquering faith that will achieve success? Are we giving of our time, our talents and our means in a way that will assure the coming of the kingdom? How many of us can truthfully say:

"Take my life, and let it be consecrated, Lord, to Thee;
Take my feet, and let them be swift and beautiful for Thee;
Take my silver and my gold, not a mite would I withhold;
Take my will, and make it Thine—it shall be no longer mine."

MINUTES OF WOMAN'S MISSION BOARD.

On Thursday, November 11, 1926, in the Suffolk Christian Church, the Woman's Mission Board of the Eastern Virginia Christian Conference met in annual session and was called to or-

der at 10:30 A. M. by the president, Mrs. M. L. Bryant. The following members were present: Mesdames M. L. Bryant, M. J. W. White, J. A. Williams, B. E. White, R. T. Bradford, W. V. Leathers, H. S. Hardcastle, L. W. Stagg. Dr. W. W. Staley was present for the morning session and conducted devotionals. Minutes of 1925 meeting adopted as read.

Letters were read from Dr. J. O. Atkinson, Mrs. W. H. Carroll and Mrs. C. H. Rowland. Dr. Atkinson stated it was impossible for him to attend the meeting, as he had planned. Mrs. Carroll, superintendent of spiritual life of the S. C. C. Woman's Mission Board, asked for co-operation in this department. Mrs. W. H. Andrews, of the Suffolk Church, was elected superintendent of this work for the Eastern Virginia Conference Woman's Board. Mrs. C. H. Rowland sent a report of the woman's session of the recent quadrennial Conference at Urbana, Ill., and especially requested the women of this Conference to contribute 10 cents per member to the Ellen Gustin fund that all Conferences are asked for; same to be used to pay Conference president's way to biennial meetings. It was voted to send Ellen Gustin leaflets to each woman's society with the request for this contribution.

It was found that through an error on the part of the one making out the questionnaire for the Young People's Society of Suffolk, that this society was entitled to share the banner with the Holland young people, who made the same number of points. The banner will go to Suffolk the last six months of the Conference year.

It was voted to ask Dr. W. P. Minton for a page in the *Christian Missionary* for such contributions of our work as might be of general interest. Mrs. J. H. Lightbourne, of Holland, Va., was elected editor of same.

At the request of the treasurer, motion was made and carried that she be bonded for a sum not to exceed $5,000. The board approved of the treasurer's suggestion to have the books closed and audited by the annual Woman's Conference. The treasurer was requested to not accept any money for other than regular session work of the Church.

On motion, it was decided to have the superintendent of literature, assisted by the treasurer, procure the study books and necessary helps for next year, and have them at Conference, that they might be purchased and study classes organized in the early fall. The board voted to send two of its members to the Blue Ridge Summer School of Missions, paying one-half expenses of each.

It was voted to have the November thankoffering divided equally between the mountain work and the O'Kelly Memorial Fund. March 4th was appointed as the general day of prayer.

The district superintendents were requested to visit Churches in their groups having no organized mission work, and wherever possible get them organized during the year. It was voted to leave the grading of Young People's Societies with individual Churches that local conditions may be suited.

The spring rallies will be held the first of April, as follows (dates will be announced later): Franklin—Mrs. J. A. Williams, superintendent, Franklin; Waverly—Mrs. B. E. White, superintendent, Wakefield; Nansemond—Mrs. H. S. Hardcastle, superintendent, Holland; Norfolk—Mrs. J. E. Cartwright, superintendent, South Norfolk.

The chair appointed committees as follows:

Apportionments—Mrs. W. V. Leathers, Mrs. R. T. Bradford.

Spring Rally Program—Mrs. J. E. Cartwright, Mrs. W. H. Baker, Mrs. L. W. Stagg.

Conference Program—Mrs. I. W. Johnson, Mrs. R. T. Bradford, Mrs. M. J. W. White.

Revision of Report Blanks—Mrs. J. A. Williams, Mrs. L. W. Stagg.

Awarding of Banners—Mrs. R. T. Bradford, Mrs. W. V. Leathers, Mrs. H. S. Hardcastle.

Adjourned to meet in November, 1927.

MRS. L. W. STAGG, *Sec'y.*

QUARTERLY REPORT.

The following is the fourth quarterly report of the treasurer of the Woman's Board of the North Carolina Christian Conference:

Woman's Societies.

Burlington	$318.03	
Chapel Hill	12.40	
Durham	83.63	
Elon College	58.08	
Ether	6.80	
Graham	10.00	
Greensboro	69.10	
Haw River	20.00	
Henderson	40.30	
High Point	9.00	
Hines Chapel	15.00	
Howard's Chapel	10.00	
Ingram, Va.	3.40	
Lebanon	2.45	
Liberty (Vance)	15.00	
Liberty, Va.	20.00	
Lynchburg	10.00	
Monticello	3.15	
Mt. Gilead	5.92	
Mt. Auburn	25.00	
Piney Plain	14.40	
Pleasant Hill	3.75	
Pleasant Ridge	10.00	
Pleasant Grove	37.00	
Ramseur	32.25	
Raleigh	113.20	
Reidsville	60.00	
Providence Memorial	20.00	
Sanford	25.00	
Shallow Well	37.50	
Shallow Ford	12.00	
Shiloh	3.00	
Turner's Chapel	50.00	
Virgilina, Va.	54.07	
Wake Chapel	19.95	
Union Ridge	13.55	
Oak Level	2.10	
		$1,245.03

Young People's Societies.

Burlington	$111.40	
Elon College	14.02	
Greensboro	20.00	
Mt. Zion	8.55	
Raleigh	20.00	
Sanford	7.50	
Ramseur	15.00	
Virgilina	6.80	
		203.27

Junior Young People's Societies.

Burlington	$ 8.30	
Elon	8.50	
Greensboro	5.00	
		21.80

Willing Workers' Societies.

Durham	$ 10.20	
Elon College	15.37	
Greensboro	6.25	
Liberty (Vance)	2.35	
Reidsville	10.00	
Shallow Ford	1.00	
Wake Chapel	10.15	
		55.32

Cradle Roll Societies.

Burlington	$ 28.03	
Durham	25.00	
Elon College	20.00	
Graham	5.09	
Greensboro	15.00	
Raleigh	10.00	
Ramseur	1.60	
Reidsville	15.00	
Lynchburg	2.15	
		121.87
Conference offering		40.23
Total		$1,687.52

MRS. W. R. SELLARS,
Burlington, N. C. *Treasurer.*

ANNUAL REPORT.

The following is the annual report of the treasurer of the North Carolina Christian Conference Woman's Mission Board:

Woman's Societies.

Burlington	$741.57	
Bethlehem Church	5.00	
Chapel Hill	90.00	
Durham	200.00	
Elon College	300.00	
Ether	25.95	
Graham	25.00	
Greensboro	256.60	
Haw River	20.00	
Henderson	90.30	
Hines Chapel	35.00	
High Point	9.00	
Howard's Chapel	20.00	
Ingram	11.40	
Liberty, Va.	26.50	
Liberty, Vance	60.00	
Lynchburg, Va.	25.50	
Lebanon	2.45	
Monticello	7.65	
Mt. Auburn	89.60	
Mt. Gilead	12.50	
Oak Level	10.70	
Piney Plain	24.55	
Pleasant Grove, Va.	54.50	
Pleasant Hill	22.15	
Pleasant Ridge	45.05	
Providence, Memorial	30.00	
Raleigh	225.00	
Ramseur	41.00	
Randleman	2.50	
Sanford	100.00	
Shallow Ford	21.75	
Shallow Well	50.00	
Shiloh	3.00	
Reidsville	60.00	
Seagrove	10.00	
Turner's Chapel	50.00	
Union Ridge	40.00	
Virgilina, Va.	100.00	
Wake Chapel	50.00	
		2,994.22

Young People's Societies.

Burlington	$198.90	
Elon College	70.27	
Greensboro	85.00	
Liberty, Vance	7.50	
Mt. Zion	26.26	
Raleigh	25.00	
Ramseur	20.00	
Sanford	15.00	
Virgilina, Va.	10.90	
		458.83

Junior Young People's Societies.

Burlington	$ 64.05	
Elon College	12.45	
Greensboro	15.00	
		91.50

(Continued on page 13.)

RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION NOTES.

There is to be a meeting Saturday and Sunday, December 11th and 12th, of the young people of the Eastern North Carolina Conference at the Henderson Christian Church, Henderson, N. C. The young people are to assemble at 2 o'clock Saturday and adjournment will follow the 11 o'clock address or sermon of Sunday. Rev. Floyd D. Ballard is pastor of the Henderson Church.

The Eastern North Carolina Conference voted at its recent session with the Oak Level Church, Youngsville, N. C., to grant the board the 5 per cent of the apportionment funds as suggested by the Southern Convention. We have word from the North Carolina and Virginia Conference to the effect $150.00 was voted the board at its recent session.

Complaint was made on the floor of the Eastern North Carolina Conference that the board does not render sufficient service in the bounds of that Conference. This is the kind of criticism we court if it is founded on and supported by fact. As to the facts in this case, we are not in a position to determine, but we can write this: We are, as a board, ready always to co-operate with a Conference or educational convention in field work. We simply request that we, too, receive co-operation. Let us know about the kind and character of field work you wish, make the necessary arrangements for the work to be carried on, and I am sure you will find the board ready to work with you.

The Board of Christian Education of the General Convention is meeting this week at Dayton, Ohio. It might be interesting to know that the members of this board, as elected at the recent session of the General Convention at Urbana, Ill., are: Dr. W. A. Harper, N. C., executive secretary; Dr. W. G. Sargent, R. I.; Dr. Hugh A. Smith, Ohio; Mr. M. M. Orban, Cal.; Dr. A. B. Kendall, Ill.; Dr. R. C. Helfenstein, Del.; Dr. H. Shelton Smith, Ill.; Rev. H. G. Clark, Ind.; Rev. E. B. Flory, Ohio; President A. G. Caris, Defiance College, Ohio; President F. G. Coffin, Palmer College, Mo.; President S. L. Beougher, Bethlehem College, Ala.

The representative of this board of the Southern Convention is Miss Pattie Coghill, of Henderson, N. C., the field secretary of the Southern Convention Board. Her title or official designation is Regional Director of Christian Education, and to this office Miss Coghill was elected by the Southern Christian Convention at its session with the Durham Christian Church.

The balance in bank, as per October 1st, should have read in last week's report $186.62, and not $176.62. The totals were correct, but this figure in error.

It is the conviction of the writer, our Southern Convention constituency will only function along all lines of Christian endeavor and enterprise when that constituency is taught as children and youth in our Sunday Schools and young people's organizations the great principles and motives of Christian character and Christian service. Inspirational services and appeals will secure immediate results, but lasting results have to be secured through the establishment of convictions and ideals. It is all very well and important to teach the history and the biography of the Bible, but something else is needed, too, and that is the teaching of the great principles and motives that should actuate the Christian of this day as he gives expression to his Christian experience and his desire to render service in and through the Church. These great fundamentals should be taught in our Sunday Schools and the other organizations of an educational character.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XI—December 12, 1926.

The Boy Samuel.

Lesson: 1 Sam. chaps. 1 to 3.

Devotional Reading: Psa. 119:9-16.

Golden Text: "Speak, Jehovah, for Thy servant heareth."—1 Sam. 3:9.

The story of Samuel begins before he was born. If we are to understand today's lesson we must take into account three factors which entered into his life before today's lesson. In the first place, he was born of godly parents. His father was a God-fearing man, one who observed the religious practices of his day regularly and in the right spirit. His mother was a pious, prayerful woman, one who loved Jehovah and lived humbly before Him. It does not mean everything to be born of godly parents, but it does mean much. It counts tremendously. Parents ought to live in such a way that their children will have born within them an increased capacity for and tendencies toward goodness. Parents cannot give their children religion, but they can bequeath to them that inner quality of life which will make it easier for them to be religious.

In the second place, Samuel was consecrated to the Lord's service before he was born. Hannah had promised the Lord that if He would give her a boy, she would "lend him to the Lord all the days of his life." What a strange note that sounds in the ears of that distressingly large group of professing Christians today, who not only do not pray that their children might give themselves to the Lord's work and urge them to do it, but actually dissuade them from doing it! One might think that Samuel's case was unique if he did not hear so many Christian workers bear witness to the fact that the secret of their Christian full-time service was the fact that their mothers or fathers had set them apart for the Lord even before they were born. Not only are we not our own; our children are not our own. God help parents to render a good accuont of their stewardship.

In the third place, Samuel was put in such an atmosphere and inducted into such service as would make him most susceptible to the voice of Jehovah. He was in constant attendance at the temple, the place above all others that was associated with Jehovah's presence, and he ministered unto the Lord before Eli, engaged always in those things that suggested religion. Thrice fortunate is that boy who attends regularly the services of worship in the Sunday School, the Young People's Society, and the Church, and who has an opportunity to render service in holy things. It is in such environment and through such service that the way is prepared for God to speak to growing young life. Godly parents, pre-natal vows of consecration, and wholesome environment and training in service—what wonder is it that we have a Samuel?

In addition to these vital truths out of the

(Continued on Page 11.)

CHRISTIAN ENDEAVOR.

December 12, 1926.

Topic: "The Children of Our Community."—John 21:15-17; Matt. 25:40.

Scripture References: Zech. 8:1-8; Acts 22:1-3; Isa. 1:17; Luke 18:15-16; 1 Sam. 3:1-10; Matt. 2:13-23.

Plans for the Meeting.

1. Spend twenty minutes at the beginning of the meeting in practicing Christmas carols. Definite plans should be made by this time for any special Christmas service in the Church; also for helping the needy of the community. Last year the Christian Endeavor Society had entire charge of the Christmas service in several of our Churches.

Worship Service.

(After practicing Christmas carols.)

1. Song—"There's a Song in the Air" (repeat the first verse in unison if music cannot be secured:

There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer
And a baby's low cry.
And the star rains its fire
While the beautiful sing,
For the manger of Bethlehem
Cradles a King."

2. Scripture—John 21:15-17; Matt. 25:40.

3. Song—"Tell Me the Stories of Jesus," or "O Little Town of Bethlehem."

4. Prayer—For the children of the community, and children everywhere.

Leader's Talk.

It is a splendid time of the year to study the place of children in the community and the world at large, because the Christ-child was born nearly two thousand years ago. He was born in a manger and rose to be King of kings and Lord of lords. We cannot disassociate the Baby Christ from the Christmas season, and it gives us a larger love for humanity.

After Christ grew to be a man He always had a high regard for childhood and love of little children. He put the child "in the midst," and again He said, "Suffer the little children to come unto me." He gave us the supreme example. The child is in our midst today—in our homes, our Churches and our communities—and our part is to make it a better home, Church, or community for the children around us.

Topics for Discussion.

1. Home and Children.—Few homes are real homes where there are no children. Children gladden the hearts and hearths of our homes. Because the home influence is the first influence on a child's life, it is especially important. Children can feel the Christian atmosphere of a home long before they are able to reason it out. There are exceptions to "Train up a child in the way he should go and he will not depart from it," but the exceptions are few. Those of us who have been blessed with Christian homes should never cease thanking God for them.

2. Children and the Sunday School.—This is a place where every endeavorer can help, first, by getting children whose parents are not interested to come to Sunday School; secondly, by helping to give the school a vision of its duty to its children. It has been through the tireless efforts of many young people that some of our schools have furnished more and better equipment for its children, provided a separate place for them to meet on Sunday, graded the Sunday School so as to better give them the kind of lessons they need and are capable of understanding. Children are the first to realize that the Sunday School is falling short of the public school in caring for its needs. Wherever this is true, we should strive to provide a

better religious training in our Sunday Schools for the children, even though it may take years to realize our goals.

Questions for the Meeting.

1. What are the child labor laws in your State? Are they good or bad? Is there need for improvement?

2. What may our society do for the boys and girls in our community?

3. What is the Christian Church doing for children in Japan? (Angie Crew working in kindergarten; the mountains? the Indians (Elizabeth Howsare at Fort Apache); new Americans (Marguerite Youmons at Haverhill, Mass.).

4. Can we help to provide better recreation for the children of the community? How?

5. How may be examples set to boys and girls around us?

SUNDAY SCHOOL LESSON.

(Continued from Page 10.)

background of the lesson, there are several just as vital truths in the lesson itself.

"And the child Samuel ministered unto the Lord before Eli." There is many a child that is ministering unto the Lord, even though neither the child nor the parents themselves know it. Through the purity and innocence of that child, through its love for the Sunday School or Church, through some chance remark which it makes, through a childish prayer, through a hundred and one ways and acts of childhood, God is speaking to parents and leading them into the way of holier living and larger service. It is also significant that Samuel ministered unto the Lord before Eli. The parent and teacher is often God's representative to the child. Children, obey your parents in the Lord.

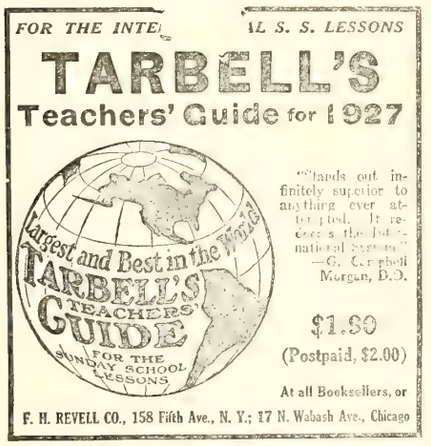
"And the Lord called Samuel." Samuel was perhaps twelve years old. Who shall say when a child is too young to join the Church, or to give himself to God in consecration for work yet to be revealed unto Him?

"And the Lord called Samuel the third time." The Almighty makes due allowance, both for moral deafness due to hardness of heart, and for moral deafness due to immaturity. He is rather persistent when he wants a man, as Jonah could testify. It is difficult to crowd out His voice, for He speaks again and again. Woe unto that man who has refused so often that he does not hear the voice as in other days.

"Now Samuel did not yet know the Lord, neither was the word of the Lord revealed unto him." How many boys and girls there are in our midst of whom this is true! How much they need the sympathetic help of parent, teacher, older friend to interpret to them the impulses they feel, the aspirations which are born within them. Thrice fortunate is that boy or young man who has an Eli to interpret for him in the new experiences which come to him, the voice of the Lord.

"And it shall be, if he call thee, that thou shalt say, 'Speak, Lord, for thy servant heareth.'" Prayer is not a monologue; it is a conversation. "Be still and know that I am God"—thus the Spirit spake to the psalmist. The air is full of music and of words, but only those who "tune in" or "listen in" can hear. God has many massages for us, but it is only as we are still and "listen in" that He can speak them to us.

"And Samuel told him every whit, and hid nothing from him." Think of it! A mere lad telling an old man of God the things that Samuel told Eli! It was a most unpleasant task, but Samuel had the courage to speak the truth in love. God, give us the courage to speak the truth and help us to speak it in love.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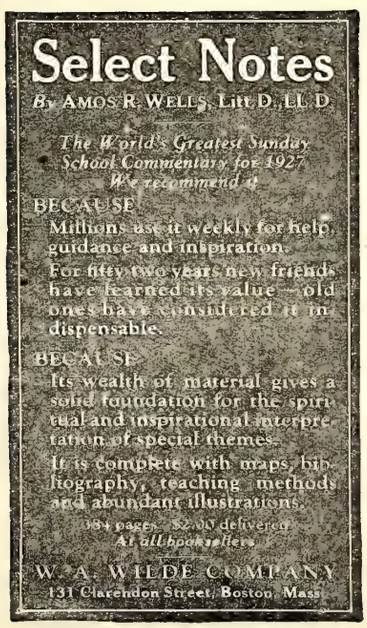
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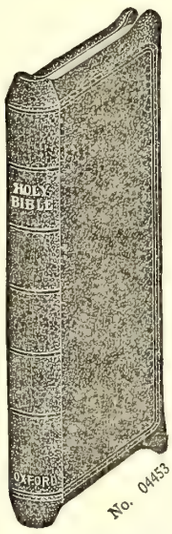

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

BLESSEDNESS IN THE DEAD.

"These are they which came out of great tribulation and have washed their robes."

"And they cried with a loud voice, saying, How long, O Lord, *dost Thou not judge and avenge our blood on them that dwell on the earth?"*—Rev. 7:13-17.

Thinking of our loved ones and acquaintances who have entered the glory, let us rejoice before God and give thanks for the good examples of those in whom God has not only begun the good work, but has perfected it. Can we believe that even they in glory are now helping us in our earthly conflict by their prayers. Their memory is a great triumphant power of grace to us. To honor them, we honor God's work. To devote our labors to His kingdom, honors them as well as God. This intensifies our devotional life, inspires co-operation with and among members of His body—his children; clarifies our vision in a keen sense of duty which each has to perform.

"Let saints on earth in concert sing
With those whose work is done;
For all the servants of our King
In heaven and earth are one."

Prayer.—Our Father, we give Thee thanks for all good, and for the lives of those passed on to their reward, for our lives, and all mercy and blessing toward us. May we contemplate and arise to the happy consummation of fullness and perfection in Him when we shall be called to Him. Help us to strive day by day for that perfection. *Amen.*

TUESDAY.

GREATNESS IN LITTLE THINGS.

"Thou hast been faithful over a few things, I will make the ruler over many."—Luke 19:17.

"He that is faithful with a trifle is also faithful with a large trust."—Luke 17:10.

"Better is a little with the fear of the Lord than great treasures and trouble therewith."—Prov. 15:16.

Great things, great occasions, great possessions and a great life—how greatly desired! Perhaps they may rarely be presented to us; but little things are offered to us every day. If we do not prove our greatness in them and our love to God in them, how shall we ever do it? Perhaps great things may never come to us at all—more than this, great things require great thought, great courage and a great stand. How can we make sure of our strength if we have not proved it in smaller things?

Great things also require great grace from God. How shall we have this unless we have attained it in our faithfulness in smaller things? Humility teaches us to give our hearts faithfulness to the things within our reach. Be great in them and in this He hath promised us a more excellent way.

Prayer.—Our Father, we pray for the vision, the humility, and the gift to perform our little every-day actions with fidelity to our ordinary graces, and let us be quite sure that, when Thou dost require greater things of us we can depend on Thee to give us the required grace and strength. *Amen.*

WEDNESDAY.

NEARING THE SHORE.

"The Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea."—Psa. 93:1-5.

Five bell-ringers with sweet-toned bells were giving a concert. Deftly they manipulated almost a hundred bells. The unusual musical expression charmed the audience, which applauded for more and still more. Finally came the closing number. Singularly beautiful it was to listen to them as they played and sang:

"Jesus, Saviour, pilot me
Over life's tempestuous sea."

Bells and voices revealed in a new way the beauty of the old hymn.

Earlier in the day I had called to inquire for a member of my congregation whose death was expected within a short time. Beyond the threescore years and ten her life had extended. Her days had been devoted to good works. Early she began to walk in the way of the Lord. As a young woman, she became the bride of a minister, and for almost thirty years was a true helpmeet both in the home and in public service. She loved to sing, and she made music unto the Lord with her voice. Now she was nearing the "peaceful rest." She was in my thought as I listened to the music. I felt sure she was being safely conducted by the great Pilot.

Prayer.—By one of the parents.

THURSDAY.

THE UNGUARDED GATE.

"Watch ye and pray, lest ye enter into temptation."—Mark 14:32-42.

Some gates are guarded carefully. We feel sure that if temptation comes, it will attack us at the place where we have set the watch. Jesus knew that this was not always so. "Watch and pray," He said. Guards need to be set at all the gates.

Here, the young person feels the lure of popularity, and in the full swing of the crowd the tempter says: "Lower your ideals, forget your old standards," and youth yields. Here, a man gets into business, and he must make it succeed. He works and success comes; prosperity is here, and under cover of that prosperity the tempter says: "You must do now what is done in your new set—don't be straight-laced and old-fashioned." And almost before he knows it, his old idealism has fallen.

Or it may be that the forces of temptation wait till we are tired. Like David of old, his enemy "came upon him when weary and weak-handed."

The enemy of souls will not come with sound of trumpets, telling us that he is about to attack us. If we leave life's gates unguarded, if we grow careless and unfaithful, ere we know it we will be in his power.

Prayer.—Asking that we and our household, and all whom we can influence, may learn the value and protective power of a closer walk with God as a shield and defense.

FRIDAY.

RULING PEACE.

"Let the peace of God rule in your hearts."

The peace of our Lord is that which characterized Him in His humiliation, which He possesses in His exaltation, and which He gives to all His faithful followers. His peace comes to us not from without, but through newness of heart, from within. The Christian life is Christ in us. If we live it in full measure, we enjoy that which passeth all understanding, and which guards our hearts against all attacks from without.

We are to adjust ourselves to this wonderful peace of Christ by letting it rule, or arbitrate, or act as umpire in all situations that arise to trouble us. The great and continual quest of my life is to find Christ's personal will and to obey it. We are, therefore, to take our problem and talk it over with the Lord. Out of the great quietness, His voice will tell us explicitly what to do. If we disobey, choosing rather worldly wisdom or personal ease, His peace leaves us. The distress we suffer is God's warning call to turn back and accept the knowledge of his will. If we obey, at whatever cost, our soul is filled with the comfort of His blessedness, and we are led to that whereunto we have been called, and where we are to experience and to accomplish what He has purposed for us.

Prayer.—Our Father, we ask that this great blessing may be ours, and that we may be led to complete surrender, obedience and full acceptance. In Christ's name we ask it. *Amen.*

SATURDAY.

"SHOWERS OF BLESSING."

"There shall be showers of blessing."—Ezek. 34:25-31.

What God does, He does beautifully and abundantly. He maketh the rivers to run into the seas! He floods the world with light! In this promise we must not forget who it is that speaks.

With God in the heavens, black clouds give way to showers of divine blessing. The promise is still true: "If ye be willing and obedient, ye shall eat the good of the land. For the parched land shall be made a pool. There shall be showers of blessing."

Prayer.—By one of the parents, asking that God may quicken the consciences of multitudes in our land today. Ask that the Easter spirit may pervade our homes, our Churches and our religious gatherings.

SUNDAY.

THE GLORY OF THE HUMBLE WAY.

"Let Israel hope in the Lord."—Psa. 130:5-8.

Between worldly power upheld by selfish pride, and the humble way marked by the lowliness of self-sacrifice, there is for many no choice except in favor of the former. Let those making such a choice reflect upon it for a while. The hand that holds the scepter will some day be too weak to grasp it. The body that delights now to be clothed in soft raiment will eventually be compelled to put on another garb—the somber clothes befitting the grave. Wealth which comes with power must likewise pass away. Then is it not a thousand-fold better that a man should choose the humble way—that way which brings with it the things which never disappear?

"Who drives the horses of the sun
Shall lord it but a day;
Better the lowly deed were done
And kept the humble way.

"The rust will find the sword of fame;
And dust will hide the crown;
Ay, none shall nail so high his name
Time will not tear it down."

Prayer.—Dear Father in Heaven, we pray that our faith in Thy mercy may be daily increased and our lives dedicated to the winning of souls and the glory of Thy kingdom. *Amen.*

ANNUAL REPORT.

(Continued from page 9.)

Willing Workers' Societies.

Burlington	$ 56.30	
Durham	25.00	
Elon College	25.00	
Greensboro	25.00	
Liberty, Vance	3.35	
Mt. Zion	16.10	
Mt. Auburn	1.00	
Shallow Ford	1.00	
Virgilina, Va.	15.10	
Wake Chapel	10.15	
Reidsville	10.00	
		188.00

Cradle Roll Societies.

Burlington	$ 28.03	
Durham	25.00	
Elon College	20.00	
Graham	5.09	
Greensboro	15.00	
Lynchburg	5.15	
Raleigh	10.00	
Ramseur	1.60	
Reidsville	15.00	
		124.87
District meetings		73.90
Conference offering		40.23
Total		$3,971.55

Disbursements.

Feb. 1—Paid Mrs. W. T. Walters, Treas..	$ 739.71
Apr. 20—Paid Mrs. W. T. Walters, Treas.	935.45
July 19—Mrs. H. S. Hardcastle, Treas...	608.87
Nov. 16—Mrs. H. S. Hardcastle, Treas...	1,687.52
Total disbursements	$3,971.55

MRS. W. R. SELLARS,
Burlington, N. C. *Treasurer.*

REPORT OF WOMAN'S MISSION BOARD.

The annual report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Christian Conference for the year ending October 15, 1926.

Women's Societies.

Antioch	$102.55	
Berea, Nansemond	177.50	
Bethlehem	108.60	
Christian Temple	304.00	
Cypress Chapel	80.80	
Damascus	89.50	
Dendron	117.10	
Dover	202.60	
Elm Avenue	61.25	
First, Norfolk	136.75	
Franklin	192.35	
Holy Neck	213.50	
Holland	242.15	
Isle of Wight Courthouse	43.00	
Liberty Spring	159.20	
Mt. Carmel	74.35	
Newport News	97.70	
Oakland	89.76	
Portsmouth	91.54	
Richmond	78.50	
Rosemont	157.29	
Suffolk	1,105.45	
Wakefield	93.83	
Waverly	125.80	
Windsor	77.10	
		4,221.99

Young People's Societies.

Antioch	$ 23.88	
Berea, Nansemond	111.80	
Bethlehem	96.99	
Burton's Grove	20.00	
Christian Temple	102.26	
Cypress Chapel	41.50	
Damascus	30.00	
Dendron	65.30	
Dover	101.25	
First, Norfolk	56.05	
Franklin	57.20	
Holy Neck	52.90	
Holland	150.76	
Liberty Spring	76.35	
New Lebanon	20.40	
Newport News	6.95	
Portsmouth	37.00	
Suffolk	492.35	
Spring Hill	17.30	
Union, Surry	26.50	
Waverly	51.36	
Windsor	42.50	
		1,680.60

Willing Workers' Societies.

Berea, Nansemond	$ 51.20	
Bethlehem	32.60	
Christian Temple	51.73	
Cypress Chapel	2.70	
First, Norfolk	57.50	
Franklin	57.70	
Holy Neck	57.20	
Holland	90.00	
Liberty Spring	1.00	
Mt. Carmel	15.60	
Newport News	4.90	
Rosemont	32.00	
Suffolk	60.16	
Spring Hill	3.20	
Waverly	17.67	
Windsor	37.50	
		572.66

Cradle Roll Societies.

Antioch	$ 3.21	
Berea, Nansemond	9.28	
Bethlehem	2.91	
Christian Temple	9.66	
Cypress Chapel	4.00	
Damascus	7.80	
First, Norfolk	4.50	
Franklin	10.00	
Holy Neck	7.50	
Holland	8.13	
Liberty Spring	8.00	
Newport News	13.50	
Richmond	3.15	
Rosemont	14.25	
Suffolk	14.15	
Oak Grove	7.71	
Wakefield	.80	
Windsor	2.15	
		130.70
C. E. Society, Suffolk		100.00
Rally offerings		65.16
Offering, October 15th		52.08
Grand Total		$6,823.19

DISBURSEMENTS.

Disbursements of the Woman's Home and Foreign Mission Board of the Eastern Virginia Christian Conference to Mrs. Hardcastle, treasurer of the S. C. C. Board, for quarter ending September 30, 1926.

Women's Societies.

General fund (dues)	$200.00	
Home special (Richmond)	821.45	
Foreign special (Japan)	552.27	
Matsuno's salary (Dover women)	50.00	
Kitano's salary (Suffolk women)	440.00	
Kitano's salary (C. E., Suffolk)	100.00	
S. School, Japan (Suffolk women)	12.50	
Mary Gilbert, Elon Or. (Suffolk)	15.00	
Irene Boone, Elon Or. (Holland)	15.00	
		$2,206.22

Young People's Societies.

Mountain work in Va.	$287.33	
Santa Isabel pastor's salary	287.31	
Orphan at Elon Or. (Suffolk)	75.00	
Matsuno's salary, Dover Y. P.)	37.50	
		687.14

Willing Workers' Societies.

Mountain work in Va.	$163.90	
Santa Isabel pastor's salary	163.90	
		327.80

Cradle Roll Societies.

Elon Baby Home	$ 38.56	
Kindergarten in Japan	38.56	
		77.12
O'Kelly Memorial		52.08
Total check enclosed		$3,350.36

Respectfully submitted,
MRS. W. V. LEATHERS,
Treasurer.

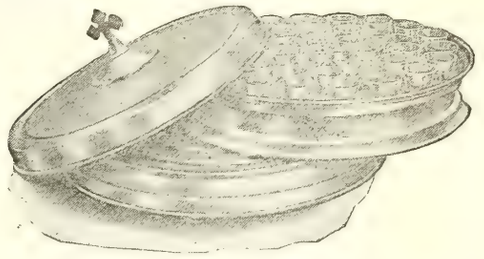
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.



Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlockink, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

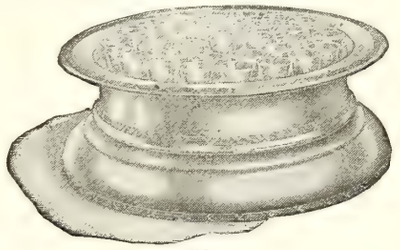
SILVER-PLATE.

The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.

Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plate; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

Bread Plate No. 3—Narrow rim	9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

Send Order to THE CHRISTIAN SUN.
1536 E. Broad St., - - Richmond Va.

Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

"The Rainbow!"

Now, who will be the first girl and boy to paint this new picture of "The First Rainbow" for us? An ark; Noah, the good old man; the beautiful rainbow in the sky—and send it to me for our Korner at once!

Oh, dear me! that little girl across the street—she, maybe, doesn't take our good SUN—run across to her house, Kiddie, dear, and let her join our Korner and paint this beautiful picture, too. Want to? Surely! We wish we had more members in our Korner. Maybe you can get some other kiddies to take the Korner.

Here's a bright, bright poem that we all love:

All things bright and beautiful,
All things, great and small,
All things wise and wonderful—
The Lord God made them all.

Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.

He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who has made all things well.

That's all this time, dears. With love for each of you. YOUR EDITOR.

ELON COLLEGE

CO-EDUCATIONAL

MOONEY CHRISTIAN EDUCATION BUILDING, ELON COLLEGE
(Dedicated Sunday, October 3, 1926)

IN CHRISTIAN EDUCATION, the Christian Church and Elon College have taken the lead.

The above building, dedicated to leadership training, is one of the finest laboratories of Christian Education to be found anywhere. It is the only building of its kind on any college campus in America, but is destined to be the forerunner of a new field of education in many American colleges.

IN LEADERSHIP TRAINING, Elon College has been the first to strike out boldly in this field.

Elon gives courses in Religious Education and Leadership Training, along with laboratory experience that can be gotten in no other institution of higher learning. Those students who complete the four-year course in this work at Elon are given advanced standing at the graduate seminaries. In this way, a year can be gained in their preparation for those who expect to pursue their studies through to seminary courses.

For souvenir "Christian Education Bulletin," giving complete description of this Building and its work at Elon College, and for complete Catalogue of Courses, address

C. M. CANNON, *Registrar,* Elon College, N. C.

"Christian Character First and Always at Elon College."

EASTERN VIRGINIA CONFERENCE.

Apportionments for 1926-1927.

Antioch	$ 385.00
Barrett's	140.00
Berea, Nansemond	200.00
Berea, Norfolk	150.00
Bethlehem	310.00
Burton's Grove	75.00
Centerville	45.00
Christian Temple	1,200.00
Cypress Chapel	290.00
Damascus	155.00
Dendron	120.00
Eure	240.00
First, Norfolk	520.00
First, Richmond	200.00
First, Portsmouth	135.00
Franklin	350.00
Hobson	20.00
Holland	450.00
Holy Neck	400.00
Isle of Wight	85.00
Ivor	35.00
Johnson's Grove	105.00
Liberty Spring	295.00
Mt. Carmel	245.00
Mt. Zion	35.00
New Lebanon	65.00
Newport News	300.00
Ocean View	25.00
Old Zion	575.00
Oak Grove	50.00
Oakland	225.00
People's, Dover	615.00
Elm Avenue	50.00
Rosemont	250.00
Suffolk	2,250.00
Sarem	35.00
South Norfolk	500.00
Spring Hill	80.00
St. Luke's	10.00
St. Paul's	10.00
Union (Southampton)	120.00
Union (Surry)	50.00
Wakefield	85.00
Waverly	310.00
Windsor	120.00
Webster	180.00
Total	$12,090.00

President W. A. Harper, in his new book, "An Integrated Program of Religious Education," has made a valuable contribution to the thought of the time. He holds wisely that we have too much overlapping and consequent waste in our educational curriculum, and points the method for its correction. In his own college he has been a pioneer in this line and has erected a special building for religious education in which the young people from the primary grade to those in college are instructed in religion both in its theory and in its expression; a building which, in completeness, is the first of its kind in the country. And the careful plans which he suggests have been tested by practical experience. It is a great book, the fruit of well-directed thought of a great leader, checked up by plans carried through in actual practice.—*Martyn Summerbell,* president Starkey Seminary, Lakemont, N. Y.

Christian Orphanage

Dear Friends:

The Thanksgiving offerings are beginning to come in, and I truly hope that our people will rally to our aid this Thanksgiving season, as we need your love, your sympathy, your prayers, and your help. So in your Thanksgiving offering remember the 110 little fatherless children in *your* Orphanage.

Our children enjoyed their Thanksgiving dinner. Our good friends of the Burlington Church sent us dressed hens for the dinner. The Southern Dairies, of Burlington, sent us ice cream, and one other friend, Burlington, N. C., sent us a barrel of apples, and with the other things they had a good dinner and enjoyed it as all little children with a good appetite do.

Our friends have been good to us during this Thanksgiving season, and the following things have been sent to us: Miss Sarah E. Boyd, Richmond, Va., 17 dresses, 1 coat, 1 parasol, and underwear; Mrs. Eunie Edwards, Asheboro, N. C., 1 box clothing; Mrs. W. H. Speight, Sunbury, N. C., 1 shirt, 1 overcoat, 1 full suit, 4 pr. pants, 3 pr. stockings; W. J. Ballentine, 12 pr. shoes; J. P. Montgomery's Sunday School class, Burlington, N. C., 1 pr. shoes, 1 sweater, 1 hat, for little girls; Edgar Long, Graham, N. C., 1 barrel apples; Ladies' Aid Society, Newport News, Va., 3 quilts; Woman's Missionary Society, Beulah Church, Ala., 2 suits, 3 pr. pillow cases, 4 towels, 2 pr. men's socks, 1 quilt; Ladies' Aid Society, Burlington Christian Church, Circle No. 1, 5 pr. pants, 2 coats, 8 shirts, 1 sweater, and a number of other articles; the good women of our Lynchburg Church sent to us 13 dresses, 6 pr. pillow cases, 1 apron; the Woman's Missionary Society, 1 quilt; Woman's Bible Class, Linville, Va., Christian Church, 38 half-gallon cans of fruit and preserves, 10 qt. cans fruit; Ladies' Aid Society, Antioch Christian Church, Windsor, Va., 2 quilts; Mrs. Louise Godwin, 3 dresses; Ladies' Aid Society, Mt. Olivet Church, Valley, Va., 1 barrel apples; E. W. Cather, Winchester, Va., 5 barrels apples; A. B. Richards, Winchester, Va., 5 barrels apples.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 2, 1926.

Sunday School Monthly Offerings.

Brought forward		$22,170.85
N. C. & Va. Conference:		
Reidsville	$ 6.50	
Mt. Zion	2.06	
		8.56
Western N. C. Conference:		
Mt. Pleasant (Oct. & Nov.)	$ 2.00	
Liberty	2.77	
		4.77
Eastern N. C. Conference:		
Wake Chapel	$ 5.03	
Christian Light	5.00	
Sanford	3.40	
Shallow Well	1.86	
		15.29
Alabama Conference:		
Pisgah		1.70
New Building Fund.		
J. M. Coble, Jr.		5.00
Thanksgiving Offerings.		
J. A. Trolinger	$10.00	
Bowman Gray	25.00	
Mrs. J. E. Vincent	10.00	
J. L. Graham	5.00	
W. L. Cushion, Moncure, N. C.	5.00	
Primary Class, Norfolk, Va.	5.00	
W. V. Nicks, Mt. Auburn Church	2.00	
Miss Stella Sharpe	**5.00**	
Mrs. Chas. N. Johnson	5.00	
Eure Christian Church	5.25	
Mrs. Ida R. Gualtney	2.00	
Mrs. Willie Staley Holden	10.00	
Mt. Pleasant Sunday School	8.00	
Mrs. H. C. King	1.00	
Miss Ruby Rowland	17.00	
Victor Bible Class, Waverly, Va.	5.00	
Kellam Grove Sunday School	3.75	
A Friend, Durham, N. C.	10.00	
"Uncle Wellons"	1.00	
H. C. Holt	10.00	
S. G. Hinsdale	5.00	
Carvers Grove Sunday School	3.45	
Berea Sunday School	20.25	
E. B. Huffines	1.00	
Mrs. E. B. Huffines	1.00	
		175.70
Grand total		$22,381.87

Keeping up with the South

THE growth of the South in recent years is one of the outstanding developments of the nation. It is seen by the following facts:

In the 15-year period, 1910-1925, the coal mined in the states of the South served by the Southern Railway System has increased 65 per cent; the pig iron production increased 14 per cent; active cotton spindles increased 53 per cent; and the total value of mineral production increased 205 per cent.

In the two decades, 1900-1920, the value of farm property in these states increased from approximately $2,500,000,000 to more than $10,000,000,000.

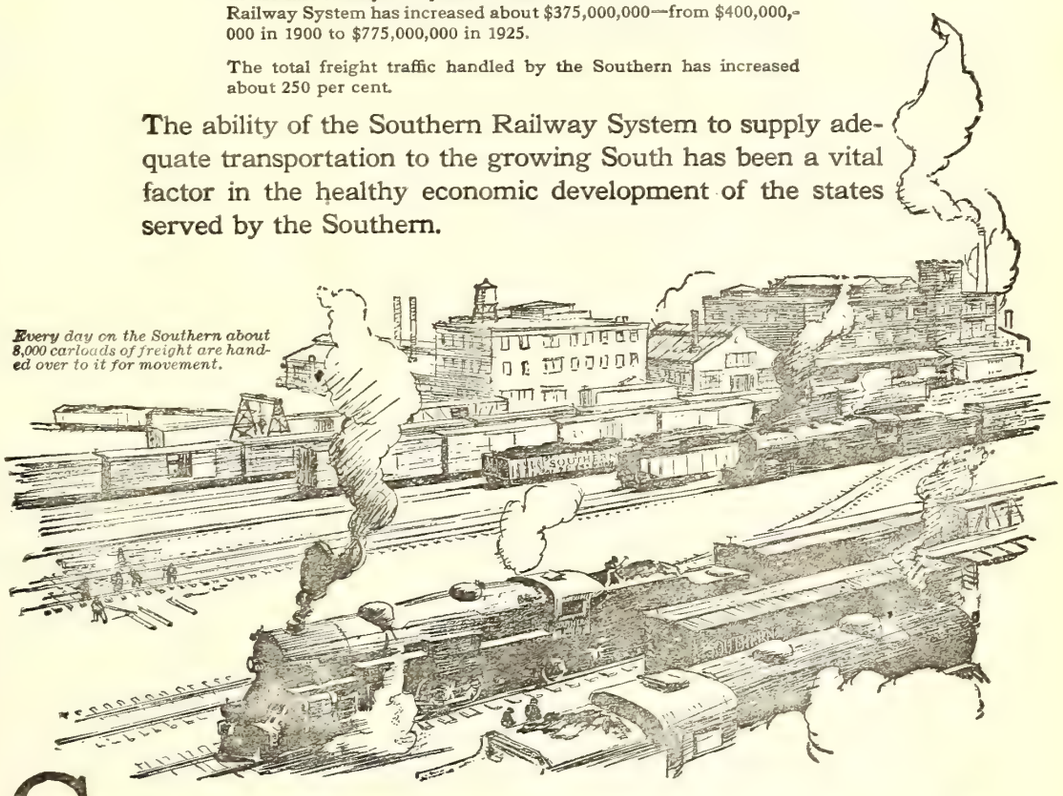
And in the 20-year period, 1904-1923, the value of all manufactures produced in these states increased from about $1,200,000,000 to almost $5,000,000,000.

Such has been the growth of the South. The growth of the Southern Railway System in the same period also is impressive.

In the last twenty-five years the total investment in the Southern Railway System has increased about $375,000,000—from $400,000,000 in 1900 to $775,000,000 in 1925.

The total freight traffic handled by the Southern has increased about 250 per cent.

The ability of the Southern Railway System to supply adequate transportation to the growing South has been a vital factor in the healthy economic development of the states served by the Southern.



Every day on the Southern about 8,000 carloads of freight are handed over to it for movement.

SOUTHERN RAILWAY SYSTEM

THE SOUTHERN SERVES THE SOUTH

The Southern serves the South

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Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Christian Church.

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Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Change in the label will appear on wrapper the first week of month following renewal, provided it is received before the 25th.

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When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

Advertising Rates: "Want Ads," 2 cents a word an insertion. Display rates quoted upon request.

OBITUARIES.

WELLS.

Mrs. Ada Reaves Wells, daughter of T. L. and Ann Reaves, was born December 14, 1886, and died November 3, 1926; age, 39 years, 10 months and 19 days. She was educated in the public schools of Halifax County, Va., and at Piedmont Business College. On October 31, 1914, she was married to Brother Fleming Wells, of Semora, N. C. To them were born three children—Edward, Lottie and Louise. Besides these, she leaves six brothers and four sisters.

Sister Wells professed faith in Christ at the age of ten and united with the Church. She was an excellent Christian woman. As a companion, mother and hostess to friends, she was all that goes to make up a true woman and faithful Christian. The funeral and burial was at the Wells home on Friday afternoon, November 5, 1926.

The high esteem in which she was held was evidenced by the large crowd of relatives and friends present, and the quantity of beautiful flowers placed on her grave. Brother and Sister Wells for years have been true friends of the writer. In their home there was always a welcome, and none knew better how to entertain than Sister Wells. The home once so happy is now in sorrow. All believe the wife and mother is at rest, and this gives comfort.

C. E. NEWMAN.

WILLIAMS.

In memory of dear little Ruby Lois Williams, a member of High Point Christian Sunday School, who died November 10, 1926. We know not why little Ruby Lois was taken from us, or why she had to suffer so long, but we know our Heavenly Father doeth all things well. Little Ruby Lois will be missed in the home and in the community in which she lived, but most in Sunday School, in class-room No. 1, where she was always bright and sunny and kind to all. She was obedient in the class-room.

We loved little Ruby Lois—ah! perhaps too well. For soon she slept and died, but with the angels up in heaven little Ruby Lois is singing her part. Call not back the dear departed, anchored safe where storms are o'er. On the borderland we left them, soon to meet to part no more. When we leave this world of care we shall find our missing loved ones in our Father's mansion.

HATTIE GLASS.

OXFORD TEACHERS' BIBLES

An Oxford Teachers' Bible has references and 300 pages of helps that are a mine of information to Bible students. The helps are arranged in alphabetical order, like a dictionary. They are accurate, comprehensive and up-to-date. A few styles are listed here. Many others are described in our Bible catalogue, mailed upon request.

04403 [This size print] Bound in French Morocco leather, overlapping covers, size 6⅞ x 4¾ inches $4.00

0623x [Same Bible as 04403] Printed on Oxford India paper. Only 1 inch thick..... $6.00

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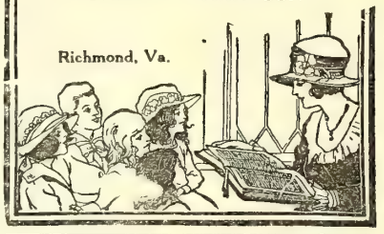

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A JUNIOR COLLEGE AND HIGH SCHOOL.

Where Opportunity Awaits the Student of Very Limited Means.

GIRL'S DORMITORY.

$68.00 pays all College expenses except books, board and room. $25.00 pays all expenses for High School work, for the entire school term of nine months.

Rev. and Mrs. J. H. Dollar will be in charge of the modern Girl's Dormitory this school year. Cost of board will be $15.00 per month and room rent $25 to $30 per school year. Men and boys can obtain board at the same rates in the town.

School opens August 30, 1926. Wanted a sufficient number of girls to fill the dormitory. Send in $2.00 at once to reserve room.

For further information, address

THE PRESIDENT, Wadley, Alabama.

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FOR CHILDREN
PICTORIAL BIBLES WITH HELPS

The text is self-pronouncing, by the aid of which children can learn to pronounce the difficult Scripture proper names.

Specimen of Type

27 And the boys grew: and Esau was a cuming hunter.
5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

Size, 5⅜ x 3½ inches.

With beautiful photo views of scenes in Bible lands distributed throughout the text. Also maps of Bible lands in colors. Also new Practical Helps to Bible Study, especially designed for instructing children in scriptural information.

No. 9111. French Seal Leather, overlapping covers, round corners, gold edges, gold titles.

Our Price—Post Paid..... 2.30

COLORED PICTURE EDITION

Portraying in natural colors, scenes and places taken from nature and life in the Holy Land.

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Large Clear Black Type, Self-Pronouncing, containing Helps to Bible Study, 4000 Questions and Answers, Maps in Colors, and Presentation Page. A Beautiful Gift Bible.

Specimen of Type.

22 And the prophet Is'ra-el, and said unto thyself, and mark, and for at the return of t

Size, 7 x 5 inches.

No. 215. Divinity Circuit Style, Bound in French Seal Leather, round corners, red under gold edges, with silk head bands and purple silk marker, gold titles, etc.

Our Price—Post Paid..... 3.10

No. 3215RL. Red Letter Scholars' Bible, same Bible as **No. 215,** with all the Sayings of Christ printed in Red, and with Red and gold INLAID PANEL SIDE TITLES, also **Beautifully Colored Pictures.**

Our Price—Post Paid..... 3.45

Holman Self-Pronouncing

VEST POCKET TESTAMENTS

Clearest Print in Smallest Size

4⅜ x 2¾ x ⅜ inches

Specimen of Type.

AND the third day there was a marriage in Ca'na of Gal'i-lee; and the mother of Je'sus was

2133K. Bound in durable **Morocco Grain Semble Leather,** flexible limp, gilt titles ..... .60

2113. French Morocco, genuine leather, flexible limp, gold titles, rounded corners, gold edges..... .70

2115P. French Morocco, divinity circuit, overlapping covers, round corners, red under gold edges, with the **Book of Psalms** included $1.10

ILLUSTRATED VEST POCKET TESTAMENT

With Pictures of Holy Land Scenes

2814. French Morocco, limp, gold side title round corners, red under gold edges ..... .85

RED LETTER VEST POCKET TESTAMENT

With all the words of our Lord printed in red.

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15RLP. French Morocco, overlapping covers, flexible, gold side title on red panel, red under gold edges, with Book of Psalms included $1.25

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Thin as a Wafer

2136XP. Fine Grain Morocco, divinity circuit, leather lined to edge, with **Psalms included** $2.25

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, DECEMBER 9, 1926. NUMBER 49.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Roumania's New Minister.—

President Coolidge received the new minister of Roumania to the United States recently. He is George Gretziano. The new Roumanian minister speaks French, Italian and Spanish, and understands, but does not speak, English.

Another World Record.—

A white leghorn hen at the University of British Columbia has set a new world record for laying eggs. She has produced 348 eggs in a few days less than a year. The previous record was 347 and was held by an Australian hen. A person would have a fortune in a few hens like that if eggs would stay at a dollar a dozen, as they now are in Toronto.

Oldest Circus Clown.—

Robert E. Sherwood, age seventy and the oldest living circus clown, interested President Coolidge the other day when he explained that he was the first to turn a handspring over seven horses and two elephants. In a hope to get even, the President told how, when he was a boy, he got up at two in the morning to go to the circus. The oldest clown responded by presenting the President with a copy of his book, "Here We are Again." President Coolidge still loves the circus.

Prepared for War.—

The United States is perhaps better prepared for war than most people suppose. It was revealed at the meeting of the War Industries Association, meeting in Chicago recently, that since 1918 about 20,000 industries have been so fitted as to be turned into war-time production units at short notice. This means that the United States has not forgotten that war is still a very possible thing in this world, where, in spite of our boasted civilization, we have not come very far from the age of tooth and claw.

Sign Twelfth Pact.—

The twelfth treaty with foreign powers to prevent the smuggling of liquor into the United States and so to bolster up the Volstead act, was signed between the United States and Spain recently. The newly arrived Spanish minister, Don Alejandro Padilla y Bell, and Secretary Frank B. Kellogg exchanged the solemn pact. The United States has made similar treaties with Cuba, Canada, Denmark, Germany, Great Britain, Italy, Mexico, The Netherlands, Panama, Norway, Sweden, and treaties of a similar nature are pending with France and Belgium.

Joseph McKenna Dies.—

The black robes of the justices of the Supreme Court took on an even darker hue the other day when they met to be honorary pallbearers for Joseph McKenna. Joseph McKenna was [illegible] Irishman, and during his many years on the [illegible] his temper often vexed the justices, all of whom, with the exception of Harlan Fiske Stone, had sat with him on the bench, but though his temper vexed them, his lovable Irish manner made them love him.

Mrs N T Farmer

Joseph McKenna was born in Philadelphia eighty-three years ago. His parents took him to California at an early age. He found there a wife and a love for law. He was sent to Congress in 1885 and began his friendship with William McKinley, who later became President and appointed Joseph McKenna his Attorney General. The Supreme Court was the next step. He sat on the supreme bench until his wife died, two years ago. His grief for her was so deep that he did not feel he could continue his work. They had lived together for fifty-five years, and above all else he loved his wife. His greatest legal decision was written in the case which decided whether the United States Steel Corporation violated the Sherman anti-trust law. His decision declared that the steel corporation was not a trust, and did not violate any law.

May Manufacture Gasoline.—

It is reported that in Germany a process by which coal-pit screenings can be made into gasoline and other products. Coal-pit screenings is a very poor coal, and therefore worth very little. The report states that from a dollar and a half's worth of this poor coal can be obtained 330 pounds of gasoline, 440 pounds of lubricating oil, 132 pounds of grease, and 176 pounds of kerosene. The production cost of this much material will, according to the report, approximate twenty-six dollars, while at present prices it will bring at the factory forty-five dollars. The process which was invented by Dr. Bergius fourteen years ago and used only on a small scale, consists of putting a mixture of powdered coal and tar into a large drum into which is passed impure hydrogen gas. Upon application of tremendous pressure for a certain length of time, the mass becomes a viscous fluid, resembling petroleum in a crude form. The process regularly employed for refining petroleum is then used, with the above results. Should the report be true and the process capable of practical working out in an economic manner, it may prove of great value, since it provides a method for increasing our rapidly diminishing gasoline supply from coal now all but worthless.

Collective Madness.—

Jean Verne, a French scientist, who, as a member of the [illegible]national Congress for the Advancement [illegible]nce, had an opportunity to hear Sig-[illegible]ussolini address that body and to study Italy under Fascist government, gives some pointed comments on the situation there. M. Verne says: "Bologna was like a city of madmen. The walls were covered with mystic posters proclaiming 'God gave him to us; curses upon whoever touches him.' Every window held Mussolini's portrait. Fascist bands marched deliriously all night. . . . Mussolini arrived in a brilliant uniform with an aigrette a foot high on his head. The regular army in Fascist battalions goose-stepped before him, shouting the Fascist war cry. Mussolini was ushered in by the same war cry when he addressed the scientific congress. He spoke mainly about the role that science plays in war time. He said that he expected chemists to discover even more poisonous gases, and so be able to overcome more easily the nations of their enemies. . . . I bring from Italy an impression of unprecedented madness." This is a commentary of a man thirty-six years old, who wears the Croix de Guerre. It does not speak well for the Italy of Mussolini. The day of the tyrant is not passed, boast however much we may of modern freedom.

Ontario Votes Wet.—

On December 1st, by an overwhelming majority, Ontario retreated from her temperance act and admitted liquor again to the province. Premier G. Howard Ferguson led the wet fight, or the fight for government control. Eighty wets will sit in the Parliament, while drys will occupy only thirty-two seats. Mr. Ferguson claims that his policy of government control will be more effective than the temperance act which Ontario has had for a number of years. The Premier feels sure that the policy which he advocates will destroy the bootlegger, but that remains to be seen.

Ontario is naturally Conservative in politics, and taking advantage of this fact, Mr. Ferguson was able to put over the present election. In many ridings, the dry forces were split on party lines, and to that split is due the victory of the Ferguson party. It is to be hoped that the Premier will be able to make good his promises. Government control is an experiment in temperance legislation, and many feel that in adopting it Ontario has retreated from its advanced position. The campaign was a hard-fought one, and the lines were sharply drawn. Just what the first step of the government will be regarding the new policy is uncertain. The province is awaiting the results with interest—a part with confidence, and a part with fear.

NOTES-PERSONALS

Dr. W. W. Staley, of Suffolk, is this week in attendance at the meeting of the Executive Committee of the Federal Council of Churches in Minneapolis, Minn.

Rev. Elisha Bradshaw has second and fourth Sundays to fill in. Any Church that needs preaching on those days he will be glad to serve. Write him at Walters, Va.

Rev. W. D. Harward, D. D., Windsor, Va., gives SUN readers something to read with profit and to think about this week on the subject "Having to Give." Read it and see.

The Sunday School orchestra of First Church, Richmond, Va., will broadcast from radio station WRVA on Friday, December 17th. There will also be several selections by the Church choir, and Dr. C. C. Ryan will make a short talk. Mr. Ernest Carr deserves credit for his work as musical director in the Church and for the enthusiasm he has engendered among the young folks in the orchestra.

For some reason, satisfactory to themselves, our Danville Sunday School, a few months ago, ceased to send in a monthly offering for missions. But this did not satisfy the faithful ones of the school, and now two or three letters come, telling how glad they are that the school has resumed, and the treasurer seals the fact as follows: "Third Avenue Christian Sunday School has resumed giving one Sunday's collection in the month to missions. I am enclosing the offering for November—$10.36. Yours, A. W. Haraway, Treasurer." For which the Mission Secretary is grateful.

Editor Kerr, in the *Herald of Gospel Liberty,* last week notes: "The December issue of the *Journal of Christian Education* is a special musical number which deserves a very wide reading and study on the part of any one who has to do with the music of the Church. Some of the contributions are from prominent musical leaders of the country, who speak out of much practical experience. Mrs. W. A. Harper, president of the North Carolina Federation of Music Clubs; Miss Flossie Emeline Whitney, dean of music at Defiance College, and Prof. C. James Velie, director of the department of music at Elon College, are among the contributors. Altogether, it makes a very valuable number and one to which your choir leader and musicians should have their attention called. The *Journal* is steadily becoming more and more of value to Christian leaders and workers."

Friends of Elon will rejoice to learn that the college was admitted to membership in the Southern Association of Colleges at the meeting of this association in Jackson, Miss., last week. The following from the *News and Observer,* December 3rd, tells the gratifying news: "Elon College was elected to full membership in the Southern Association of Colleges and Secondary Schools at the present meeting of the association in Jackson, Miss., according to word received at the college this morning. Dr. T. C. Amick, business manager of the college, attended the meeting as the representative of Elon, making the report to the faculty and students here. The election to membership in this standardizing agency brings national recognition to Elon and places it among the A-1 colleges. Elon hoped some four years ago to enter this association, but the fire which destroyed the college plant in 1923 caused the college to withdraw its application for membership which was pending with the association at that time, and the application was only renewed this year after the college had been entirely rebuilt and re-equipped. For the past several years the faculty of the institution has been steadily strengthened, the endowment raised to meet the standards of the Southern Association of Colleges and the physical plant built up to one of the best for any small college in the South. The examiner for the Southern Association stated that the physical plant and laboratory equipment was far superior at Elon to the average small college.."

Rev. J. F. Morgan writes: "Berea Christian Church, Great Bridge, Norfolk County, is moving along nicely, and much interest is being manifest by most of the members of this lovely country Church. The Church now has preaching every Sunday afternoon, and the attendance has been good, except in bad weather, since the change from two Sunday morning services a month to the service each Sunday afternoon. The Sunday School is doing fine work under the direction of one of the community's most splendid young men—Superintendent Percy Nichols. Miss Eva McKinney, president, is leading the Young People's Missionary Society in a most wonderful way, and both the above-mentioned young persons are being backed by the young and also the older people in the Church and community. Christmas services are to be held in this Church on the 23rd of this month. Watch Berea grow."

Burlington and Alamance County lost one of their most popular and beloved citizens in the death of Editor O. F. Crowson, of the *Burlington News,* on November 30th. Mr. Crowson was well known throughout the State, and contributed in many ways to the upbuilding of the State and uplift of his fellowman. He was well known to, and held in highest esteem by, the editor of THE SUN, and the two spent many happy social hours together. He was a man of vivid and strong faith in God, and believed with all his mind and soul in the power of the cross of Christ to redeem and save as many as would believe. His was a vital, vigorous, sustaining faith in God, and he preached that gospel, as a layman, whenever and wherever opportunity afforded. Burlington never paid higher tribute to any citizen than that to O. F. Crowson on the day of the funeral, and his noble and unselfish spirit richly deserved it all. This writer has lost a good friend and mourns his going.

Rev. Stanley C. Harrell, Durham; Dr. W. A. Harper, Elon College; Dr. W. W. Staley, Suffolk; Dr. Roy C. Helfenstein, Dover, Del., and the Mission Secretary of the Southern Convention were representatives of the Southern Convention who attended the annual meeting of the boards of the General Convention at Dayton, Ohio, last week. Dr. L. E. Smith, of Norfolk, was elected to membership on the finance committee of the Convention. Those were busy days and nights in Dayton, and faithful work was done in behalf of the kingdom as represented by our Christian Church. It was voted to send out within a year three new missionaries—one (Miss Victoria Adams) to Porto Rico, and two (Rev. and Mrs. Llewellyn Fletcher) to Japan. A great and far-reaching program along all lines of Church work, education, evangelism, home and foreign missions, was adopted, and the details thereof worked out as specified in general by the General Convention at Urbana, Ill., in October.

POUNDED.

On Tuesday, November 23, 1926, Mr. and Mrs. J. B. Ellington, of Reidsville, N. C., R. R. 3, paid us a surprise visit, and a very pleasant one. They had kept it concealed from us until they came. It was more than a social call. They brought a carload of good things to eat, such as it takes to replenish a pantry that is about empty. The following items were found: apples, canned fruits, pickles, preserves, sugar, meat, beans, potatoes, cakes, candy, butter, flour, chickens, dried fruit, etc. In addition to things mentioned, there was a nice purse handed us.

This is a very appreciative Church—Happy Home. We wish to acknowledge, further, that there were some who gave that were not members of the Church. We thank all who had a part, and above all the good Lord, who makes these pleasant experiences possible.

We wish, further, to express our deep gratitude to Mr. and Mrs. J. B. Ellington, who were the leaders in this pounding. May the Lord richly bless all and help us to be more humble servants in His vineyard.

MR. AND MRS. L. L. WYRICK.
Elon College, N. C.

AN ACKNOWLEDGMENT.

In consideration of the work of their former pastor, the Spring Hill Sunday School and Church, in joint session of recent date, adopted the following resolution:

Be it resolved: First, That we do hereby express to Rev. H. E. Truitt our sincere regret at his resignation and departure from our midst, and our hearty appreciation for the work done among us by him, which has been performed in a most faithful, efficient, sincere, and consecrated manner.

Second—To his faithful and devoted wife, who has been a helpmeet and an inspiration in all of his activities in this pastorate, the sincere appreciation of the membership is expressed.

Third—In their new field of work, may the richest blessings of the Almighty One, whom they are seeking to serve, ever be their daily reward in both material and spiritual realms.

G. C. WHITE,
MISS ADELLE MATTHEWS,
MRS. A. F. MATTHEWS,
Waverly, Va. *Committee.*

RECEIPTS FOR MEMORIALS.

The Committee on Memoiarls feels much encouraged. We have a long way to go yet, but we have the faith to believe that our loyal and faithful ones and those who honor the name of O'Kelly and Old Lebanon will send in their contribution. Surely all members of the Christian Church can take a lively interest and a pardonable pride in this enterprise. We are glad to acknowledge the following received since our last report:

Total received to Nov. 27th	$793.18
L. E. Holland, Franklin, Va.	1.00
Mrs. Sallie E. Holland, Franklin, Va.	1.00
Leaksville Church, Luray, Va.	8.15
Mrs. O. S. Mills' Class, So. Norfolk.	5.00
Woman's Bible Class, So. Norfolk.	10.00
Union, Franklin, Va.	2.95
Philathea Class, Elon College, N. C.	2.00
Cyrus Shoffner, Liberty, N. C.	2.00
Total received to December 4th	$826.28

Gratefully yours,
MEMORIAL COMMITTEE.
JUDGE J. F. WEST, *Chairman,*
Waverly, Va.
J. O. ATKINSON, *Treasurer,*
Elon College, N. C.

Shall We Preserve Our History and Pay Tribute to Whom Tribute is Due?

We have delayed for more than a hundred years. It was in 1794, under the leadership of REV. JAMES O'KELLY, the prophet and apostle of *religious liberty,* that the name "Christian" was adopted as a sufficient name for the Church, discarding all party and sectarian names, and it was declared that

The Bible is a Sufficient Rule of Faith and Practice

for the Church, and Christian character is the test of fellowship and Church membership, and the right of private judgment in the interpreting of the Scriptures was granted to all, and Christ was declared to be the only head of the Church.

REV. JAMES O'KELLY died on OCTOBER 16, 1826, and we have let him sleep for *a hundred years* without permanently and prominently honoring his memory.

It was in OLD LEBANON MEETING HOUSE, Surry County, Virginia, on August 4, 1794, that Rev. Rice Haggard made the motion and the meeting, under the leadership of Rev. James O'Kelly, unanimously adopted the same, declaring that

The Name "Christian" is Sufficient for the Church

and the Bible is a sufficient rule of faith and practice."

The Southern Christian Convention in regular biennial session at Durham, N. C., April 30, 1926, adopted plans and specifications for an appropriate memorial on the site of Old Lebanon Church, which is on the Virginia State Highway, in Surry County, Virginia, and also the plans and specifications for a suitable

Memorial to Rev. James O'Kelly

to be established on the campus of Elon College. The combined cost of the two memorials is to be $2,095.00. *This call is for all individuals everywhere,* who have a care and concern for these important events, to send such cash donations as they can to the Treasurer of the Committee *during the month of October,* when it is proposed if possible *to raise the entire amount.* All money sent in will be acknowledged, with names of donors, through THE CHRISTIAN SUN.

Brethren, sisters, and friends, we have too long delayed this important matter, let us now move together and do this worthy deed. There has been raised to date $110.75. Let SUN readers speak to their friends, let pastors, Sunday School superintendents and people pull together during October, and this great work which should have been decades ago will be accomplished.

Respectfully and gratefully,

Judge J. F. WEST, *Chairman,* Waverly, Va.,
Rev. S. C. HARRELL, *Secretary,* Durham, N. C.,
W. C. MCCLENNY, *Historian,* Suffolk, Va.,
J. O. ATKINSON, *Treasurer,* Elon College, N. C.
Committee on Memorials.

E-D-I-T-O-R-I-A-L

EDITOR:
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W. W. STALEY W. A. HARPER
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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LIFTING THE LEVELS OF LIFE.

Life has various levels. The difficulty with many of us is that so much of life is lived out on a low level. There is the level of sordidness, sloth and slovenliness. Some of us live not a little of life even on that low level. Then there is the level of things, materials, mammon. Many live much on that low level, even to the extent of becoming servants and slaves of things, of mammon. Jesus was thinking of this level of life and those who live on it when He said, "Ye cannot serve God and mammon." Mammon was on a level beneath the true servants of God. Paul was thinking of that also when he wrote, "The carnal mind is enmity against God and is not subject to the laws of God." The carnal is on a level too low for the spiritual.

Then there is the level of the purely mental, the intellectual, the cultural. This is the level of the wisdom of this world, which the Word tells us is not as high as, or even equal to, the "foolishness of God."

Now, it is the object of all spiritual achievement and development to lift the levels of life, to so live that the sordid, the sensual, the material, the mental shall all be reclaimed, renovated, redeemed and lifted.

Booker T. Washington used to say that where two races lived together, either the higher would pull the lower up or the lower would drag the higher down. The same is true with the desires, the dealings, the attitudes and the activities of man. He must in his living, with his mixed and mingled motives, either lift his lower desires, wants, passions, inclinations to the high level of the wholesome and the holy, or these low desires will pull down his higher and holier impulses. In the phrase of the 113th Psalm, "Who is like unto the Lord our God . . . that raiseth up the poor out of the dust, and lifteth up the needy from the dust, that he may set him with princes?" Jesus, "with a touch or two, turned that old description into the imperishable picture of the prodigal son—one day in rags out in the pig-stys; the next clothed with robe and shoes and ring from out of the father's overflowing plenty, and in his right mind." The level of that young man's life had been wonderfully lifted.

In such a spirit, and with such a thought in mind, Dr. M. E. Melvin, of the Presbyterian Church, South, has written a real book on "Royal Partnership." Dr. Melvin has put the hot blood of throbbing life into a usually cold and chilling theme. Here is his thesis: "First, property is a subjective test of character, and, second, it is preeminently the tool of the kingdom of God." The contention of the whole volume is that one's attitude to things, property, money is the acid test of character and spiritually; that to be carnally minded means to pull the spiritual down into the low level of the material, the sensual, the devilish; to be spiritually minded is to so deal with property, things, money as to have Christ as partner, as companion, as friend.

The author asserts that in the New Testament the same word is translated in some instances as fellowship, in others as partnership; and to have and enjoy partnership with Christ in our property relations is the same as fellowship with Him at the Communion table. He declares that we should and, if real Christians, we do have the same companionship and fellowship with Christ in the handling, earning and spending our money that we do in observing any ordinance of the Church.

No one can read this book without a new sense of the sacredness of things and the sanctity of money when properly handled. "Royal partnership" is indeed a new light on an old subject, and a fresh, fragrant, yet powerful and penetrating word on a great theme. Fleming H. Revell Co., N. Y., is the publisher, and $1.00 is the price. It is an invaluable help to pastors, Sunday School teachers and to all who really care for the Bible teaching on property and one's rightful attitude to property. J. O. A.

GIVING THE KINGDOM A CHANCE.

In our attitude to the Church, are we giving the kingdom of God a fair chance? Are we giving our souls a fair chance? These are searching questions if personally applied. Unless we separate, set aside, a definite portion of our income, Iva C. Brown, in her little book on "Jesus' Teaching on the Use of Money," claims that we do not give our souls and the kingdom of God a fair chance. This separated portion, the tithe if you will, "gives the kingdom of God a chance. Without it, the claims are completely shut out of a man's life. The cry of the world; its sob and distress; the plea of want and poverty; the hopelessness of heathenism—all these we never hear, shut in as we are in our comfortable homes. It gives, second, the soul a chance. With all the howling appeals that are constantly made to a man to gratify his senses there is no chance for his soul to develop unless he treats with a sacred sense of honor the separated portion belonging to his silent Partner."

Great and wonderful things indeed would take place in the kingdom of God on earth if even the Church members would obey the law of the tithe and give God the portion He rightfully claims.

Roger Babson, the economist and business statistician, gives us these figures to think on. "Let us think for a moment what would happen if every Church member in the United States should actually do as the Bible suggests and set aside one-tenth of his income for God. There are 40,000,000 members in our Christian Churches, with about $40,000,000,000 total annual income. Calculate the tremendous summed up in one-tenth of that amount, $4,000,000,000 annually. Spent honestly and wisely, such a sum would furnish sufficient money in a few years to teach every living soul the principles of righteousness."

But we Church members—very, very, very many of us—will not give God the portion that lawfully and righteously belongs to Him, and thus our own souls are impoverished and the kingdom of God has to lag and to beg. J. O. A.

THESE TWAIN.

The writer is the honored possessor of a volume entitled "These Twain." Dr. J. O. Atkinson conceived the idea of the book and secured the co-operation in its production of three eminent men of our Church—Col. E. E. Holland, former congressmen and banker; Dr. W. W. Staley, minister, and Mr. W. E. MacClenny, historian of the Church.

These four each wrote a chapter of "These Twain," portraying the life and deeds of two of the finest personalities of our Christian Church—Deacon Willis J. Lee, deceased, and Mrs. Lee, now happily among us in the sunset period of a gracious and devout life. The book is not for sale, but for the intimate friends and admirers of these two consecrated leaders of our day.

The first public offering for Elon College was received at the Berea (Nansemond) Christian Church, of which "these twain" were members, and to it they gave $250, nearly half the entire offering. Brother Lee was a trustee of the college till his decease, and never turned a deaf ear to any of its appeals, whether of time, influence, or means. Without children of their own, these two friends educated several families at their college, but modesty permitted no announcement of their good works. Just a few weeks before his translation, Brother Lee subscribed $5,000 to the standardization fund, then in the raising, and Mrs. Lee paid it even before it was due, an instance which but suggests how "these twain" cojointly and unitedly conducted their kingdom service.

Dr. Atkinson and his co-contributors to the volume have honored themselves in doing honor to these good friends. A host would gladly have joined them in this service of appreciation and love, and a host will now join in a united chorus of approval for what they have done.

Only eternity can rightly and adequately evaluate the contribution to humanity and to the kingdom of two such consecrated lives as are portrayed for us in "These Twain." Life is richer by their service, and heaven will be sweeter by their presence there. W. A. H.

A LAND OF HOMES AND FLOWERS.

THE SUN'S Editor does not know as much about Australia as he should. Maybe it was on this account that following from the pen of John L. Brandt, Melbourne, Australia, appearing in *The Christian Evangelist* (Disciples) interested him so much and induced him to pass it on to SUN readers, believing they, too, would greatly enjoy it.

"Australia, in area as large as the United States, has only about six million people, and the majority of these live in six cities. The two largest cities are Sydney with 1,200,000 inhabitants and Melbourne with fully 1,000,000.

"Melbourne is the most up-to-date city and in many respects second to none in the world. Her streets are as broad as those of Salt Lake City

and as wide as Pennsylvania Avenue, Washington, D. C. The city is more American than English. The streets are well made and mostly of American pattern; the houses are quite modern and mostly of American architecture; her electric plants and devices are mostly of the American type; her automobiles are from all the makes of the world but more from America than from all the rest of the world; sorry to say the cost is fully twice as much as in the United States.

"I have been pretty much all over Melbourne which is a city of homes. I have seen no slum or poverty district. Every home has beautiful lawn with flowers of many varieties arranged in most artistic designs and beds. Flowers everywhere: on the lawn, in the garden, suspended from the windows, on the tables, and then for sale on the streets and in the shops, and at the markets. Surely people so fond of flowers must have great good in their hearts. Wages are regulated by law and are on a living scale. Most people own their own homes. Many of these are built by banks that grant a long period of time for payment and at a low rate of interest; workmen have taken advantage of this privilege, and it is helping not only to build homes but character and to give stability to the citizenship. They still have some saloons, called "bars," many of them served by bar maids. Occasionally a drunken man may be seen on the streets. A most strenuous fight is being waged for prohibition. Already they close the saloons on Sunday and at six o'clock every day. American influence is being cited as an example in favor of prohibition that is sure to come sooner or later in Australia. Our calls to address temperance meetings are more than we can answer.

"No trams run Sunday forenoons. The tram is the American street car. This makes the business district as silent as a graveyard. It is hard on the down town churches. It is helpful in the residential districts, and as a result the Chirstian Church has 65 organizations in Melbourne and suburbs, with about 40 preachers, thus making it the banner city of the world for churches of Christ. The churches are well attended, especially at night when the trams are running. The people are courteous, respectful and most hospitable. On the streets they keep to the left. In order to be right you must keep to the left, or in other words go wrong to be right. There is much wealth here, and after all "Uncle Bim" is not so much of an artificial character as you might imagine.

"Melbourne is located at the head of the Port Phillip Bay. The largest ocean vessels and heaviest draft war ships come right up to the city. Where the bay is entered from the ocean it is only three miles across. The drive around the bay is more than 100 miles and is one of the finest in the world, surpassing any drive of the kind in America or Europe. Along with the saloon is another stain on the garments of Australia and that is the race course with betting and consequent loss of much hard earned money by the laboring people. There is a race somewhere everyday. The people are fond of sports and outdoor life and the afternoon tea. The city is remarkably free from the flapper sort. No painted faces or lips are seen here for none are needed, as the outdoor life and the climate make rosy cheeks and a healthy people; the most healthy in the world.

"I attended the annual fair at Melbourne. In machinery it was not quite up to America, in apples behind America, but in oranges both sweeter and cheaper than in America; in cattle the equal of America; in sheep far ahead of America, for Australia leads the world both in number and quality of sheep and the amount and quality of wool; vegetables more abundant and cheeper than in America. This may be on account of the much sunshine and quality of the soil.

"Everywhere the people are interested in getting on in the world and in a most substantial way. They excel the Japanese in desire to learn how to do things and it is amazing to see the number who travel abroad to find new ideas and bring them back to introduce to the folks at home. They have copied the American "cash and carry" grocery, the cafeteria style of restaurant, the electric vacuum sweepers and the like. I think the churches could take on more of the American ways to some profit, and on the other hand the American churches could be helped if they could acquire the reverence in the house of God and spiritual character of the Christian in Australia.

"We shall never forget the kindness and hospitality with which we were greeted at Sidney and Melbourne. We did not feel like strangers in a strange land; they are our brethren, speak our language, sing our hymns, preach the same gospel, love the same Lord and were redeemed by the same Saviour. It was one reception and welcome after another both at Sidney and Melbourne, with requests to respond and preach and bring messages from over the sea.

"Surely the Lord has a great people here. They are fully awake to the necessity of joining heart and soul with the Anglo-Saxon peoples in preaching of the unsearchable riches of Christ to the unsaved world. They are indebted to the many American preachers of former years who came here to introduce the doctrines of Christ and lay broad and deep a sure foundation on which to build for the future faith of the people of the great commonwealth. I recently met with some 40 preachers on a picnic and I am constrained to say that they impressed me as being men of God with high ideals and intelligence, conversation, and conduct worthy of their high calling in Christ Jesus. All of them are worthy of mention but space forbids.

"More later on. Brethren pray for us."

HAVING TO GIVE.

That was a very plain-spoken message which Paul gave to the Ephesians when he said, "Let him that stole, steal no more; but let him rather labor, working with his hands the thing which is good, that he may have to give to him that needeth."

Misappropriation among pagans is bad enough, but when we face a situation in the Church today which proclaims the fact that funds which should be regarded as a trust are misappropriated and used for selfish ends, it makes us to feel that pagan ideas in regard to property are still in operation, even among the people of God, and this is even worse.

Having to give is the Christian way. Having to hold or to hoard or to use for self is the pagan way. Something must take place among the people of God to get these trust funds to be regarded as such and to get them released under the Lord's direction, as to manner and measure.

Here is the real problem before the Church of God today. Its solution will mean a revival with Pentecostal proportions, bringing into exercise the great and vital principle of Christian stewardship. This would put the Christians of today with those in the Pentecostal days, of whom it is written, "None of them said that ought of the things which he possessed was his own, but had all things common, and sold their possessions and goods and parted them to all men as every man had need."

It is evident that these early Christians were tithers before Pentecost, for at this time the tithing system was fully established. At any rate, as has been said, "The divine method of developing a race of stewards has been to start with the separated portion and work toward the consecrated whole, to begin with law and to work toward love." When once we have attained to the minimum standard of scriptural giving, no matter by what route we have come, we should be impelled to hold the ground we have gained and advance as we are able by the higher motives of grace, strengthened by the considerations involved in a complete gospel and the special stewardship teaching of Pentecost. And some wavering souls, not yet fully persuaded in their own minds, may be induced to quicken their pace to the first goal by these latter considerations.

It is one thing to have something to give; it is another thing to have the grace of giving. Paul, who exhorts the Ephesians to labor, that they might have something to give, commends to the Corrinthians the example of the Macedonian Churches, in the riches of their liberality because of the grace of God bestowed upon them. And this was made possible because they first gave themselves unto the Lord.

Experience leads to expression. These are the two sides of the Christian life, and when we try to get expression when experience and vision are lacking, we face an embarrassing situation. Our people are too largely failing to meet the tests of the Christian life. To be a real Christian is to be Christ-like.

That was a timely rebuke coming from Ghandi, the spokesman for India, although not professing to be a Christian, when asked for a suggestion as to how to get Christianity naturalized in India, said: "I would suggest, first of all, that all of you Christians, missionaries and all, begin to live more like Jesus Christ." What a challenge to the Christian Church! In the second place, he says: "You must practice your religion without adulterating it or toning it down." Think of this statement from a non-Christian that the gospel be given to his people in a rugged simplicity and not in a toned-down form

But what are we doing? As E. Stanley Jones, in "Christ of the Indian Road," says, "Vast areas of the Christian world are inoculated with a mild form of Christianity, and the real thing seems impossible." As some one puts it, "Our Churches are made up with people who would be equally shocked to see Christianity doubted or put into practice." But Christianity must be practiced in a larger way if the Church is to fulfill her mission in the world.

To continue to live self-centered is to bring defeat to the cause we profess to love, and the moment we cease to share with others, for His sake, where there is seemingly no return or recompence to ourselves we cease to be Christian. This test must be met in the abounding Christian life. We should give our people an opportunity of meeting this test, with a growing probability of meeting it because of their deepened sense of the claims of Christ and of their devotion and loyalty to Him. Let them be led to see God's way with them and what they have in their possession.

Something must be done to stem the tide of worldliness, materialism and lack of concern for the cause of Christ. And as a help to this and as a means of promoting spirituality I think the time has come when we, as a Conference and as a Church, should openly and unitedly espouse the financial system which has been owned and blessed of God through the ages, emphasizing not its legal, but its devotional aspect, not so much as a matter of law, but of love and to prove the sin-

(Continued on Page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The gravitation of this age is pulling education from the head to the feet. Schools are becoming obsessed with games instead of study. Athletics occupy the public thought more than theses and orations. The bulletins from colleges and universities have more to say about sports than degrees. Millions of money is spent and millions of people attend the football games. If you travel on trains you will hear ten men talking and see them reading about the latest football game to one reading or talking about education in the higher sense. The feet get more attention than the head. Greece lost her intellectual supremacy through the stadium and the Isthmian games, and her intellectual supremacy once lost was gone forever. The gladiators of Rome did not maintain the power of Rome. The giant of Gath went down under the stone cast from a sling by a country boy whose training was gained in the field by attending his father's sheep. Too much money is spent and too much time is wasted in athletics under the guise of training for health. Athletes are among the shortest lived men. There will come a reaction in the field of education in regard to games. It has gone so far as to lead many to speak of the game of life, and even of religion.

There are three departments of education—one for the body, one for the mind, and one for the spirit. The best education for the body, which is the best development of the body, is honest work. No exercise is so wholesome and so much enjoyed as tasks well performed. The best school for the body is the field. There is education as well as physical culture in real work. It makes little difference whether work is among flowers, grainfields, logwoods, or attending to cattle and sheep. This schoolhouse is as large as the world, and character-building as well. Ruth found her place gleaning in the field of Boaz, became the mother of Obed, the grandmother of Jesse, and the great-grandmother of David. That wheatfield was no basket-ball court.

The schoolroom is the place for mental development, refinement, and culture. Study of good books and great subjects is all the mental gymnastics needed to make men who can fill the places of high service among men. No sane man would object to tennis, ball games, and other innocent exercises for recreation and even pleasure; but it is equally true that sane people recognize excess in sports equal to intemperance in eating, drinking, or in other good things. In fact, sin is the abuse of that which is good. The mind cannot be trained for the best when the body indulges in the worst.

The spirit of man needs development as well as the body and the mind. Religion is study for the soul. It cannot be developed by intellectual processes alone. It must be developed by spiritual existence in doing the will of God. Worship is the exercise and the Church is the schoolhouse of the soul. The great teacher is Jesus Christ. "Learn of me" was the lesson He gave to mankind. All arithmetic is involved in the ability to count; and all religious development is involved in the capacity to really worship God in spirit and in truth. Thou shalt worship the Lord thy God, and Him only shalt thou serve. A properly developed man is a trained body, a trained mind, and a trained soul. They talk about a balanced ration! a balanced life is the best of all; and the process is work for the body, study for the mind, and worship for the soul.

W. W. Staley.

ELON LETTER.

One of the most important committees of our Board of Christian Education is that having to do with the curriculum. This committee reported to the General Board in its recent session the following, all of which were unanimously approved:

"We appreciate the fine spirit of co-operation exemplified by the Christian Publishing Association in giving us group graded lessons for the primary and junior departments. We recommend the extension upward of these group graded lessons into the intermediate and senior departments as our next objective for improving our literature.

"For years to come in most of our Churches, we recognize that there will be a need for the uniform lessons for young people and adults, but increasingly there will be demand for elective courses in leadership training, missions, stewardship, evangelism and social service in our schools. We recommend that our secretaries promote these wherever this is a felt need, ordering the books through the Christian Publishing Association.

"We have for four years consistently recommended the promotion of the syndicated closely graded lessons by the Christian Publishing Association. These lessons are carried in stock by the United Brethren Publishing House. They propose to give us a commission of 16 2-3 per cent on orders they can fill from stock, and of 10 per cent on other orders for this literature. We, therefore, recommend that the Christian Publishing Association advertise this closely graded literature and furnish it to those schools not specifying another kind in their orders.

"We note with hearty approval the steady improvement of our literature and rejoice in it. We frankly admit that it has not as yet attained the ideal we entertain for it. We know that experience is the best curriculum as well as the best schoolmaster. The old theologians were close to the base of things when they insisted on a vital spiritual experience. Our literature is showing signs of the proper appreciation of this need, and life-situations are being introduced in our treatment of the lesson materials. Ere long we shall determine the materials we embody in the curriculum by the pupil-experience of those to be taught, and not vice versa as now.

"We are particularly glad that the integration of our Church year with the lesson materials continues to go forward. A completely integrated curriculum is many years ahead, but we are traveling in the right direction and should never lose sight of our ultimate goal—a unified group instructed in the ways of the Lord and in methods of promoting His kingdom through an integrated program of instruction based on the group experiences.

"For the quarterly review lessons, uniform series, for the calendar year 1927-1928, we recommend the following:

"1927—Second quarter, 'Christian Character and Church Membership'; third quarter, 'The Liberty of Conscience and the Use of God's Word'; fourth quarter, 'Vital Piety in the Christian Program.'

"1928—First quarter, 'Recruiting for the Kingdom'; second quarter, 'Education for Christian Life and Service'; third quarter, 'The Christian and His Money'; fourth quarter, 'The Stewardship of Life.'

"We also recommend that Dr. S. Q. Helfenstein be requested to select the Scripture passages and golden texts for these themes."

W. A. Harper.

FANCY GAP.

I have been in Carroll County on the mountain missions for two weeks. The work seems to be moving fairly well, considering that they had not had a pastor since midsummer. Our school has been going on for two weeks, with twenty-four enrolled and others yet to come.

I have found all the people very friendly. They want the work to prosper, and I am sure that any of them will be willing helpers. We are beginning to think about Christmas. Many of the children are wondering if old Santa Claus will come along this year. So, dear folks, send your gifts along early and avoid the rush.

We need books, school books, such as are used in the Virginia State schools. Second-handed ones will do. So, if you have any not in use, please send them along up to and including the seventh grade.

We need a reading-room. It is impossible for me to visit the people because of my school work, so I want the people to visit me. Please send me subscriptions for the various leading papers, so that I may have the papers for the people to read or that I may read to them.

Pray for the work and the works. Bro. and Sister Bray are doing a good work at the Rocky Ford Church and school. We all need your prayers as well as other aid.

Yours in Jesus' name,
J. A. Ledbetter, *Pastor.*

WEBSTER COMMUNITY CHURCH.

The congregation of the Webster Church were glad to have their minister, Rev. Milton W. Sutcliffe in his regular place on Sunday last after having spent such a pleasant time in Virginia the week before, and all hope he will still continue to love Maryland better than Virginia; but he certainly was delighted with the Southern hospitality that he and his family received.

They all appreciated having Mr. Taylor from Dover with us the Sunday Mr. Sutcliffe was absent. We are always glad to have our Dover Friends to be with us, as we look upon them as our parent Church.

The ladies held their usual bazaar and supper on Thursday and Friday evenings, November 18th and 19th, and it proved a great success. The regular Thanksgiving service was held at 10 A. M., with special music by the choir and a splendid sermon by the pastor; the fruits and things that were received were sent to our associate pastor, Rev. Richard Sutcliffe.

We held our regular Church social on Thanksgiving evening at the home of Mr. and Mrs. John D. Corley, it being their wedding anniversary, and it was given as a surprise to them. We are now planning for our Christmas program.

Harriett E. Corley.

WESTERN N. C. CONFERENCE.

These are some impressions of the fifty-sixth annual meeting of the Western North Carolina Christian Conference.

It was good to be there. It was seen and felt that it is a deeply spiritual body, and in earnest about the Lord's work. But one could not escape the impression that it is not widely enough awake, after hearing the speech of Dr. Atkinson, and this prayer from the heart is prompted: "O Lord, for the sake of the multitudes of unregenerate people in this and other lands, we implore Thee to awaken and to arouse this body of Thy believing servants to a full realization of their individual and collective duty and responsibility to Thee, to the Church, and to the unregenerated; and may they be filled with the Holy Spirit and be guided

and directed by Him in all their praying, and their study of Thy Word, and in all their preaching, and in all the work that Thou wouldst have them to do. And, O Lord, give them a passion for souls, and cause them to feel heavily the burden of souls. We ask it all in the name of our Lord and Saviour Jesus Christ. Amen."

We were impressed that we should be thankful to our Heavenly Father for the gift of such an unselfish and faithful teacher and leader as Dr. J. O. Atkinson. God bless him! The love of God is in his heart. The burden of souls rests so heavily on his heart that but for the grace of God his loving heart would break. Brethren, we cannot longer afford to neglect the cause of missions, with such an example as Dr. Atkinson, whom God has set before us. And, above all, we cannot longer afford to neglect the command and the great commission of our Lord and Master to go into all the world and preach the gospel.

With such an example as Dr. Atkinson, and with the command of Jesus Christ who shed His own precious blood for us and has given us everlasting life, how can we neglect to make every Sunday that we have preaching a missionary day? It can be done without any interference with any of the other Church services. This suggestion is made for your prayerful consideration: Let every Christian Church select a faithful member for "missionary secretary," and then let every Church member who will go to this missionary secretary on every preaching day and hand in a missionary offering; and then let this missionary secretary forward, monthly or quarterly, to Dr. Atkinson the amounts so received. Would we be doing the will of God to do this? Why doubts that we would? Let us not forget this.

We were impressed by the cheerful patience with which Dr. G. O. Lankford presided over the Conference and performed every duty. It was easily seen from whence he got his strength and patience. His heart is filled with love for God and His cause, and filled with love for his brethren. God grant that Dr. Lankford, with his wise leadership and loving counsel, may be spared to us, if our Lord delay His coming, many years to preside over our Conferences. And we were also impressed by the faithfulness and efficiency of our secretary, Bro. J. H. Harden, and all the other officers and committees of the Conference.

Being at this Conference is one of the great events in the life of this writer. The Christian fellowship was not demonstrative, but it was so genuinely Christian that it was so much felt and so highly appreciated that the writer never before in all his life fell so much in love with a body of men whom he had never before met. Brethren, I love you all. And we would not forget to mention how greatly we were impressed by the royal and princely hospitality of Pleasant Grove Church in entertaining the Conference.

Yours in Christ, awaiting His return, or awaiting His call,

M. Eugene Street.

ROSEMONT CHURCH.

A series of evangelistic meetings were held in the Rosemont Christian Church November 7th to 21st. The services were conducted by the Rev. J. G. Truitt, assisted by the pastor. Bro. Truitt did the preaching in a most fascinating and helpful manner, that won the hearts of the people of the community, all of whom will be glad to have him visit this village at any time.

There were twenty-seven additions to the Church, most all of whom were on profession of faith, and our Thanksgiving was even more glorious because of this good season of grace among us.

The work in this Church is progressing nicely. There were 207 in Sunday School last Sunday morning. Forty were in the men's Bible class. The junior department of the Sunday School is doing a wonderful work under the direction of Superintendent Mrs. J. F. Morgan, while the whole school is going forward under the faithful direction of General Superintendent H. R. Morrison.

These are a lovely people to serve, and one of the unique features is that no money-making affairs are held; the Church is supported only by the straightout giving of money into the Lord's treasury. The Church now has full-time preaching, and has had since the first of the Conference year. Union Thanksgiving services were held in the Church on November 25th, and preparation is now being made for appropriate celebration of the birth of Christ at Christmas time.

J. F. Morgan.

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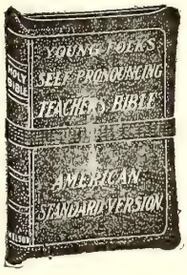

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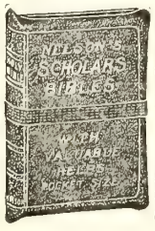

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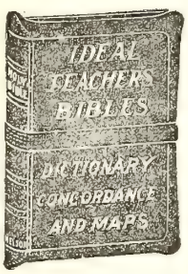

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STEWARDSHIP AND PROMOTION.

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TITHERS' ENROLLMENT DAY.

Rev. L. E. Lovejoy, D. D., is president of the United Stewardship Council of the Churches of Christ in America. He is the author of "Stewardship for all of Life," and is the stewardship secretary of the Methodist Episcopal Church. He gives his reasons for believing in and practicing tithing. As December 12th, or some Sunday near that date, is our day set apart by the General Convention for the enrollment of tithers in the Christian Church, it would be well for our pastors and stewardship secretaries to make known such clear, weighty reasons for becoming tithers. He says:

"I believe in Christian stewardship, because I regard it as a foundation principle of the Christian faith. Only as I embrace it with my whole heart can I adequately fulfill the 'royal law,' which demands that I love God with all my powers and my neighbor as myself. I believe that I ought systematically to offer to God's service one-tenth of my income, not from any superstitious fear, nor because it was a Jewish law, nor from any hope of material reward, nor because I am persuaded that this is the last work in methods of beneficence. Should providence seem at any time to indicate a better method or a different proportion, I should, without hesitancy, abandon this for that. I offer the tenth for these reasons:

Twelve Reasons.

"1. It has been deliberately recommended as the standard of Christian giving in the Church of which I am a member. I cannot believe that this would have been done without adequate and convincing reasons.

"2. It is a mode in constant use in Scripture history, is honored from beginning to end of the Old Testament, receives the unqualified even if incidental commendation of Christ, and brings upon itself no word or intimation of disapproval.

"3. It has been commended and urged by the prophetic voices of the Church throughout the Christian centuries.

"4. It seems to be rapidly gaining in favor with devout, enlightened, and educated disciples.

"5. It is systematic, business-like, and modern in its application, and has been repeatedly proved productive of material benefit through wiser methods of personal and domestic economy and a better ordering of finance.

"6. It is, on the whole, more equitable in the distribution of the burdens of kingdom support than any plan I have ever known, presenting far fewer inequalities than any conceivable plan of haphazard, voluntary, or apportioned giving.

"7. It is not more burdensome than I can well endure, in this age and land of opportunity and plenty, if I give due regard to a reasonable balance in my personal expenditures.

"8. It is urgently needed to meet the present and prospective demands of kingdom promotion and support, as nothing less than this proportion from each disciple will suffice for the providential program of the present age.

"9. It is apparently adequate, if offered in like proportion by all Christ's followers, to meet every demand for kingdom enterprise as at present expressed or contemplated.

"10. It is a practice which yields me constant satisfaction, contentment, and spiritual joy, and relieves me of the embarrassment, discomforts, and inconveniences of occasional or spasmodic giving.

"11. It is a method which seems everywhere to have brought new courage, moral prosperity, and spiritual life to such individuals and Churches as have adopted it, and to give promise of a more perfect unity, wider fraternity, and more intelligent piety among Christians of every denomination.

"12. It is altogether the best method of Church finance which I have been able to discover, and is, therefore, accepted, without question, as God's present plan for me."

We sincerely hope that the enrollment day for tithers in your Church may be one of the days of mountain-top experiences.

PREPARING LEADERS FOR THE FUTURE.

By HERMON ELDREDGE.

The greatest single problem which confronts any undertaking is the question of leadership. It is a fatal mistake to believe that we live in a world of unwilling folks or that the ideals of people are intentionally low. We are rather living in a world in which a vast majority believe, at least, that they are in the right and that their ideals are right, and they are willing, when it comes to the limit, to fight for these ideals even to the sacrificing of their lives.

These ideals came from great leaders, and the shadow of these out standing men of thought and action has shaped the day and the way for millions. Millions think and believe as Confucius thought over two thousand years ago, and they are as consistent in their belief as you or I are in ours. You may insist that they are wrong, but they believe. Then, your thought and mine of liberty and freedom are largely echoing thoughts of great leaders from Washington down to us. Some leader arises and the mass follows as it believes. We still quote Washington, Jefferson and Hamilton for our authority.

It is the business of the church to create leaders who will know and follow the truth. And in so doing they will carry others with them on this quest for righteousness and into the conquest of the evils of spiritual illiteracy and moral, or immoral, complacency.

Christian Education.

Christian Education does not major on books or school houses, but on life. It uses books and schools and social relations and a hundred other means to the end in view which is *vital Christian character.*

Leaders are needed, even demanded, in this field, if we are to go forward. The finest program and the greatest vision will fail and fall to earth like a spent sky-rocket, if there is not more than program and vision to it. Leaders there must be who will first live the life before their followers and inspire them with the worth-whileness of such a life. If we would preach a better sermon or teach a better lesson, the first step is to be a better man, for that which we are is a more powerful preacher and teacher and leader than that which we say.

The Way of Life.

But if we would live and teach others to live, we must know the way of life. This has been brought to us supremely by Him who was the Way and the Truth and the Life. We need first and foremost and finally a knowledge of his life and a spiritual fellowship of sacrificial service which comes from a working companionship with Christ. We need to know God when we meet Him in His world.

"In the rustling grass I see him pass,
This is my Father's world."

We need to know Him in His word and in the "Word made flesh" who came and lived and died and lived again that we might live the eternal life with Him here and always.

The Laws of Life.

But God has put into His world the laws of life, and we are poor and undone if we do not seek them. We find them in God's word. We find them in the study of the mind which God made and maintains according to law. We find them in the Master Teacher and in the laws which are for all teachers. If we will not apply ourselves to the study of these laws of God, we will be poor leaders indeed, knowing not the way to take and being what Christ calls "blind leaders of the blind."

Real Christian Education.

Real Christian Education is the foundation and background of all our efforts to win the childhood and youth of the world to God and to establish His Kingdom on earth. We must burn into the minds and hearts of our youth the fires of evangelism and a missionary passion which will begin where they are and not end until the "uttermost parts of the earth" is a very part of their living and giving of self, service and substance. The very life of the church of tomorrow is wrapped up in this. The Kingdom of God waits on the day when the church will awake to the truth that one generation of children and youth won for Christ and trained in his service will bring in the promised day of God.

The Method.

The young people are singing a catchy song which is full of truth, in which there is a couplet which sings:

"When the churches get together
What a great day 'twill be";

and we are really beginning to catch and to enter upon that day of vision, when thirty-six denominations in the International Council of Religious Education are planning and studying and working and moving together to win and to train the childhood of our generation for citizenship in the Kingdom of God on earth.

Our beloved Christian Church is one of those thirty-six churches and we are working hand in hand and heart to heart to make our dreams come true in the lives of those who are to lead and those who are to follow and then lead in this great crusade of the Kingdom.

We Begin at Home.

That program of training our leaders which we have planned in conference with thcirty-five other Churches we take first to our home Churches, to our parents and teachers and prospective leaders in our work, and in little groups with the best leadership we can secure we enter upon the International Course, which is become a standard in the United States and Canada, and shaped by the best-trained and devout leaders of Christian education which can be gathered together.

These lessons and courses are within the reach of the average person whom the Church may select for leadership. Information regarding them can be secured from our Department of Christian Education, C. P. A. Building, Dayton, Ohio. The services of this department to your school or group is free, including outline of courses, examinations,

credits and diplomas on the International grade. These credits and grades are interchangeable among the leading denominations of the United States and Canada, and can be continued anywhere in America.

The Community.

In many places it has been seen to be wise to establish a community class among the Churches of the community instead of each individual Church having its own class. Such a class has the enthusiasm which comes from a larger group, and also a wider choice in leadership among the Churches. The same courses are given as in the local schools.

The Leadership Institute.

In some Churches a leader of a class is brought in for intensive work in which the group meets every night for a week or ten days and completes a unit of ten lessons with credit. This is a fine plan and should be extended.

The Summer Schools.

In our summer schools these courses are now offered, and beginning next year every one of our nine summer schools will offer these International Credit courses through our Church. A large number took these courses this year in Palmer, Defiance, Oshawa, Craigville and Elon, and more will take them next year. These credits are added on those taken locally and accredited on the work toward final diploma, which consists of twelve credit courses.

In Our Colleges.

Both Elon and Defiance Colleges have introduced these credit courses into their regular work in religious education, and one hundred and fifty-five credits have been issued to students in these colleges by our Department of Christian Education. We confidently expect that our other colleges will take up this work next year and thus tie up our training work from our home Church to all our Christian colleges. This will be a long step forward, and will mean much to our people. Courses may begin in the local Church, community, summer schools or colleges, and credits be given which will accumulate until the diploma is earned.

Standard Training Course.

At present, only the standard training course is offered, but there will be issued (and the Churches affiliated are now working on it) a course for young people of high school grade, and later a course of graduate grade.

The standard course includes twelve units of study, of ten lessons each. Six of these units are required and six are elective. Four must be along the line of specialization work, such as primary or junior or young people's work, or whatever you may elect or are working in. The books which go with these courses are paper-covered ones for the general units at 25 cents each, and cloth-covered ones for the specialization courses at 70 cents each. There is no expense for the service outside the cost of the books.

For a better understanding of the course, the following is a list of the books:

Required (six units):

1. A Study of the Pupil.
2. The Principles of Teaching.
3. The Old Testament.
4. The New Testament.
5. The Message and Program of the Christian Religion.
6. The Teaching Work of the Church.

Elective (two extra courses to be taken from an approved list of twenty or more. List sent on application).

Specialization (to be taken in the line in which your interest and work centers, such as children's or young people's, or adult work, etc.). Four units on the study of plans and principles and materials and methods and administration in these departments of work. List sent on application to Department of Christian Education, C. P. A. Building, Dayton, Ohio.

If you are willing to plan for this in your local Church or community, or in any department of the Church, we are willing and ready and anxious to help you in any way possible by enrolling your class, giving them information, examinations, credits, recognition seals and final diplomas. All we need to know is your interest and your co-operation.

HAVING TO GIVE.

(Continued from Page 5.)

cerity thereof. But with emphasis on this teaching that the tithe out of all the first fruits of the increase of his people is to be set aside for the support of His cause, and that this as the minimum amount which He has anywhere sanctioned for His people to give.

This matter should be presented with as much definiteness and emphasis as repentance and consecration, for it has its vital place in the Christian system and is essential to the maintaining of the deepest devotion and allegiance to Christ.

When more of our Church leaders come to feel as one of our Conference presidents expressed himself not long ago, we may look for greater fruitfulness along this line. He says, "I have no hope—absolutely no hope—for our Church unless we, like the Moravian brethren, become a tithing Church. And again, when we endorse a recent statement, made by our good editor of The Christian Sun, and come to feel this way about it, then we may look for our Church to take a forward step not only in giving, but in spirituality. Said he, speaking of tithing: "It is God's will and the Bible teaches it as sure as there is a Bible and as sure as the will of God is revealed therein, and we will never properly finance the kingdom of God on earth until we do according to God's will, and His will is that the tithing of the first fruits of all the increase shall be consecrated to the support and the enlargement of his kingdom in the world."

Now, if our editor has become a heretic, and is not teaching sound doctrine, then I think we should deal with him and ask him to desist, but if he has said the truth and we believe he has, then, according to the Word of God, we can never do the will of God until we become tithers. We may become tithers without being stewards, in the highest sense, but we will not likely reach the highest until we are willing to do the lowest.

I feel that, in great part, the responsibility for this happy state and the creating of this spiritual atmosphere which prompts to this biblical and larger giving, rests with the ministry, for the promise is in the gospel of Jesus Christ, preached by the power of the Holy Ghost sent down from heaven.

Men and women need to experience the saving power of Jesus Christ, leading to fellowship with Him, and a desire to share with Him in the winning of souls from death and the promoting the cause of His kingdom in the world.

It is out of this experience and desire that we are to look for the motive for the enlarged, continued and joyous giving which His cause and claims demand. And this motive and an open mind will be prophetic of a happy acquiescence in the plan of God for our lives and service.

W. D. Harward.

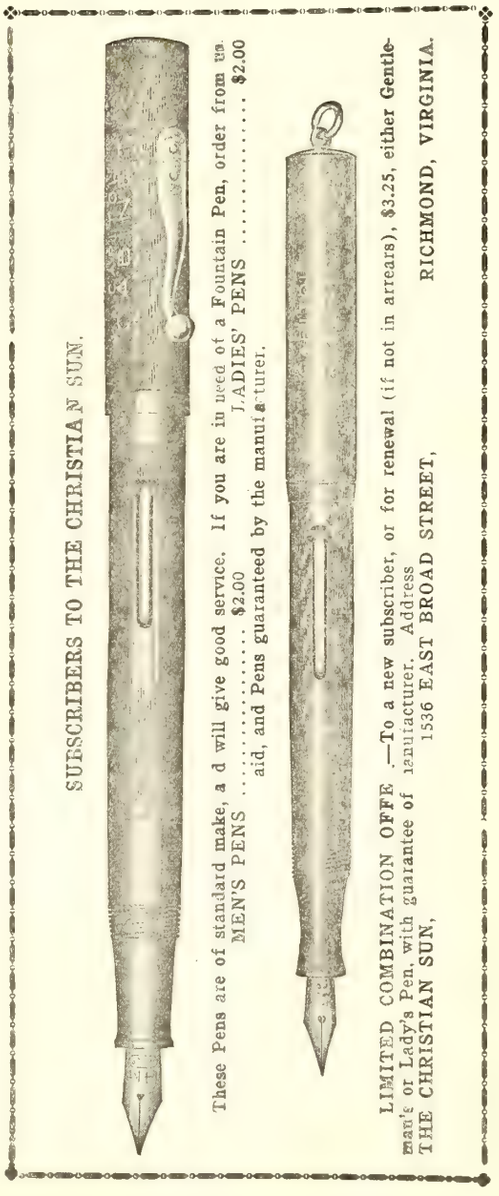
WADLEY, ALA.

Dear Readers of The Sun:

We are now in a new Conference year, and we are hoping that a great year's work will be done. The two Conferences here were good, and greater work was planned for the future. Both Conferences adopted the Convention's plan on finance. We hope it will work well. The Georgia and Alabama Conference was moved up two weeks on account of conflicting with the General Board of the General Convention. It will meet at Enigma, Ga., on Tuesday evening after the first Sunday in October, 1927.

The slump in cotton prices has affected every thing in this section. It has hindered us in our work on the college and collections are hard to make. We are still working and doing the best we can. We had a trustees' meeting on November 28th, and we are starting out in search of twenty men to give us $500 each to meet some debts that are due and to aid in the new building. Is there not some who read this that would like to be one of the twenty to help to put this over? Several have already pledged $500, and we are looking out for the others. If we can do this, and we can, we can go ahead with our building program and ease everything. If any who read this cannot give $500, we will thankfully receive any amount you can give. The school is doing fine, and no one can tell the good it is doing. Come over and help us. Don't let us fail.

H. W. Elder.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RELIGIOUS EDUCATION

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MISS PATTIE COGHILL, Field Secretary.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson XII—December 19, 1926.

Samuel the Just Judge.

Golden Text: "Direct your hearts unto Jehovah, and serve Him only."—1 Sam. 7:3.

Lesson: 1 Sam. chs. 7 & 12.

Devotional Reading: Psa. 46:1-7.

The way of the transgressor is hard. Israel had not followed after Jehovah. Instead, she had given hesrelf over to the worship of Baalim and Ashtaroth, gods and goddesses of the Canaanites, and she was beginning to reap what she had sown. The Philistines had defeated her on several occasions, the ark of God had been taken as spoils of war, and as the daughter of Phineas had said, "the glory is departed from Israel." It is always thus. When men and women forsake the way of the Lord and worship false gods—and we have false gods today as Israel had them in her day—they fall upon evil times. The way of the transgressor is hard.

But the way of the transgressor is not hopeless. That is, if the transgressor turn from his evil ways unto Jehovah. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all iniquities. Samuel knew this. Hence he called the people to a national repentance. "If ye do return unto Jehovah with all your heart—it was not to be simply a hand-shake, but a heart-shake—then, put away the foreign gods from among you, and direct your hearts unto Jehovah and serve Him only." If you will do this, then "He will deliver you out of the hand of the Philistines." Let the wicked forsake his way and let him return unto God, and God will have mercy. "The children of Israel did put away the Baalim and the Ashataroth and served Jehovah only." Choose ye this day whom ye will serve, and be careful how ye choose.

The Philistines came up to Mizpah against the Israelites, expecting some more "easy picking." It would seem, too, that they were going to get it, for the children of Israel were afraid of the Philistines. They turned in desperation to Samuel and asked him to pray for them. How human they were! Like many people today, they prayed as a rule only when they were in trouble. They and we need to learn the lesson that prayer is something more than casualty insurance; it is a means of communion with God.

"And Samuel cried unto the Lord for Israel." Happy is that man or nation who has a godly man praying in his or its behalf. The effectual, fervent prayer of a righteous man availeth much. It is significant, however, to observe that the Israelites fought at the same time that Samuel was praying. "Fear or trust God, and keep your powder dry," as a leader of the early Revolutionary troops said, is good advice.

"But Jehovah thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten down before Israel." Even the elements are on the side of those who fight the Lord's battles. If prayer means anything, it means that the natural forces are ultimately subject to spiritual control for spiritual ends. In spite of modern scientific theories, so-called, prayer does accomplish things.

"Then Samuel took a stone and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, Hitherto hath Jehovah helped us." Ebenezer, why that was the very spot where the Philistines had defeated the Israelites on a former occasion. It is a parable of life. The man who takes God into his life wins some of his greatest victories in the very place which used to mark his defeats. Thanks be unto God who giveth us the victory. I admire the man who goes back to the place where he was defeated and wins his victory there.

"Hitherto hath Jehovah helped us." They are the words of a man long ago, but they express our own sentiments. And they express them for us as they expressed them for Samuel and his people in spite of the fact that in each case there have been defeats as well as victories. He works in wondrous ways His purposes to perform.

"And Samuel judged Israel all the days of his life." He went about from place to place, seeing that justice was done. By integrity of life and by pronouncement of lips, he made a contribution to the progress of the nation toward those high ideals which found fullest expression in the life and teachings of the Master Himself.

CHRISTIAN ENDEAVOR.

December 19, 1926.

Topic: "How Can We Express the Christmas Spirit?"—Luke 2:1-20; Gal. 6:9, 10; 2 Cor. 8:9, 9:6-15.

Scripture References: Isa. 61:1-7; Zech. 7:8-10; Psa. 43:1-5; Acts 11:27-30; Luke 6:27-36; Rom. 14:16-19.

Plans for the Meeting.

1. Decide on time and place for meeting to sing carols in the neighborhood. There is no sweeter service at Christmas time than singing Chritsmas carols at the homes of the community, especially where there are shut-ins.

2. Make this a real Christmas service when college students home for the vacation will be present, and others because they have been invited. Make the service as worshipful as possible, with a spirit of joy and gladness pervading.

3. What are you, as a society, doing for others for Christmas?

Opening Devotional Service.

Call to worship (by leader): For unto us a Son is born, unto us a Son is given; and the government shall be upon His shoulders: And His name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

Song: "Watchman, Tell Us of the Night."
Scripture: Luke 2:9-15, The Christmas Story.
Song: "O Little Town of Bethlehem."

Prayer of thanksgiving and praise and adoration for the Christ who came to earth to live.

Story: "Why the Chimes Rang."
Song: "Silent Night, Holy Night."

Leader's Talk.

The spirit of Christmas is that of love for others. God's gift of His Son to the world stands unparalleled as an act of love and the spirit of giving. To many people, Christmas has lost its sacredness and has become a time of careless exchange of gifts and selfish indulgence.

Let us test ourselves by seeing how much kindness we can do to others this Christmas and how many hearts we may cheer. Let us not forget the people of other lands who do not celebrate Christmas or worship a loving Heavenly Father. Many people in America are co-operating in the Japanese doll friendship festival which is being promoted by the various missionary enterprises of the denominations. These dolls are dressed as real American babies and will be sent to Japan the first of December as messengers of friendship from this country.

1. White gifts for the King. Many Churches are getting away from the old Christmas tree service, where gifts were exchanged, and are making the Christmas spirit mean more by bringing gifts for others instead. These services are very beautiful, and the entire service is built up around the theme of love for others as service to the Master.

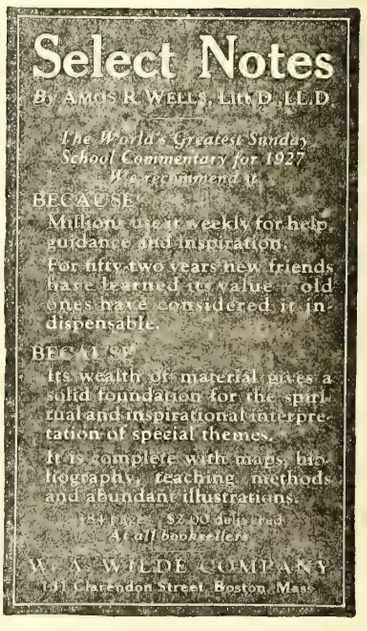
2. Joy and the Christmas season. Christmas should be a time of joy and gladness when we really feel the spirit of the songe "Joy to the World," "As with Gladness, Men of Old," "Hark, the Herald Angels sing." This joy should express itself in doing something for others—helping those in need, bringing comfort and joy to those whose lives are not so rich. We should give ourselves as well as our money. One must first feel the Christ-like spirit in order to express it to others. Christmas should be a time of reconsecration.

Now, He that once in a manger lay, still lives in the hearts of men;
The world is keeping His Christmas Day as the wise men kept it then.
Forever the heavens shall ring with song,
And ever the bells shall chime,
And this glorious day that has lived so long
Will live to the end of time.

—*Edgar A. Guest.*

Questions for the Meeting.

1. Why should God have given his only Son to the world?
2. Since God gave us His Son, what should Christians do to show their gratitude?
3. How should the individual express the Christmas spirit?
4. How may the Christmas be carried into all the year in the home? Church? Community?
5. What makes us happiest at Christmas?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STEPHEN, FIRST CHRISTIAN REFORMER.

(Acts 5:13-14.)

A Christian reformation of the Church is a return to the fountain-head—to the gospel of Christ, to God. It is safe to say that no reform was ever accomplished without opposition. Every step forward of Christianity has been attended with violent opposition. Here, in these pages of the New Testament, we find the name, the teaching, the trial, and death of the first Christian reformer and martyr. As you read and reread the Acts of the Apostles you say "Jesus Christ is the same forever." Then, why was it that a reform in the Christian Church became necessary so shortly after Christ gave the great commission? And, if necessary, why was it not done by the apostles? Why a Greek, foreign to the Hebrew language and race, utterly unknown to any of the four gospels? Why was a new ministry already wanted in the new-born Church? Because Christianity possessed such a degree of life and power of expansion the field had to be enlarged. Among the Church members of "those days," there were two very different populations. The first was the "Palestinian Jews," crowding around their temple, the fervent votaries of the law. To that class belonged the "twelve apostles" and "the first Christians." They all had become Christians without ceasing to be Jews. Their "views, tastes, habits, and education were strictly Hebrew."

But there were also other Jews born and bred out of Palestine much less accustomed to speak or write Hebrew than Greek. Their minds were more emancipated, their knowledge more extensive, their thought took a wider range; these were less foreign to the outward world than the genuine Jews who used to boast of their exclusiveness. By these, the so-called Grecian, or rather Helleniatic Jews were despised; and it was a common curse pronounced at that time and found in the teaching of the old rabbi: "Woe be to the father who teaches Greek to his child." There were "murmurs" among the members of that first Church. The Greecians accused the Hebrews of "neglecting their poor widows in the daily ministrations." Among seven deacons elected was Stephen, "a man full of faith and of the Holy Ghost."

The seven did not limit their ministry to tables. They preached. Stephen soon became a leader. But, you ask, why do you call Stephen a "reformer?" Did he preach a new gospel? No, indeed; he preached no new gospel. He was a reformer, because he was the first to preach the gospel free from the trammels of Mosaic bondage. Many Jewish priests were converted by this bold emancipator.

The wrath of the Sanhedrim was fierce. Contradictors were sent to refute Stephen. They were not able to resist the wisdom and the spirit of which he spake. Stephen was brought before the Sanhedrim. He thunders against them the direct charge: "Ye stiff-necked and uncircumcised in heart and ears, you do always resist the Holy Ghost. As your father did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the just One, of whom ye have been now the betrayer and murderers." Their wrath knew no bounds. He insulted the same tribunal before whom the Master appeared. Stephen is rushed out of the city, to be killed. He will die like his Master. To Him he cries: "Lord Jesus, receive my spirit." Then stoned, wounded, bleeding, dying, he fell on his bruised knees and cried with a loud voice: "Lord, lay not this sin to their charge." And when he had said this he fell asleep and went to receive the martyr's crown.

Results of Stephen's Death.

First persecution. The members of the only organized Church congregation were killed or scattered. Stephen was buried by a few proselytes.

Second. The Grecian Jews, who had been his disciples, carried the gospel to Samaria and as far north as Antioch. At Antioch was organized the first Church with converted Jews and Gentiles as members, and where the disciples were first called Christians. The death of Stephen paved the way to the spiritual conquest of mankind. The spot where Stephen fell was the starting point for the conquest of the world.

Third. His death had other results. A young Pharisee kept the cloaks of Stephen's murderers. His conscience goaded him. Finally, he obeyed the heavenly vision. The ordinances of the Mosaic law, the holiness of the temple, fell before his word. All his might is in Christ. "I live, yet not I, but Christ liveth in me." He kept the faith. He wore the martyr's crown. His work goes on. His writings taught Luther, Calvin, and millions of others that "the just shall live by faith."

Where does Providence lead us? No man can answer. We strive to be ready for the great changes, struggles, trials, and improvements of our day and generation. And what is it to be a real Christian? to be a continuator of Jesus Christ, like Stephen the reformer and martyr?

D. A. Long.

Florence, S. C.

The Executive Committee of the Federal Council of Churches met this week in Mineapolis, Min. Dr. W. W. Staley, who is a member of this committee, is in attendance, representing the Christian Church.

How about a Christmas gift to the fund of the James O'Kelly and Old Lebanon site memorials?

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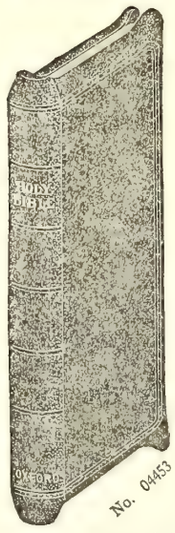

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"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

TUESDAY.

A FIGHT FOR HOME.

"Let us make, I pray thee, a little chamber on the wall."—2 Kings 4:10.

One had built himself a handsome home and was showing his pastor over it. When finished, the pastor asked, "Where is your altar? This is all lovely and luxurious. I congratulate you; but no home is complete without an altar."

Today the glamor of questionable amusements, the claim of social obligations, the pressure of business, the lure of the streets and the crowds, the orgy of shop-talk, chatter of gossip, the slimy talk of slander, the courtesies of feasts and dinners, celebrations and assemblies—all create a problem in our homes and beat upon our doors unceasingly until there is no place for quiet and prayer.

One woman solved the problem. "Let us make a chamber in the wall" for the Man of God. That Man became the symbol of a family's choice. If we can say, "We will lay hold on opportunities to entertain, in our lives, the best that we will cultivate, friendship of the most inspiring personalities in our family circle, that we will try to bring our lives into contact with great ones—this home will become a different place."

The boys of our homes are acquainted with Buck Harris, Walter Johnson, Jack Dempsey, and they have all the names of the athletes on their finger tips. They are the topic of animated conversation. The girls know Gloria Swanson, Barbara La Marr, and all the screen stars so intimately that they cannot go to their mirror without the feel of them peering over their shoulders. But do they know Benjamin Franklin, Abraham Lincoln, Harriet Beecher Stowe, and other great personalities? Do they know Jesus Christ?

Prayer.—Our Father in heaven, sanctify our hearts today with a decided desire for best gifts, highest achievements, devotion and loyalty to our Lord, and reveal to us the more excellent way. *Amen.*

TUESDAY.

NOT CROWDED OUT.

In the fight for a home and the best influences in that home, we are helped in recalling that the woman of Shunem was already crowded, but she said let's build on the wall—that is, make a room on to what we have. It was of such supreme importance to her to have the influence of God within her household that space for it must be provided. It was worth all the toil and sacrifice.

So, just a few minutes from our crowded days; just a thought now and then to take us away from the stir and noise until we can touch the eternal source of light and power. Just a word that makes the great Guest a member of the family and of the conversation will go a long way to solve the problems of our lives and homes.

Prayer.—Lord's Prayer, all the circle joining.

WEDNESDAY.

THE WORD FOR THE WORLD.

n Luke 11:11 Jesus, speaking of a son asking his father for a fish, inquires of His disciples whether the father would, instead of a fish, give his son a serpent. But the Bulus in Africa eat snakes, which they regard as quite a delicacy. A Bulu boy would be more pleased at receiving a snake from his father than at receiving a fish; for thus he would not be bothered by bones and scales, would get more meat from a snake than from a fish of the same size, and would enjoy the meat and skin fully as well as those of a fish. The point and force of the illustration obviously require that the earthly father shall be represented as giving his son something good—not only good, but better than some other thing which he avoids giving, else God's willingness to give the Holy Spirit to those who ask would not be set forth. A fish, as we have seen, is not better than a snake, to the Bulu; but it is better than a centipede. Accordingly, *nsanelete,* "centipede," instead of *nyo,* "serpent," is used in the translated text, and the Bulu at once understands, reading or hearing thus, that as a father gives his loved son a fish, not a centipede, so, and much more than so, God is willing to give His Holy Spirit to those who ask.

Prayer.—Our Father, if we have duty to send the gospel to all nations, help us to earnestly pray every day that we may know what it is and may be given the grace to do that duty. Bless the translaters in the field and those who minister. *Amen.*

THURSDAY.

A PAYING INVESTMENT.

"Godliness is profitable for all things, having the promise of the life which now is and of that which is to come."—1 Tim. 4:8.

The building of a room to her house for godliness was a paying investment to the Shunamite woman. Parents: when your sons and daughters are on the dangerous edges; when impulses and flaming youth threatens all the promise of the future; when they stand at the cross-roads and may chose the wrong way—you will thank God as this woman did, if during their earlier days you have sheltered religion, as it were, in a chamber of thy house and given it emphasis in the family life. It does not mean to be over-religious—that has dangers in itself—but just keep the matter open in the presence of the family, so that you and they can talk naturally of the deep spiritual things when the testing times come.

To know where to go when in danger of going wrong; to be able to take a familiar way in the presence of strange ones—what an accomplishment! Who would count the cost to gain such certainty?

Prayer.—Our Father, we are weak, unwise and unworthy. Without Thee and Thy guidance we go wrong all the time. O make us stay at the throne of grace and the fountain of the Spirit until we shall have Thee all the way. *Amen.*

FRIDAY.

WOMAN LEADERSHIP.

"There appeared a woman clothed with the sun."—Rev. 2:12.

The prophet Isaiah says, "As for my people, women rule over them. It has ever been so, and not necessarily over weak and effiminate men, either. We would not minimize the religious leadership of men in home or Church. The fact remains, however, that above and beyond that, the final responsibility for the atmosphere of the home rests upon the woman and mother. Revelation uses woman to symbalize the Church. History proclaims the fact that no people or nation were ever able to rise above the level of its womankind. Jerry McCaulay said, "I have never known a man to be saved who did not have a good mother."

It is the searching fact of life that the women of our homes have to build the chambers of religion in our homes. The precious things of the kingdom in thy children, in thy community, in thy homes, wives, mothers and women, are in thy keeping. In these tempting days, if thou dost abandon the high standards, they come down, descend one step from the pedestal of honor, our reverence falls.

Prayer.—Dear Father, endow us men with all the grace of goodness to lead and do all we can. Strengthen the women of home and Church to fulfill their great mission. Train our children in the way they should go. *Amen.*

SATURDAY.

LIFE UPON LIFE.

"And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm."—2 Kings 4:34.

The final and last stand to be taken for the home is the impress of life upon life.

In the saddened house of shunem, a loved child was dead and lay on the prophet's bed. The mother rides anxiously in quest of the man of God, and when she finds him she falls at his feet and unburdens her broken heart. Elisha sends his servant to lay his staff on the child. But this failed, so he goes himself, enters the chamber, presses the lad to him, warms him with the beat of his own heart, and the lad is restored alive to his mother.

Don't puzzle about the miracle of this. Give heed to the larger miracle, viz: life can quicken life. It succeeds when all else fails. How often one hears "What can I do? They won't listen to me. My advice falls on deaf ears. I have pleaded and argued and thundered; I can't influence them." It took more than a mere person and a staff to stir the heart of the lad. It takes more than an acquaintance, just somebody; more than mere words of platitude or moral suasion to inspire youth to right thought and action.

It is what we live, and not what we say that is the vital influence that effects others. It is the religion we live that is going to determine what the youth growing up is to become. They will not grow up into our precepts. They will grow up into our likeness. It is the impress of life upon life; the only irresistible appeal.

Prayer.—Lord's Prayer, all the circle joining.

SUNDAY.

SHOWING UP FOR CHRIST.

"That therein I may speak boldly, so I ought to speak.—Eph. 6:16-12.

Sunday is our opportunity for getting together and showing our colors for Christ. In an age of the automobile and a thousand other comforts and pleasures, we are greatly tempted to neglect the sanctuary and to think of Christianity in terms of comfort rather than cross-bearing. A redeeming Christianity must be a crusading one. Let us not forget God or we may find that we have lost Him entirely.

Prayer.—Lord's Prayer, all the circle joining.

Christian Orphanage

Dear Friends:

If our churches and Sunday Schools could only take the place as Superintendent of the Christian Orphanage for three months and hear the cry of some little fatherless child that has been left homeless, as we hear them from day to day, I know that when the Thanksgiving Offerings are taken they would be larger than many of them are. I had a Church to send me $10.00 for a Thanksgiving offering a few days ago. I looked in the "Annual" and it showed this same Church to have 387 members last year and Church property valued at $1,000—this was a little more than two and one-half cents per member. The little pennies are very useful. I wonder if this Church even uttered a prayer in behalf of the fatherless at this Thanksgiving season. There was no sacrifice made. I don't believe individuals or Churches ever receive the blessings of the Lord unless we do something for Him to bless. He is so anxious to bless us and we are so slow to take advantage of His blessings.

Since being in this work, I have had occasion to observe very closely many of our Churches, and my observation is that the Churches that give liberally to the causes of the Church are the ones that prosper and are doing things. I know of Churches that started as mission Churches, but they started to giving for the enterprises of the Church in the beginning, and today are the leading Churches in our denomination. God has blessed them in the giving. My prayer is that God will open our eyes as a denomination and let us see and grasp the opportunities given us to help in the upbuilding of His kingdom.

The following have been received since our last report: Proximity Mfg. Co., Greensboro, N. C., 366 yds. overall goods, 149 yds. shirting; Bellwill Cotton Mills, Wilmington, N. C., 100 yds. gingham; Revolution Cotton Mills, Greensboro, N. C., 405 yds. white cotton flannels; Pomona Mills, Pomona, N. C., 152 yds. shirting goods; Va. Cotton Mills, 80 yds. chambra; E. M. Holt Plaid Mills, Burlington, N. C., 100 yds. gingham; Minneola Mfg. Co., Gibsonville, N. C., 111 yds. outing; Cone Export and Commission Co., 75 yds. white cotton flannel, 43 yds. white drill, 44 yds. blue denims, 50 yds. shirting; Glencoe Mills, 75 yds. outing; Southern Cotton Oil Co., Charlotte, N. C., 2,000 lbs. cotton seed meal; Farmers Cotton Oil Co., Wilson, N. C., 2,000 lbs. cotton seed meal; Farmville Oil and Fertilizer Co., 500 lbs. cotton seed meal, 1,000 lbs cotton seed hulls; members of Leaksville Church, Val. Va. Central Con., 7 barrels apples; Bethlehem Sunday School, Val. Va. Central Con., 12 barrels apples; Philathea Class, New Lebanon Sunday School, 1 dress, 1 coat, pr. hose, pr. bloomers for little girl; W. E. Lindsay, Mt. Airy, N. C., 1 doz. suits underwear for little children; Vanceville Sunday School, Tifton, Ga., one box of dresses, towels, aprons, sheeting, etc.; Woman's Missionary Society, Burlington Christian Church, Circle No. 5, sent to us for our Thanksgiving dinner the following: 3½ gallons jelly, 6 qts. fruit, 2 qts. chow-chow, 5 qts. pickles, 1 gal. molasses, 7 dressed hens, 10 cakes, 1½ doz. apples, also one dress, 1 pr. shoes, 2 coats, and sweaters. Circle No. 1, same Church, 1 dressed hen.

For all these gifts, which help us so much in this work, we are very grateful.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 9, 1926.

Sunday School Monthly Offerings.

Brought forward		$22,381.87
N. C. & Va. Conference:		
Happy Home	$ 2.57	
Bethlehem	9.32	
Pleasant Ridge	1.16	
Lebanon	4.27	
		17.32
Eastern N. C. Conference:		
Damascus	$ 1.59	
Morrisville	2.00	
Wentworth	10.65	
		14.24
Western N. C. Conference:		
Burlington	$66.50	
Smithwood	3.50	
		70.00
Valley Virginia Conference:		
Winchester	$10.00	
High Point	2.00	
Linville	12.74	
		24.74
Eastern Va. Conference:		
Union (Southampton)	$ 3.10	
Oakland	6.00	
Elm Avenue	2.11	
		11.21
Alabama Conference:		
Wadley	$ 1.52	
Lanett	13.82	
New Hope	1.95	
		17.29
Georgia and Alabama Conference:		
Beulah		2.17

Special Offerings.

W. W. Brown	$15.00
W. A. Roscoe, support of Lois	15.00
Stella Johnson, for Christmas	10.00
	40.00

New Building Fund.

Piney Plains	$50.00
H. H. Kimery, for special lights	16.00
	66.00

Thanksgiving Offerings.

Apples Chapel	$10.00
Philathea Class, Elon, N. C.	1.00
Haw River Church	20.00
T. E. Brickhouse	25.00
J. L. Hatch	5.00
Nicholas Weber	100.00
Mrs. J. C. Goodwin	3.00
T. A. Crocker	5.00
N. Highland S. S., Columbus, Ga.	13.79
Glendon Church	23.00
Morrisville Sunday School	7.30
W. H. Etheridge	5.00
T. B. Dawson	1.00
Popes Chapel	13.11
Liberty, Vance, S. S. and Church	133.04
Mr. and Mrs. Julius Pace	10.00
Pleasant Ridge Church	13.34
Henderson Church and S. S.	31.02
Moore's Union Church	20.00
Windsor Church	51.38
W. E. Brill, Timber Ridge Church.	4.25
Miss Bono Brill	1.00
Mrs. Bessie Brill	1.00
Mrs. W. J. Muse	2.00
Concord Church	20.00
Pleasant Hill Sunday School	27.00
Mrs. Earl Frazier	2.00
John A. Murcheson	2.00
Turner's Chapel	8.70
Linville Sunday School	20.00
Spring Hill Church & S. S.	4.50
Eure's Church	5.00
Union Sunday School	10.00
Wadley Sunday School	11.48
Greensboro, Palm Street	25.00
Mr. and Mrs. H. D. Lambeth	5.00
Leaksville Sunday School	5.30
	645.21
Grand total	$23,291.05

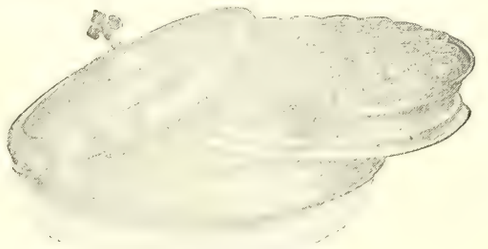
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

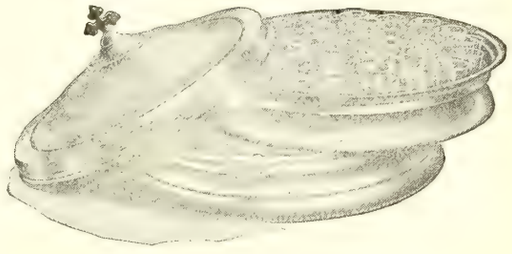


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlockink, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

SILVER-PLATE.

The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



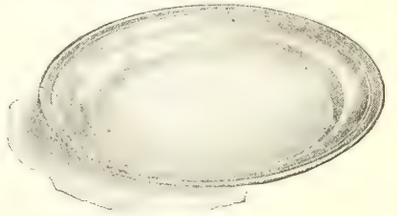
Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plate; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)

Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling). $22.00
Base No. 2—Silver-plate; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plate; fits Silver Tray 90.. 14.00



Bread Plate No. 3—Narrow rim	9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

Send Order to THE CHRISTIAN SUN.
1536 E. Broad St. - - Richmond Va.

HOW TO STUDY THE BIBLE AND WHERE.

By Mrs. R. E. Bullock.

How shall we study the Bible? It all depends upon what we think of the Bible itself. If it is only a book, we shall read it and cast it aside as any other book, or we shall examine it and study it just as we would study any other book, applying to it the same tests, and no others, and base our conclusions regarding it upon such a study.

If, however, we come to it, thinking of it as the revealed Word of God we shall be guided by that belief in our study. We shall read it not with less care, but with more; we shall examine it, not less, but more, and with more thoroughness, for we shall be quite sure that "the word of our God abideth forever," and no amount of study or examination will dim its lustre. How, then, shall we study the Bible?

Study it reverently.

It is a book like every other book, but it is infinitely more. It declares itself over and over to be the word of Jehovah. "Thus saith the Lord" is repeated again and again. If "Jehovah our God is one God"; if the God who made the universe and holds the stars in the hollow of His hand is really my Heavenly Father; if this book is His word to me—then surely I will read it with reverence.

Study it constantly.

If you are going to enjoy the works of any great author, you must read them steadily to get yourself in the "spirit" of his books. If you are to be, like John, "in the Spirit" of the Bible, you must read the Bible regularly and constantly. "Pray without ceasing," said Paul. It is the "ceasing" —the hit-or-miss style of reading and studying and working and praying—that makes so many of us such poor Christians.

Study it prayerfully.

"Open thou mine eyes that I may behold wondrous things out of Thy law" was the psalmist's prayer, and must be mine, if I am to find in God's book what He has put there for me.

Study it critically.

Do not be afraid to know all you can know about the Bible. Criticism may "upset" the Bible, but the Bible is a cube. It is the same, no matter which way it lies. Do not hide your head in the sand of old interpretations; go back to the Book itself and see what it really says.

Study it exegetically.

Do not be content with reading meanings into the Bible, but find out exactly what the author meant; what he was trying to say, and how he said it. God would not have used human means to give us His Word if He did not intend us to receive it and interpret it through the medium of humanity.

Study it with all possible helps.

Do not disdain commentaries, but do not bind yourself to them. Use them last, not first. And where shall we study God's Word?

Study it at home.

It is to be taught to children in the home; it is to be understood in the closet; it is to be conned in the "night-watches," in the morning hours; written upon the doorposts, worn upon the hands. It is so close, so intimate, so "homey" a book (is it not my Father's Word?) that the home is the natural and ideal place in which to study it.

Study it in the Church school.

And by this we are thinking of all the educational agencies of the Church—the Sunday School, the missionary society, the vacation Bible school, the week-day school of religion: all of these places. Next to the home there are no other places so good a place to study God's Word as the agencies arising from and having their source in God's house.

Study it in public.

In the college class-room, in the school of religious education, in the Sunday School class, in the missionary society—study it wherever two or three are gathered together. You will get precious lessons from the book by studying together, by sharing discovered truths, by discovering truths in company. By all means, study it in public. But also—

Study it in private.

Nothing will take the place of private, concentrated meditation, thought and prayer. No amount of public discussion will ever take the place of the closet study—the time when all distraction is shut out and God speaks to your heart.

Study it in the city.

So many messages to city dwellers—you cannot afford to miss them. Paul well knew the lure of the city. All of his epistles were written amid the noise and bustle of great cities. You will never feel the urge of the gospel if you do not sometimes study it in a city.

Study it in the country.

From the day when the Lord God planted a garden, the country has been dear to Him. How many illustrations are drawn from country life? How our Lord loved the country in which He grew up! If you have not studied God's Word where the grass withers and the flowers fade, you still do not know by one infallible test that "the word of our God abideth forever." If you have not studied it on a mountain-top or with one in view, cloud-swathed, how can you fully under-

ELON COLLEGE

CO-EDUCATIONAL

MOONEY CHRISTIAN EDUCATION BUILDING, ELON COLLEGE
(Dedicated Sunday, October 3, 1926)

IN CHRISTIAN EDUCATION, the Christian Church and Elon College have taken the lead.

The above building, dedicated to leadership training, is one of the finest laboratories of Christian Education to be found anywhere. It is the only building of its kind on any college campus in America, but is destined to be the forerunner of a new field of education in many American colleges.

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Elon gives courses in Religious Education and Leadership Training, along with laboratory experience that can be gotten in no other institution of higher learning. Those students who complete the four-year course in this work at Elon are given advanced standing at the graduate seminaries. In this way, a year can be gained in their preparation for those who expect to pursue their studies through to seminary courses.

For souvenir "Christian Education Bulletin," giving complete description of this Building and its work at Elon College, and for complete Catalogue of Courses, address

C. M. Cannon, *Registrar,* Elon College, N. C.

"Christian Character First and Always at Elon College."

stand that allusion to "the hills from whence cometh my help"—over the mountain or out of the cloud, it matters not, for in either case it "cometh from God."

How and where shall you study the Bible? As God directs you, and in the place where you are. And then God will speak to you through His word, and you will know beyond any shadow of doubt "Thus saith the Lord."

QUEEN MARIE—A REPLY.

Dear Editor:

I would disclaim any desire for publicity or controversy, but pray your good offices for a word in reply to the censorship (dated November 25th, THE CHRISTIAN SUN) by my good friend, Dr. Harper, on the recent departure of Queen Marie as a guest of American democracy. Certainly her visit met all the diplomatic requirements, hence her legalized privilege; and certainly her deportment during her sojourn was respectful in every way to the highest standard of womanhood, hence I believe we sacrifice neither religion nor democracy in showing her the courtesies her distinction merited and to which she graciously responded.

Associate news information leads me to believe that queen Marie's visit was not for publicity of her royal title or her gorgeous wardrobe, but to get first-hand information of the best standards of American democracy at work among our people, both men and women, to be carried home to her people and applied to their betterment. My personal construction, as a country doctor of the old school, of the brain-storm explosion (viz: "Good-by, Queen Marie; glad you are gone!") of my good friend, Dr. Harper, was the result of some acute physical irritation—possibly "splenetic" or high-blood tension—from the speed of his express train; certainly, some abnormalcy, suggesting rest and reduced calories, to the restoration of his normal equilibrium (no charge for diagnosis or prescription), prompting him thereby to regret impressions made as a result, and presto, feel as I would proclaim, "Come again, queen Marie, and learn of us to the betterment of her people."

Now, should the censorship of the editorial staff of THE CHRISTIAN SUN think well enough to publish this note, it will increase my estimate of the good service of the paper. On the contrary, if this comment is adjudged worthless and to no good purpose and be assigned to the waste-basket, I shall think none the less of the editors or of Dr. Harper.

Very truly,

J. E. LINCOLN.

QUARTERLY REPORT.

Disbursements of the Woman's Home and Foreign Mission Board of the Southern Christian Convention to W. C. Wicker, Treasurer, S. C. C., for quarter ending September 30, 1926.

Foreign Missions.

Japan:		
Dues	$357.52	
Specials	693.46	
Mr. Kitano's salary	540.00	
Mr. Matsuni's salary	87.50	
Kindergarten	116.25	
Mrs. Fry's school	100.00	
Sunday School	12.50	
Porto Rico:		
Santa Isabel	612.55	
Bible woman	100.00	
		$2,619.78

Home Missions.

Richmond:		
Dues	$357.53	
Specials	1,110.54	
		1,468.07
Mountain Work in Va.:		
General fund	$712.57	
Paint for Rocky Ford Church	40.23	
		752.80
Elon Orphanage:		
Baby Home	$116.23	
Mary Gilbert	15.00	
Irene Boone	15.00	
Orphan	75.00	
		221.23
O'Kelly Memorial	52.08	
Total	$5,113.96	

Amounts submitted by respective Conferences:

Alabama	$ 52.54
Valley of Va. (3rd quarter)	261.62
Valley of Va. (4th quarter)	13.17
North Carolina	1,687.52
Eastern Va.	3,350.36

MRS. H. S. HARDCASTLE, *Treas.,*
Woman's Board of Missions, S. C. C.

Keeping up with the South

THE growth of the South in recent years is one of the outstanding developments of the nation. It is seen by the following facts:

In the 15-year period, 1910-1925, the coal mined in the states of the South served by the Southern Railway System has increased 65 per cent; the pig iron production increased 14 per cent; active cotton spindles increased 53 per cent; and the total value of mineral production increased 205 per cent.

In the two decades, 1900-1920, the value of farm property in these states increased from approximately $2,500,000,000 to more than $10,000,000,000.

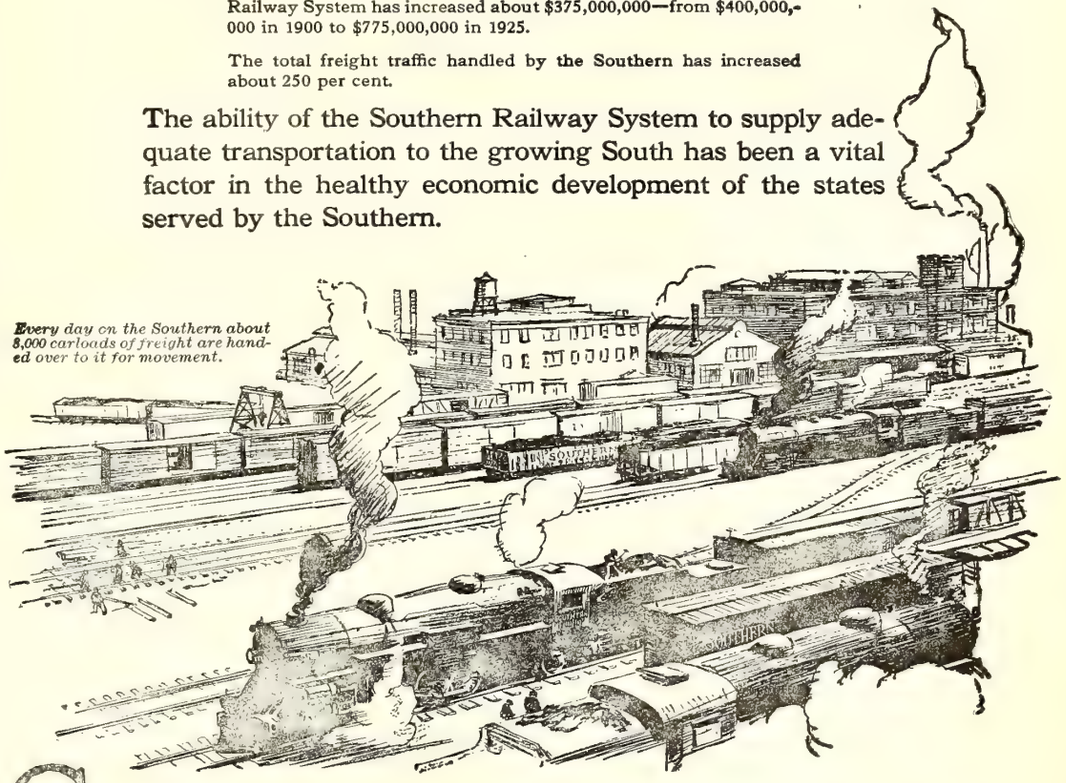
And in the 20-year period, 1904-1923, the value of all manufactures produced in these states increased from about $1,200,000,000 to almost $5,000,000,000.

Such has been the growth of the South. The growth of the Southern Railway System in the same period also is impressive.

In the last twenty-five years the total investment in the Southern Railway System has increased about $375,000,000—from $400,000,000 in 1900 to $775,000,000 in 1925.

The total freight traffic handled by the Southern has increased about 250 per cent.

The ability of the Southern Railway System to supply adequate transportation to the growing South has been a vital factor in the healthy economic development of the states served by the Southern.



Every day on the Southern about 8,000 carloads of freight are handed over to it for movement.

SOUTHERN RAILWAY SYSTEM

THE SOUTHERN SERVES THE SOUTH

The Southern serves the South

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Christian Church.

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Six Months 1.00

PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Post-Office at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Change in the label will appear on wrapper the first week of month following renewal, provided it is received before the 25th.

Change of Address: Give both old and new address when asking that your address be changed.

When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

Remittances: Make all remittances for subscriptions and renewals to "Editor Christian Sun," Elon College, N. C.

Remittances for advertising and other business matters will be addressed to the "Managing Editor," 1536 E. Broad Street, Richmond, Va.

Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

Advertising Rates: "Want Ads," 2 cents a word an insertion. Display rates quoted upon request.

SCOTT.

The death angel entered the home of Brother and Sister Walter Scott, near Semora, N. C., at 5 o'clock in the afternoon of Monday, the 3rd, and took to the bosom of the Saviour their youngest son, Staley, a bright, interesting and promising child of two years of age.

These noble and devoted parents, together with the older brothers and sister, are sad at heart because of the absence of baby brother from the home; but sorrow is so often heaven's agency to bless and the better prepare for all the higher duties of life.

My sympathy and prayer, with that of the entire community, are with this home. May the presence of the Christ be with and bless for all time the sorrowing ones.

C. E. NEWMAN.

ELLINGTON.

Deacon George Washington Ellington, of Mt. Auburn Christian Church, Warren County, was called from labor to reward November 27, 1926, after a protracted sickness through which he passed with patience and Christian fortitude. Deacon Ellington was born April 23, 1848, and was in his seventy-ninth year when he died. In early life, he professed faith in Christ, united with Mt. Auburn Church, was faithful in Christian service, earnest in performing his duty as deacon, dependable in business, gentle and considerate in his home, trustworthy in social and civil life, and neighborly in all his bearings and dealings with his fellowmen. He bore his afflictions with patience, ever looking to the Author and Finisher of his faith.

In 1878 he was married to Miss Eliza Rebecca Tunstall. To this union were born five children, three of whom died in infancy. James, Thomas and Joseph Byrd still live to mourn the loss of a loving father, and the faithful companion who nursed him through all his afflictions survives him and await the reunion provided for those who are faithful to the end. May the memory of a faithful, loving, patient Christian companion and of an earnest, sympathetic, spiritual-minded father inspire and ennoble the life of the widow and sons, and urge them to press forward and persevere in the Christian life, looking to the family reunion in heaven, is the earnest prayer of their pastor.

Funeral services were conducted by the pastor, assisted by Rev. J. L. Foster, a former pastor, and Rev. Mr. Hunter, of the Methodist Protestant Church.

W. C. WICKER, Pastor.

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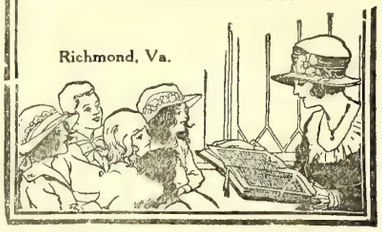

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VOLUME LXXVIII. RICHMOND, VA., THURSDAY, DECEMBER 16, 1926. NUMBER 50.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

More Cars than Telephones.—

It is surprising to learn that automobiles in the United States exceed the number of telephones in use by more than a million and a half. This means that a greater number of cars are on the road while people aren't so interested in talking at a distance. The cars making the difference are probably in the rural districts where telephone service is poor or impossible.

Cleansing the Leper.—

In the Christmas call for aid from the American Mission to Lepers, the startling fact is pointed out that one person in every 850 is a leper. One hundred hospitals in twenty countries look to this mission for aid each year. It has taken as its task the relieving of suffering among lepers, the safeguarding of the health of communities, and the ultimate wiping out of the disease. Our Lord cleansed many lepers. "The work that I do," He told His disciples, "shall ye do, and greater work than this shall ye do." He cleansed the leper; so may we. The address of the mission's head office is 156 Fifth Avenue, New York City, if we should feel that we could aid in this work.

We Did Something.—

Recently released government figures show that a total of 5,051,606 persons served in the United States forces during the World War. Of this number, 36,931 were killed in action and 13,673 died of wounds, making a total of 50,604 persons who lost their lives during the war from direct contact with the enemy. This does not count the vast numbers who died from exposure and other causes connected with army life. At least the United States did something, in spite of Mr. Kipling's opinion. Neither do the above figures reckon the wounded who live on incapacitated for the fullest usefulness in life, nor does it mention the vast expenditure of money and the loans made to the allied powers to tide them over a crisis. Yes, we did something.
hope that it is a good thing, and certainly it seems to be.

Christmas Savings.—

Sixteen years ago a few banks began to carry Christmas savings accounts. The idea has grown amazingly until this year 760 banks report such savings accounts, with an amount of more than four hundred million dollars in deposits. Seven million eight hundred thousand persons have deposited, and there is an average of $54.00 per person. Massachusetts leads in the amount deposited and the number depositing, New York comes second, and Pennsylvania third. These accounts lessen the strain of Christmas giving, but they also mean an increase in spending at the Christmas season. The habit of making regular deposits, which is formed during the savings period, is good, but whether or not it is offset by the orgy of spending at Christmas or not is another question which is open for discussion. Let us

More Cotton Expected.—

The government estimates now place the next year's cotton crop at 16,627,000 bales. The price of cotton has already fallen to about twelve cents, while living costs remain the same. The cotton farmers are contending that cotton cannot be produced at that price, and are insisting that something be done for them. With the crop promising to be the largest ever produced, there seems to be little hope for the farmer. If the world were not in such desperate financial straights, other countries would buy more cotton and keep the prices up, but the high exchange between the United States and other coutnries, and the inability of other countries to meet their obligations, have worked a hardship on the cotton farmers. It would appear that a curtailment of acreage on their part and the introduction of more diversified farming is the only hope for them. With an ever-increasing cotton crop, a loan would be rather unavailing in relieving the situation.

Revival of Bible Reading.—

A nation-wide simultaneous movement for Bible reading will be carried on during January and February. It is suggested that you read a chapter a day from the gospel of Luke during the first twenty-four days of January. Then to rest, if you must, until February 1st, when Acts is begun and read a chapter a day until finished. It is suggested, however, that an epistle be read each day during the last week in January. The American Bible Society is prepared to furnish copies of the separate books for only one cent each. This suggests that in all our Christmas giving, let us remember that Christmas is a religious, a Christian time, and, if we look closely enough we shall find hundreds of individuals without Bibles among our own acquaintances; let us give them Bibles. There is no more appropriate gift, no more helpful gifts, and no gift which will serve better or longer or bless the life of him who receives so profoundly.

Some Self-Criticism.—

The Rev. Ray Allen, in the *Christian Advocate,* New York, does some very pointed self-criticism for the Methodist Church. It is true of other Churches, as must as it is true of the Methodist Church, and for what it may be worth we pass a portion of it on. "It is commonly assumed that Mammon was an ancient god in Syria or somewhere, long since defunct, whom nobody could possibly worship now. But there never was a god called Mammon anywhere on earth. Mammon is nothing more nor less than a word in Aramaic, the mother tongue of Jesus, which means riches or money. Methodism cannot serve God and money. In these days of high finance there is urgent need to recall that warning of the gospel. When the progress of Methodism is to be portrayed, little is said about her increasing modesty, her gentleness of spirit, her love for her neighbors, or her campaign against war; not very much about her baptisms, her conversions, or her increase of members in America. But much is said about the dollars she puts into new enterprises, the dollars she puts into endowments, the dollars she puts into ministerial support, and the dollars she puts into, or does not put into, the hands of benevolent boards. Even the pastor's success is measured by the dollars he secures for new projects, for benevolences, or for his salary—never mind how."

Impressions of Roumania.—

Queen Marie of Roumania has been with us. She is gone now. She syndicated her impression of America at a good many cents a word. They were written for that part of the American population who were staggered by the glitter of royalty, however small it might be. Dr. E. Y. Mullins, one of the foremost Baptist preachers of the world and president of the World's Baptist Alliance, has been traveling in Roumania, inspecting the Baptist work there. His experience has been unpleasant and bitter, and what he says about Queen Marie's kingdom is certainly not complimentary. Dr. Mullins writes: "Conditions are better in Soviet Russia than in Roumania. Baptists there are in a worse position than Unitarians or Jews." He dwells on the cruel sufferings of Protestants and Jews in Roumania, and declares that Marie's kingdom is a thousand years behind the times. Her throne is built on blood and suffering, and though supposedly democratic, the democracy of Roumania's government is a farce. From such a land as this came Marie of Roumania to talk to America. How much the need for her to clean house at home! She came, according to one of her party speaking in Paris after her trip here was over, to make an impression that she might float a loan of half a billion wherewith to carry on her oppressive rule. Supposedly she went home because of Ferdinand's health. He had an operation, how serious nobody seems to know, but from the rumors rife in Roumania and all the world she went home because the throne on which she sat was in a perilous condition. The varying parties in her kingdom are plotting and counterplotting some to place Carol on the throne with a Fascist government like Mussolini's, some to change the dynasty entirely. If the impressions of Roumania by Dr. Mullins mean anything, and they ought to mean a good deal, something drastic must occur in Roumania. It can scarcely be worse than now, and let us pray that it may be better. Now, that Queen Marie has seen America, may it have impressed her so that she will copy from us some of our good things.

NOTES-PERSONALS

Dr. W. A. Harper, of Elon College, was in Richmond the first of the week on business.

Dr. Frank G. Coffin, President General Convention, Albany, Mo., remembers the O'Kelly memorial with a check—and we are grateful.

The maximum achievement of any man's life, after it is all over, is to have done the will of God —and a dairymaid can do this as well as Luther. —*Anon.*

Mr. Walter C. Rawles, of Richmond, was taken suddenly ill in Suffolk on last Friday. He is confined to his bed in the Lakeview Hospital, where he is reported as doing well.

It is announced that deaths by automobile accidents in the United States this year will exceed 22,000, and that more people have been killed by automobiles the past two years than were killed in all of the World War. Verily, the automobile is mightier than the sword.

Wakefield and Dendron pastorates, also Lynchburg, in Virginia, and Cary, in North Carolina, a newly organized Church, are yet without pastors, these being the only charges not yet supplied in the Christian Conference of the two States as far as the Mission Secretary is advised.

We are pleased to receive from People's Christian Church, Dover, Del., a contribution of $17.00 for the O'Kelly memorial. While this is one of the more recent Churches to list under the banner of the Christians, it shows its appreciation of our history and traditions. Its devotion to every enterprise of the Christians is worthy of emulation.

Our workers in Carroll County, Va., are pleased to acknowledge receipt recently of a substantial box of underwear sent by Mrs. W. R. Sellars, Burlington, N. C.; box of handkerchiefs sent by Mrs. Watt, Lafayette, Ohio; Sunday School papers and pictures by Mrs. Knapp and a package of picture booklets from Mrs. R. B. Woods, Norfolk, Va.

Bro. J. H. Harden, teacher of the Bible class and much interested in the Providence-Graham Memorial Church, is displaying with hope and enthusiasm a drawing of the new Church building soon to be erected on or near the site of the present New Providence building. A house is much needed, even to adequately care for Bro. Harden's large Bible class, and here is hoping that the dreams of such a house will soon be realized in fact.

THE SUN's editor has an interesting word from a faithful friend and reader of our Church paper: "I have been reading it (THE SUN) all my life. My father and mother subscribed for it when it was first published, and when I was married my husband subscribed and I have always subscribed since he passed away. Never a week has passed without it coming to my home. I am now eighty-one years old and still read and enjoy THE SUN and wish for it all success and happiness."—Mrs. N. P. Clements, Macon, Ga.

Rev. Prof. A. R. Flowers, who is taking some review work in studies in Elon College, N. C., has been asked by the young people of Harmony Free-will Baptist Church, Baxley, Ga., to spend a part of the Christmas holidays, from December 26th to January 2nd, lecturing in the interest of Christian education. Bro. Flowers went to this Church about ten months ago and delivered four lectures, which proved to these young people that he is especially interested in them, and which made for him a group of staunch young friends at this place.

Prof. A. R. Flowers, of Elon College, will deliver the last address of the year 1926 at the Barnville Church, Rocky Mount, N. C., under the auspices of the Young People's League, on Sunday, December 26th. It is being looked forward to with much interest, since it is a sort of home-coming for those who are away at college and other places. Many of the people who were born and reared in the community, but have married and gone out to other localities, find their greatest pleasure in coming back to meet their old friends.

If any of our good friends of the missionary societies wish to make a Christmas offering, which is needed and will be greatly apprecaited, for our mountain work, the following will be exceedingly acceptable, we are advised: bed linen, and covers for the beds in our parsonage and teacherage at Fancy Gap, also any supplies, knives, forks and spoons for the dining-room and table. Any furnishings for comfort and supplies for the parsonage will be gratefully received and appreciated. They should be sent by parcel post to Rev. J. A. Ledbetter, Fancy Gap, Va., and same will be acknowldeged.

That the daily vacation Bible school movement is spreading rapidly around the world is to most people a matter of real surprise. A report issued by the International Association of Daily Vacation Bible Schools, from their headquarters at 381 Fourth Avenue, New York City, announces that there were thirty-eight vacation schools in Hawaii, 150 in the Philippines, 300 in Korea, about 20 in Burma, 16 in Bulgaria, 50 in Cuba, and 7 in Syria and Palestine, including one in Jerusalem itself. Reports are not yet in from Japan, but four training schools for vacation school teachers were held throughout the island under the auspices of the Japanese National Sunday School Union. In Australia, South America and South Africa the season is just beginning, and it is anticipated that the movement will be well under way in each of these countries by spring. In Mexico the promotion of vacation schools is to be cared for as a regular department of the national religious education work.

How easily and quickly our memorial fund would be raised in full if Sunday School teachers and interested friends would take one of the cards which we have prepared and use it as this good friend has done. "I took one of the James O'Kelly memorial cards. I have this card filled and am enclosing check to you, amount $10.00. At this time, I am not teacher, but I want the Woman's Bible Class of the Holland Christian Church to have credit for this ten dollars. How gladly I did this work; but I could not take the credit unless I had given the full amount myself. The Christian people seem to be a little slow in contributing to this great cause. I do feel that every member of our Christian denomination should think it an honor to have a part in this monument."—Miss Hontas Rawles. If any SUN reader, old or young, wishes a card by which to solicit, for either $5.00 or $10.00, please request same of the pastor or Sunday School superintendent, or write the editor of THE SUN.

Here is an item of interest to SUN readers from the report of our Foreign Mission Secretary: "Our total Church membership in Japan four years ago was 1,562, and at present it is 1,762. Our total Sunday School enrollment in Japan four years ago was 2,057, and now it is 2,390. The Churches of Japan during the quadrennium 1918-1922, raised for all purposes $7,424.84, of which $1,962 was on their pastors' salaries. During the quadrennium just closed these same Churches raised a total of $13,766.58, of which 4,124.25 was on pastors' salaries. We had exactly the same number of baptisms in Japan for each of the last two quadrenniums, namely 416. Our total Church membership in Porto Rico four years ago was 286, and at present it is 445. The Sunday School enrollment was 821, and now it is 1,129. The Christian Endeavor enrollment was 130, and is now 233. During the quadrennium 1918-1922, the Porto Rican Churches raised for all Church purposes $1,778.66, of which $174 was on their pastors' salaries. For the four years just closed, they raised a total of $4,753.59, of which $1,-921.11 was on their pastors' salaries. The total number of baptisms last quadrennium was 95, and for the one just closed it was 262. We now have in Japan, four mission homes, six separate Church buildings, five combination Church and parsonage or Church and kindergarten buildings, seven separate parsonages, one separate kindergarten building, and three houses occupied by Japanese helpers. Four years ago the valuation of Japan property was given for taxation at $95,-000, and now it is well over $170,000. In Porto Rico we have two mission homes, two national pastors' homes, five Church buildings, and several other smaller buildings and lots. Four years ago this property was valued at about $30,000, and now it is well over $60,000."

RECEIPTS FOR MEMORIALS.

The Committee on Memorials feels much encouraged. We have a long way to go yet, but we have the faith to believe that our loyal and faithful ones and those who honor the name of O'Kelly and Old Lebanon will send in their contribution. Surely, all members of the Christian Church can take a lively interest and a pardonable pride in this enterprise. We are glad to acknowledge the following received since our last report:

Total received to December 4th	$826.28
Rev. W. P. Fletcher, Toronto, Canada	1.00
Citizen's S. S., Elon College, N. C.	9.00
Fuller's Chapel S. S., Henderson, N. C.	5.00
Miss Sadie Fonville, Burlington, N. C.	1.00
Mrs. L. J. Fonville, Burlington, N. C.	1.00
Lebanon S. S., Semora, N. C.	7.60
Woman's Bible Class, Holland, Va.	10.00
Ladies' Aid Society, Manry, Va.	5.00
Mr. & Mrs. C. A. Brittle, Manry, Va.	5.00
Mrs. H. E. Sullivan, Durham, N. C.	1.00
Elm Avenue, Portsmouth, Va.	5.00
Wakefield, Va., Church	15.00
J. H. McNeil, Neederland, Texas	5.00
J. M. Fix, Burlington, N. C.	2.00
Miss Edith Walker, Burlington, N. C.	5.00
J. F. Marshall, Walnut Cove, N. C.	2.00
People's Church, Dover, Del.	17.00
Dr. F. G. Coffin, Albany, Mo.	5.00
Total received to December 11th	$927.88

Gratefully yours,

MEMORIAL COMMITTEE.

JUDGE J. F. WEST, *Chairman,*
Waverly, Va.

J. O. ATKINSON, *Treasurer,*
Elon College, N. C.

Shall We Preserve Our History and Pay Tribute to Whom Tribute is Due?

We have delayed for more than a hundred years. It was in 1794, under the leadership of REV. JAMES O'KELLY, the prophet and apostle of *religious liberty,* that the name "Christian" was adopted as a sufficient name for the Church, discarding all party and sectarian names, and it was declared that

The Bible is a Sufficient Rule of Faith and Practice

for the Church, and Christian character is the test of fellowship and Church membership, and the right of private judgment in the interpreting of the Scriptures was granted to all, and Christ was declared to be the only head of the Church.

Rev. James O'Kelly died on October 16, 1826, and we have let him sleep for *a hundred years* without permanently and prominently honoring his memory.

It was in OLD LEBANON MEETING HOUSE, Surry County, Virginia, on August 4, 1794, that Rev. Rice Haggard made the motion and the meeting, under the leadership of Rev. James O'Kelly, unanimously adopted the same, declaring that

The Name "Christian" is Sufficient for the Church

and the Bible is a sufficient rule of faith and practice."

The Southern Christian Convention in regular biennial session at Durham, N. C., April 30, 1926, adopted plans and specifications for an appropriate memorial on the site of Old Lebanon Church, which is on the Virginia State Highway, in Surry County, Virginia, and also the plans and specifications for a suitable

Memorial to Rev. James O'Kelly

to be established on the campus of Elon College. The combined cost of the two memorials is to be $2,095.00. *This call is for all individuals everywhere,* who have a care and concern for these important events, to send such cash donations as they can to the Treasurer of the Committee *during the month of October,* when it is proposed if possible *to raise the entire amount.* All money sent in will be acknowledged, with names of donors, through The Christian Sun.

Brethren, sisters, and friends, we have too long delayed this important matter, let us now move together and do this worthy deed. There has been raised to date $110.75. Let Sun readers speak to their friends, let pastors, Sunday School superintendents and people pull together during October, and this great work which should have been decades ago will be accomplished.

Respectfully and gratefully,

Judge J. F. West, *Chairman,* Waverly, Va.,
Rev. S. C. Harrell, *Secretary,* Durham, N. C.,
W. C. McClenny, *Historian,* Suffolk, Va.,
J. O. Atkinson, *Treasurer,* Elon College, N. C.
Committee on Memorials.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

HE KNOCKS AT THE DOOR.

It should be borne in mind that it was not at the door of the human heart, but at the door of the Church, the Christ is represented as standing and knocking (in the familiar Scripture of Rev. 3:20). It is often quoted, this text is, as if it applied to the heart of man. Jesus may stand and knock for entrance into the heart of man, but we have no Scripture that teaches it. On the contrary, we are clearly taught that He is Himself the door through which individuals must enter if they are to be within the fold.

In the text quoted from Revelation, our Saviour represents Himself as knocking for entrance into the door of the Church. Verily, there are Churches in our day that need to hear and to heed His knocking. He is on the outside. Another word. This particular Church door at which He was knocking had two very outstnding features. First, it was a very indifferent Church. It was not deeply concerned about anything. It did not become aroused or awakened, or excited or revived. So because it was lukewarm, neither cold nor hot, superbly and supremely contented and indifferent. "I will spew thee out of my mouth." A cold, an unconcerned, an idle and an indifferent Church evidently makes Christ sick. It is enough to make Him sick. It has opportunity, but will not avail itself. It has privilege, but will not use it. It has power within its grasp, but will not lay hold on it. Such a Church is enough to make even the Son of God sick to the very heart. He purchased it with the price of His own blood and now wishes and needs to use it to help establish His kingdom on earth, but is powerless to do because of its lukewarmness, its chilling, its killing indifference.

There was another feature about this Church on the outside of which stood the Christ and knocked. It was a very rich Church. Its members had abundance for their own needs, but nothing for the needs and demands of our pleading Lord. Such a Church was indeed enough to make Him sick and to make all Christians sick who want to see the kingdom of God built up on earth.

J. O. A.

THE POWER OF INDIVIDUAL APPEAL.

The *Nashville Christian Advocate* points out the difference and the difficulty in sundry appeals. It is very easy and usually successful to appeal for individuals, for "specials," for specific persons or things, but far different when a great cause is presented. Dr. Roland Cotton Smith is quoted, "If I make an appeal in my Church for a little crippled child, describe the child, and make a real picture, I will get perhaps $1,200. If I ask for two, I may get $600. If I ask for a dozen crippled children, I may get one or two hundred dollars. But if I ask for the cause, I will be lucky to get $50.00." The writer, when a pastor of a certain rural Church, had an experience that verifies Dr. Smith's position. A foreign mission program was on, and several missionary talks and a sermon had been delivered. The offering was taken for "the cause" of foreign missions and amounted to $1.54. Just before the congregation was dismissed (the house was packed to capacity) it was announced that a poor child in the community was on the verge of going blind, and must have an immediate operation; that a surgeon in the nearby city would operate without charge, but there would be a necessary hospital bill of $10.00. Plates were immediately passed, and before the offering was counted two or three individuals arose and said if the offering was not sufficient they would gladly give the balance. Of course, the individuals in that audience did not visualize the fact that when the offering for foreign missions was taken the finest opportunity on earth was being given to relieve children, poor, needy, helpless children of the worst blindness known to man, namely: spiritual blindness, relief from the darkness of death and doom by giving them that "Light which came to lighten every man that cometh into the world."

How easy it is to get an individual to give a dollar to buy bread to feed a hungry boy, and how difficult to get the same individual to give a dime to send the bread of life to boys and girls who are perishing, soul and body, without it!

J. O. A.

PLAYING AND PAYING.

When it comes to financing the kingdom of God through the Churches in the United States we hear much about "hard times," low prices and general inability to pay. Possibly times are hard, since those called upon to contribute for the Lord's cause say so. However, we people of the United States are learning to play if we have not already learned, and we are ever more paying for the playing. Statistics just issued reveal the fact that baseball this year had its third successive million-dollar series, surpassing all others in actual figures. Our national boxing sport had its first two-million-dollar event, with one hundred and thirty-two thousand people paying nearly that amount to witness a man named Tunney beastly and brutally maul a fellow by the name of Dempsey. Football this year had its first million-dollar spectacle when one hundred and ten thousand paid fancy prices to see some of our army boys go up against our navy players in Chicago.

Our folks took to the fields when football was announced the past fall. Ohio State and Michigan, battling at Columbus, attracted a throng of ninety thousand four hundred. Out on the Pacific coast, Stanford and California State attracted eighty-two thousand. When Cornell and Penn State fought out their battle in the classic game eighty thousand watched the battle. The gate receipts of the Cornell and Penn and hose of Harvard and Yale amounted to four hundred thousand dollars each. It is estimated that the national attendance at the football games the past season numbered about fifteen million, and the finance returns set down as thirty million dollars. These figures do not indicate how much we are paying nor how much we are playing, but they do give some idea of how seriously we are going at the business. An English critic not long since said, in one of the magazines, that the United States was no longer a country; it was a picnic. He had doubtless read some statistics of how we play and how we pay. Could some wise man tell us how the people of the United States could be induced to go at the business of spreading the kingdom of God as seriously as they go at the business of amusements and play and frolic? Such information would certainly be worth something and is awaited with great anxiety. J. O. A.

FINANCING THE SUN.

It will possibly be of interest to SUN readers, and we trust will assist others in sending their subscriptions, to know how collections for THE SUN are coming along. The Board of Publications of the Southern Convention turned over to the editor of THE SUN on October 1st the mailing list, with instruction to receive renewals and secure new subscribers, and to send all funds to Dr. L. E. Smith, President of the Convention, to be used in paying for printing and mailing the paper. Our records are as follows:

Collected on subscriptions during the month of October.....	$433.42
Collected on subscriptions during the month of November	878.17

This was promptly sent to Dr. Smith and used as directed by the Convention. It is desired that every CHRISTIAN SUN subscriber and reader know that every dollar collected goes to pay for printing and mailing the paper and every dollar now owing the paper is needed, that we may, as far as possible, not draw on other funds of the Convention for this puprose. Under the present arrangement THE CHRISTIAN SUN should pay its way, and will do so if all who subscribe will renew promptly, and if the pastors, as their Conferences have voted, will make a vigorous campaign to double the number of subscribers in their respective Churches. Pastors can easily and happily afford to do this, because the paper greatly assists them in their work, and they in turn, by securing subscriptions, save the Convention funds to the full amount of that they secure. Let every friend of THE CHRISTIAN SUN make an effort now to increase the subscription list, and all who are in arrears make an effort to renew as early as possible. J. O. A.

CHRISTMAS GREETING.

Again the joys of Christmas surround us. The very atmosphere seems charged with the Christmas spirit—the spirit of joy, love and good will. The spirit of brotherhood leaps from heart to heart in our personal contacts as we approach the day of all days—the day that celebrates the birth of the world's Saviour and Lord. Every one seems to walk with a little lighter step; voices seem to have lost their note of harshness; hearts seem lighter; the skies seem brighter, and all life seems radiant with cheer, as the birthday of our Lord draws near.

Why the difference? Why do people seem hap-

pier? Why does life seem richer? Why does God somehow seem nearer at Christmas time?

It is because at this time of the year people are thinking more about their friends and relatives. Thoughts are turned from self to others. Not our own happiness, but the happiness we can bring to others is our chief concern at Christmas time. Our hearts want to express their love and good wishes for our friends and dear ones in Christmas greetings, in presents and in reaffirmed loyalties. The faces of friends cross and recross our vision as we sit alone with our thoughts during the Christmas season. We wish them Christmas joy, and express our wish with Christmas cards bearing noble sentiments of the soul or with presents that convey a message of our love.

That is why Christmas changes things—because we are changed. That is why the the Christmas season seems different from other seasons of the year—because we are different.

What a pity that we cannot learn the secret of happiness for all the year, and have Christmas joy and cheer the whole year round! That joy could and would be ours always if each day we would make the happiness of others our chief concern.

My sincere wish is that every reader of these lines may have the most joyous Christmas this year of any year in their entire life, and that the year of 1927 will be prosperous to each in proportion to your love for and loyalty to God.

The wise men of old rejoiced because they found Christ. Would that every reader of these lines might experience that joy which can only come to the heart that finds Christ and accepts Him as Saviour and Lord.

The Christ whose birth we celebrate on Christmas wants our love and our devotion. Christmas not only marks the anniversary of Christ's birth; it should also bring to our mind and heart the memory of His love for us and the fact that He cannot be satisfied until we give Him our love and our devotion.

"Joy to the world, the Lord has come!
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing."

R. C. Helfenstein.

CHRISTIAN UNION IN CHURCH PROGRAM.

By Dr. L. E. Smith,

President Southern Christian Convention.

The program of a Church should embody its ideals and ambitions; should place before itself and the world accomplishments to be obtained and goals to be reached.

Christian union is a goal in the Christian Church program. A goal is that toward which one strives and the purpose for which he exists. This is true of individuals; it is also true of organizations.

Christ came to seek and to save that which is lost. He organized His Church and sent it out on a mission of salvation. It was His purpose and prayer that His followers might be one; one in experience, one in purpose, one in hope, and one in destiny.

In her course of development, the Church began to split up into factions and form denominations. There came to the front, in the religious life of this country in the closing years of the eighteenth century, an evident determination of the part of certain Church leaders to build up strong denominations, a determination that smacked of sectarianism rather than of Christianity.

It was against this spirit and tendency that James O'Kelly, Barton W. Stone, Rice Haggard and others set themselves. They purposed to bring together those who loved God and who were willing to follow Christ. It was not their purpose to build another denomination, but to bring together Christ-like characters in a band of Christian unity. They sought to give to the world an example of Christ-likeness that would bring the Christian world into an unbroken and an undisturbed fellowship, and as an initial step toward the accomplishment of this great task they gave to the world these immortal principles:

1. Christ the Head of the Church.
2. Christian the name for the Church.
3. The Bible the Book for the Church.
4. Christian character for the membership of the Church.
5. Christian liberty for the individuals in the Church.
6. Christian union for the whole Church.

These are marvelous principles. They are wonderful. They have been given to the world, but have never been made known to the world. We must make them known to the world. We may have preached about them, but we have not preached them as we should.

Christian union was the goal of the Christian Church at its inception. Christian union is its goal and passion today. She is willing to take her very life and lay it on the altar of sacrifice that her Lord's prayer for the oneness of His own in the earth may be answered.

In the planning of her program, she has been careful to make it Christ-like enough to satisfy all and broad enough to exclude none who are Christians.

Those things that have divided the Church, such as dogmatic declarations in theology and Church polity, have been carefully avoided in her program of Christian activity. In the Christian Church, no one need ever be embarrassed so long as he is Christian. No Methodist is required ever to be immersed. No Disciple is compelled to be sprinkled, and no Baptist is asked to bring his children for Christening. The one thing that is required and which is the only thing that was required by the apostolic Church is loyalty to Jesus Christ. With loyalty to Him, any and all men may be saved, and without it none can be saved.

Why allow such little, insignificant things to break up the Church and keep us apart? Official positions in the Church, water baptism and historic statements have all been, and are to this day, used as barriers to a great united Church. It is not a question of many bishops or a few, of much water or of little, of apostolic succession or of human origin, but it is a question of loyalty to Jesus Christ. It is a source of regret to the whole Christian world that the great Methodist Church, with all of her God-given resources, was not able to unite all of her forces in one solid phalanx against the sins of this day. It does seem like that the two branches of one great Church, two branches of the same Church, with the same founder, the same name, the same government, the same theology, the same hymns, the same gospel, the same Lord, the same Christ, the same hopes, and the same expectation might be known to the world as one in action, as well as one in purpose. Why should there be any north and south any longer in this great nation of ours? The lines are already beginning to fade out in industry, in society and in politics, and why should they not disappear in religion? The Church should lead in this great movement toward union. She shall ever be in disgrace if she trails in the rear in the molding of this great nation of ours into one connected band, commercially, politically and religiously.

The Christian Church has ever had Christian union in her program, and she has put it in her practice. Hardly had the guns of the Civil War been completely silenced until the religious forces of our great Church had been reunited in the prosecution of our God-given task. The union may not be as complete as it should be, but her passion is to make it complete, and not only to unite her own household, but the whole Church of God.

Beginning with her own, she must then take others nearest akin to her. There are five denominations, all represented in this great State of North Carolina, who ought to constitute one great body throughout the nation—the Methodist Protestants, the Disciples of Christ, the Congregationalists, the Free Will Baptists, and the Christians. There is but little practical difference between all of us. We ought to be one. If we can unite ourselves, we can unite ourselves with others. This is our program, this is our passion, and this is our creed.

One in Christ.

In Christ there is no East nor West,
In Him no South nor North;
But one great fellowship of love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close-binding all mankind.

In Christ now meet both East and West,
In Him meet South and North;
All Christly souls are one in Him
Throughout the whole wide earth.

Think of the tremendous possibilities of a united Church! Think of what 35,000,000 people could do by the grace of God and under the leadership of His Spirit! Think of the saving of time, in money, and in talent! Take, for instance, the four Churches in Greensboro, N. C., nearest this one and unite them. Let them build a plant that would take care of 6,000 people. Let them employ one man to do the preaching, one man to do all the visiting, one man to head up the music of the Church, one man to head up the educational interests of the Church, and let them all unite to draw the net under such an arrangement; how long do you suppose it would take to put down the evil in Greensboro, and so in the State? What can be done in this city can be done in all and throughout the world?

If the Christian people of this day and generation would unite their resources, their efforts, their hearts, their prayers, their souls, the kingdom of God would come in its fullness and the kingdom of this world would be His.

A united Church against the united forces of evil is the program and the passion of the Christian Church, and loyalty to Jesus Christ is the genius of our communion. But if Christian union is ever realized, if it ever becomes a fact, we have got to have a part in it. The responsibility is upon us, and God is calling us to take the lead. Our Lord is praying that His people may be one. The task is difficult, the obstacles are many. We may be weak, but the demand is His.

"Is this a time, O Church of Christ, to sound retreat?
To arms with weapons cheap and blunt,
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horisons lift, new destinies confront?
No, rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect;
And to thy kingdom come for such a time.
The earth with all its fullness is the Lord's.
Great things attempt for Him, great things expect,
Whose love imperial is, whose power sublime!"

Norfolk, Va.

CONTRIBUTIONS

SUFFOLK LETTER.

The atmosphere is full of the idea, and it is often expressed, that the young people of this age are worse than they were in other days. In addition to this, the home is blamed for this condition. All sorts of remedies are offered to correct this alarming condition; and, among them, processes of education are suggested to save the young people, and thus to save future social conditions. The automobile is to blame, cigarettes are to blame, dances and cards come in for their part, while parental neglect of children has its full share. Leaders in religious life and education are foremost in sounding the alarm. If all this is true, the future of American society is doomed; if it is not true, it ought to stop saying so. It would be difficult to prove by real facts that young people are worse than they were fifty years ago; but if it is true that they are worse, it would be still more difficult to prove that parents are to blame for this decline in good behaviour on the part of the young.

Child-life and young people's conduct are more in the open than they used to be. People see more of other people's young folks than they used to see. Newspapers, electric lights, good roads and automobiles have all helped to make life in the open. "Oh! well," they say, "young girls smoke cigarettes in these days." Grant this, and it would be easy to prove that a larger per cent of women and girls used to "dip snuff" than now smoke. As to the old women, they used to smoke the pipe. It would be safe to let anybody answer the question as to which is more decent, smoking cigarettes or dipping snuff. The answer need not approve either habit. A decent answer would prohibit both. If conditions are worse, and young people are worse, education is to blame, and not the home. There has been a marked increase in outside educational forces proposing to teach and improve childhood and youth. Schools profess to to know more than parents; writers open up new fields to young minds, that they may be protected against natural temptations. In their view, ignorance is the bane of human society.

Sunday Schools offer moral and spiritual training; public schools offer intellectual enlightenment to save society from the rocks on which ignorance goes wrong. Sex-books open up a large field for young people to prevent social risk. Magazines and papers increase the helps. If the young people are getting worse, then these agencies have failed, and the children better be sent back home. But it would brand a writer as insane to advocate the closing of all these agencies for improving human society. If the discouraged would look back to their own life in their young days, and the life of their associates, instead of at the visible life of the young people of this day, it might make them more hopeful of the young. The abolition of the saloon and the red-light districts has uncovered some thing that used to be carried on in the dark. Life is more open to human eyes now and may seem worse than it is. If it is worse, then all these agencies outside of the home mean nothing but means to make the young worse. This pencil's eyes see things improving all the time. There are evils yet, to be sure, and some of them are produced by new conditions; and these will, in time, be discovered and driven out by a public sentiment that cannot be held back. More homes have Bibles that are read, more blessings are asked at meals, more evening prayers are offered in the homes than ever before; mothers and fathers love their children and try to train them in right living, and the home-life will continue to improve as people know more of Jesus Christ and strive harder to follow Him.

W. W. Staley.

ELON LETTER.

On Deecember 2, 1926, Elon College was elected a member of the Southern Association of Colleges and Secondary Schools. This association is the accredited standardizing agency for the Southern States, and its recognition and admission to membership of an institution guraantees it recognition throughout the United States and also in foreign countries.

When the standardization fund was begun in February of 1919, it was with the distinct goal in view of Elon's admission to this association that funds were solicited. Before the funds were paid in, however, the standards of admission were raised, and a further complication was the fire of January 18, 1923. Not until the Southern Christian Convention, in session in Durham last may, voted $100,000 of 6 per cent twenty-year bonds as an addition to the endowment fund and provided for current income for the college to the amount of $36,750, which includes interest on all the bonds given several years ago, and the Convention's note, was Elon able to meet the requirements for entrance to this standardizing agency.

The association has other requirements than finances. They include the following items:

A library of at least 8,000 volumes, and with adequate appropriation for maintaining the library and purchasing additional books each year; admission of students only from accredited high schools or by entrance examinations, with a minimum of fifteen units; a physical plant adequate for college work, with laboratory facilities and equipment esteemed to be necessary for high-grade work; a clean athletic record without any taint of professionalism; success of the alumni of the college in graduate work and in life callings; a faculty who hold the Ph. D. degree or are esteemed to have its equivalent in preparation and teaching ability; the income of the institution from endowment or from denominational sources or from dependable gifts must be at least $50,000 in addition to tuition and fees paid by students.

There are other requirements, too, of a minor character, but the above are the major ones, and when an institution has met these requirements in the estimation of the leading institutions of the country, it is then eligible for membership. It is no small honor, therefore, that has come to Elon in this recognition.

The advantages of belonging to this standardizing agency are readily apparent. The State Department of Public Instruction in every State in the Union issue teachers' certificates without hesitation to graduates of institutions that are members of this association. The graduate school of any university in the world will admit to graduate standing the graduates of such an institution. All local collegiate organizations admit to membership without question graduates of colleges that are members of this association.

The Christian Church is to be congratulated on the success it has achieved at Elon.

W. A. Harper.

STANDARD BANNER.

Two years ago a committee of women from our Mission Board was appointed to make for our societies a standard of excellence that could be used throughout our Eastern Virginia Conference. That committee gathered from different sources a number of such standards as already were in use, and after much thinking and planning adopted a set for our work. We knew then that they would be the subject of much criticism, and for that reason tried to include only such aims as might be applicable to any society. We realized that weak points would develop, but our general idea was to follow some such standard until our societies met them, and then set harder and more difficult tasks.

The result has been remarkable. It has really become easy for any society to get a high grade, and quite a few are reaching the top. We were to present a banner to each society getting the highest grade in their department, and in case of a tie this should be determined by the question concerning finance, which dealt with the highest amount sent treasurer per member.

We are conscious of the fact that we have been warned not to let the raising of funds be our chief aim, but since we are unable to function effectively without funds we have used this item for settlement only in cases of ties. It seems fair that an average membership contribution should have consideration. It enables the small society to have as much recognition financially as the large one. Our standards of excellence follow:

Woman's Missionary Societies.

1. At least eleven monthly meetings held during year.
2. A net increase of 10 per cent in membership.
3. All Conference apportionments paid.
4. List of subscribers to *Christian Missionary* equal to one-half of membership of the society.
5. At least one mission study class held during year.
6. Reports sent quarterly to Conference Treasurer, including literature and contingent funds.
7. Day of prayer observed.
8. Representatives sent to district rally and annual Conference.
9. Yearly average attendance of 50 per cent present at meetings.
10. Average amount per member sent to Conference Treasurer.

Young People and Willing Workers' Societies.

1. At least ten monthly meetings held.
2. Increase of 10 per cent in membership.
3. One missionary pageant or program given during year.
4. Average amount per member sent to Conference Treasurer.
5. One mission study class during year.
6. Representatives at district rally.
7. Fifty per cent of members present at each meeting.
8. All reports sent to Conference Treasurer quarterly.
9. All Conference apportionments paid in full. This will include both literature and contingent fund.
10. For Willing Workers: At least one subscription to *Everyland.*
10. For Young People: Every member shall read at least one book on missions other than the study book.

Cradle Roll Societies.

1. A cradle roll rally day held during year.
2. Average amount contributed per member during year.

Now, as we have said before, these standards may be faulty, but we are just reaching them, and they have encouraged wonderful activity on the part of some societies. This past Conference we

invited Mr. Hardcastle to make our presentation speech to the winners of the banners, and the following societies were declared the winners:

Woman's Society—Windsor, Va., 100 per cent.

Young People—Suffolk, Va., 100 per cent; Holland, Va., 100 per cent—tie.

Willing Workers—Rosemont, Va., 100 per cent; Windsor, Va., 100 per cent—tie.

Cradle Roll—Suffolk, 100 per cent; Holland, 100 per cent—tie.

Honorable mention:

Woman's Society—Chritsian Temple, Holland and Holy Neck, all 90 per cent.

Young People—Holy Neck, 95 per cent; Berea (Nansemond) and Franklin, 90 per cent.

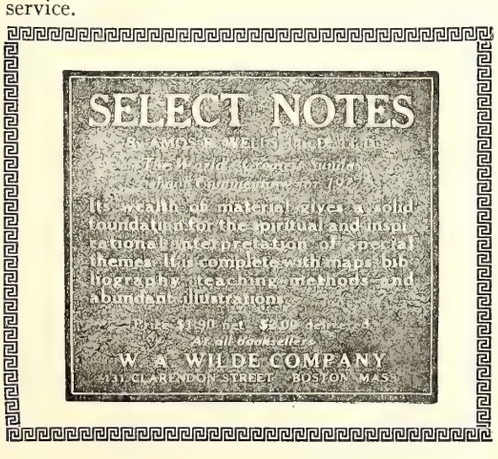
Willing Workers—Christian Temple, Holland and Holy Neck, all 90 per cent.

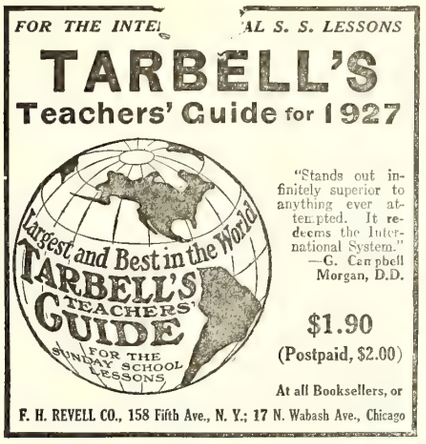
Cradle Roll—Berea (Nansemond).

Convinced that our work has been wonderfully stimulated and strengthened by using these standards, we are to use them again this year. Friends and members alike are invited to suggest any changes they would wish to see made.

MRS. M. L. BRYANT.

Rev. Edwin B. Flory, formerly of Berkley, Va., now pastor of Riverdale Church, Dayton, Ohio, has planned "a month of Christmas" in his Church program. Well, why not? The commercial and busineess world does. Go into the shops and trade centers now, and Christmas is on. So Bro. Flory thinks that if we are to give that meaning to Christmas the Church, as well as the stores, should have a month of real preparation for the great event. "Lest we forget and allow Christmas to become a feast day and leave Christ out entirely, our Church has planned the whole month of December, so that the birth of Christ may be enriched in our lives. Little will it really matter to us that He was born in Bethlehem unless He is born anew in our city, even in our hearts." So Bro. Flory makes his Church program, beautifully arranged and printed, with these for his sermon topics during the month: December 5th, "The Adoration of the Shepherds"; December 12th, "The Adoration of the Magi"; December 19th, "The Adoration of Simeon"; December 26th, "The Adoration of Anna." For the evening worship during the month: December 5th, 7:30, "Christmas Pictures from the Great Masters"; December 12th, 4 P. M., "Christmas Memories" (an entertainment by the children's division of the Church school); December 19th, 7:30, "The Chimes of the Holy Night" (a cantata by the choir); December 26th, 4 P. M., "The Eternal Quest" (a pageant by the young people's division of the Church school). Miss Ruth Johnson, of our Wake Chapel Church, now the esteemed director of young people's work and Church music in the Riverdale Church, is responsible for preparing and executing the evening program, and is measuring up to the highest demands and expectations of her great field of usefulness and service.

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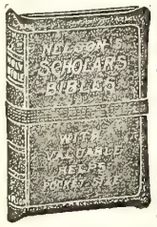

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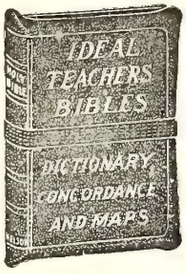

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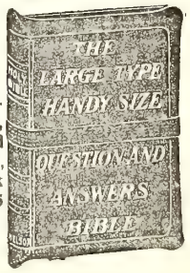

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THE CHRISTIAN SUN

1536 East Broad Street, - - - Richmond, Va.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, D D., *Secretary.*

Christmas Greetings.

The secretary of this bureau wishes he could take the hand of every one of our pastors, and each Convention, Conference, and local Church stewardship secretary and personally extend kindest Christmas greetings and holiday good wishes. That he cannot do, but he does in this next best way, from his heart, wish for each one of you rich Christmas joys. He knows no greater wish than that you may be faithful stewards of the manifold grace of God and induce others to become stewards of life and property.

United Stewardship Council Defines a Stewardship Church.

Urgent requests have come for such definition, and at the annual meeting last month the following was unanimously adopted:

A stewardship Church is one which—

1. Includes in its annual program the teaching of the scriptural principles of stewardship; and

2. Enrolls as proportionate givers those of its members who devote a definite proportion of their income, ordinarily at least a tenth, to extend the kingdom of God.

Going Forward.

While this is being written, all the boards that make up the General Board are in session here at headquarters. If all our people could see the great problems that face these boards which administer our work; if all could realize something of the mighty opportunities that now confront our Church; if you could sit with these boards day and night for some four days and share their heartache for the work, you would pray earnestly for the work, give more for it, co-operate more heartily than ever before.

We have entered upon a new quadrennium; the new year of 1927 is at our threshold. May we have your heartiest co-operation? Your brethren, your executives, your boards, are doing their very best to plan, direct, and carry forward worthy plans for the kingdom. They are doing their part heroically and well. We bespeak just as fine a spirit, as earnest loyalty, as generous giving of self and money as they are giving.

This is the annual stewardship period in the Christian Church. It is most reassuring to see how many pastors are really making it a worthwhile matter in their Churches to the delight and uplift of their people. More than one hundred pastors and workers bought books and helps at the Urbana Convention. At some of the Conferences, goodly numbers have been purchased.

Letters tell of sermons, study classes, pageants. Inquiry for literature indicates an increasing interest. Some got started late and have not had their enrollment day yet for tithers. This is important, as are the study classes. We are anxious to hear how many tithers you have enrolled in your Church? Please write us, and tell how you conducted your enrollment. Hundreds of our folks are learning that stewardship is not making a contribution to the work of the kingdom, even a larger offering than formerly, but that it is dividing rightly the profits with the Lord. We hope these November and December stewardship days are rich with blessing to you and your people.

In the Field.

Since the close of the Convention, your Secretary has assisted the Franklin, Va., Church inaugurate the every-member canvass; presented stewardship at the Eastern Virginia Conference in Maryland; conducted the financial campaign and dedication services of the Hagerstown, Indiana, Church, raising over $15,000; attended the annual United Stewardship Council meeting at Wheeling, W. Va., and attended the General Board meeting of the Christian Church.

Stewardship Book for Christmas.

We would call to your attention the importance of using a good stewardship book for a Christmas present. There are splendid ones for all ages and we would like to tell you about them. We desire to have a good stewardship book in every home.

OUR ROCKY FORD WORK.

I have been quite busy since I last wrote anything for THE SUN. In fact, I have written only once, I think, since I was married, July 30th. Our Sunday School and prayer meeting at Rocky Ford have kept up very well since that time. My husband and I went to Elk Spur to take care of the parsonage the last of August after Mr. and Mrs. Sorrell left for Elon College. We stayed up there until we came back to Rocky Ford to open school on October 4th.

There are thirty pupils enrolled in school, but attendance partly on account of heavy rains has been a little irregular. The children are very much pleased with a flag sent to us by Miss Florence Case, of Ohio, which I understand was made by a group of school pupils. We have placed this flag in the auditorium of the Church. The playhouse which Dr. Atkinson sent from Elon, being a gift from the children there, we have placed in one of our Sunday School rooms and is much appreciated and enjoyed by our children. The booklets, papers and pictures which have been sent in are likewise very much appreciated.

These are busy days for us—school teaching, prayer meeting every Thursday night and Sunday School every Sunday. We were very sorry that we could not attend our Conference, but as I did not want to suspend school, we decided we had better just send our report. Then, too, the car which belongs to the work is worn out and unsafe to make a trip of that distance.

We are glad indeed that Brother J. A. Ledbetter has come to preach for us, and we enjoyed his sermon very much today. Now, I know it is too far for one to walk from Elk Spur to Rocky Ford and back, and I am afraid if some arrangement is not made, Brother Ledbetter will leave us. I wish that he could be supplied with some way of conveyance. I have walked from the two Churches and it is an undertaking and a tiresome trip. We are trying to do our best for the people here as servants of God and ask your interest and prayers in the mountain work.

Yours sincerely,

MRS. ELSIE BRAY.

Cana, Va.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR NOVEMBER.

Henderson, N. C.	$ 4.57
First Church, Winchester, Va.	4.54
High Point, N. C.	5.75
Bethlehem, Braodway, Va.	2.47
Liberty, N. C.	1.81
Bethlehem (Nansemond), Suffolk, Va.	3.55
First Church, Richmond, Va.	5.00
Oakland, Chuckatuck, Va.	5.00
Mt. Auburn, Manson, N. C.	2.00
Ocean View, Va.	2.02
Sanford, N. C.	6.65
Shallow Ford, Elon College, N. C.	2.04
Webster Community Church, Havre de Grace	7.18
Linville, Harrisonburg, Va.	8.77
First Church, Suffolk, Va.	12.00
Park's Cross Roads, Ramseur, N. C.	1.57
Wadley, Ala.	1.57
Hobson, Va.	1.00
Vanceville, Ga.	1.36
Union (Surry), Dendron, Va.	3.00
Graham, N. C.	2.03
Zion, Moncure, N. C.	1.75
South Norfolk, Va.	4.95
South Norfolk, Va.	6.03
South Norfolk, Va.	6.25
South Norfolk, Va.	6.34
Pleasant Grove, News Ferry, Va.	6.86
First Church, Greensboro, N. C.	14.77
United Church, Lynchburg, Va.	17.69
Leaksville, Luray, Va.	2.76
Ether, N. C.	3.63
Pleasant Ridge, Ramseur, N. C.	2.05
Oakland, Chuckatuck, Va.	5.00
Newport News, Va.	12.60
Park's Cross Roads, Ramseur, N. C.	1.00
Wake Chapel, Fuquay Springs, N. C.	5.53
Berea ,(Nansemond), Driver, Va.	6.00
Rose Hill, Columbus, Ga.	1.60
Pleasant Hill, Liberty, N. C.	2.25
Berea (Norfolk), Hickory, Va.	13.25
Liberty (Vance), Henderson, N. C.	7.42
Providence Memorial, Graham, N. C.	3.71
Mt. Zion, Mebane, N. C.	1.74
Happy Home, Ruffin, N. C.	1.00
First Church, Winchester, Va.	8.00
Bethlehem, Suffolk, Va.	2.05
Philathea Class, Elon College, N. C.	1.00
Rosemont, So. Norfolk, Va.	12.90
Wentworth, McCullers, N. C.	4.00
Dry Run, Seven Fountains, Va.	2.73
Turner's Chapel, Sanford, N. C.	1.25
Elm Avenue, Portsmouth, Va.	3.11
Randleman, N. C.	3.37
Durham, N. C.	14.20
Total amount	$271.17

We are very grateful to the Sunday Schools named above for their liberal offering in November, and we are happy to include some schools not heretofore reported in the list of those making the once-a-manth offering to missions. There are quite a few schools in the Convention who do not yet make a once-a-month offering to missions, but it is devoutly hoped and believed that all our schools will come to rejoice one day to take it regularly and send it in promptly. The co-operation and liberality thus far manifested in behalf of our mission work on the part of our Sunday Schools are constant sources of inspiration and encouragement.

We are also grateful for the other sums which have been sent in to forward the work of missions for the Master.

S. S. regular	$ 271.17
Individuals	19.00
Specials	75.98
N. C. & Va. Conference	405.00
Woman's Board, home missions	2,494.18
Woman's Board, foreign missions	2,619.78
Total collection	$5,885.11
Amount check to R. W. Malone	5,885.11

Respectfully submitted,

Dec. 4, 1926. J. O. ATKINSON,

Elon College, N. C. *Mission Secretary.*

CONFERENCE MEET.

The North Carolina and Virginia Christian Conference held its annual session with New Lebanon Christian Church, Rockingham County, N. C., November 16, 17, 18, 1926. There are thirty-seven Churches included in the Conference, thirty-six of these made report to Conference. New Hope Christian Church failed to make report. Twenty-eight Churches were represented by one or more delegates. Several Churches had their full quota of delegates. There were thirty ordained ministers on the Conference roll, twenty of whom are present. Two were kept away by sickness, and five were in the seminaries, or holding positions taking them too far away to make attendance possible.

Last year the Churches reported 6,069 members on their rolls. This year the total membership reported was shown as 6,185, giving a net gain of 116. Four of the Churches reported their membership as exactly the same as last year. Twenty-one Churches reported a net gain in membership, while eleven showed actual losses in numerical strength. The actual additions on profession of faith were 254. Only three Churches reporting had no conversions within their ranks during the past year. Death claimed 44. The significant fact in connection with the figures on membership is that within the bounds of this Conference we averaged only one convert to Jesus Christ for every twenty-four members enlisted in our ranks. There can be no more eloquent plea for the need of more evangelistic efforts within our border than the above figures.

The Churches raised on Conference apportionments $3,824.49 as against $3,544.09 raised last year. Seventeen Churches sent to Conference the entire amount apportioned to them. Fifteen Churches sent a part of their apportionments, and five sent nothing at all. Special mission offerings were reported as amounting to $3,611.85, with $2,035.80 reported as being raised for the Orphanage.

The Churches paid $17,414.42 in pastors' salaries, averaging $483.73 paid for pastoral services. The total amount reported as raised by the Churches for all purposes was $48,828.70. This gives a per capita average of $7.92. From a careful study of the Church letters, one is quite sure that these figures do not represent the actual giving through the regularly organized channels of the Church. A few Churches submit reports that contain accurate figures for the Church and all its auxiliary organizations. Others report only the amounts actually handled by the Church treasurer. While other reports are apparently made from memory, and contain only those items concerning which the Conference is expected to have a direct interest. There is an urgent need for a more accurate system of accounting for Church finances; and the exercise of greater care on the part of Church secretaries to see that their reports actually do justice to the liberality of the members of their Churches.

The Conference approved the increased budget adopted by the Southern Christian Convention setting the amount to be raised through Conference apportionments at $8,250. This amount was distributed among the Churches and the Churches urged to make every effort possible to attain their amount which was set as a goal. The Conference also approved the general benevolence budget of the Southern Christian Convention, which allots $30,000 to this Conference and distributed this amount to the Churches. This amount seems large, but when account is taken of the gifts by individuals for the enterprises that share in this budget, and for which the local Church has not received credit, it will be found that many Churches have been doing almost as much as they are now called upon to do. The only difference being that the gifts being made direct by individuals, the Churches had no idea of how much was being given by their membership. The trouble with most Churches of the Christian denomination is that they under-rate their ability, and cripple their usefulness by failing to adopt a program that is a challenge to every member to consecrate his best service.

A fine spirit of Christian fellowship pervaded every session of the Conference. Those who appeared on the program showed that they had taken their assignments with due seriousness and had made thoughtful preparation to discharge their full duty. The entire session was pleasant, inspiring, and spiritual. The good people of New Lebanon Church provided hospitably, bountifully, and graciously for the entertainment of the Conference; and actually extended the Conference a rising vote of thanks for the privilege. To share in such delightful fellowship makes one "Thank God and take courage."

STANLEY C. HARRELL, *Sec'y.*

HAVRE DE GRACE CONFERENCE.

The one hundred and sixth session of the Eastern Virginia Conference, which was held at the Webster Christian Church, convened with an address of welcome by Rev. Richard W. Sutcliffe, who was at that time formally received into the Conference. During the evening a pageant was given by the ladies entitled "Aunt Tilly Learns to Tithe." Miss Sara Macklem was a great success as Aunt Tilly. It was such a success that they had the ladies repeat it. The ministers insisted that this pageant be shown in their respective Churches.

The response of welcome was given by Rev. J. G. Truitt, of Norfolk, Va., a very fluent speaker, his subject being "The Genius of the Christian Church." He divided his subject into three parts, why the Christian Church was started and how it is working today. They were: legislation, segregation and association. The finest and most impressive address given during the whole Conference was by Dr. L. E. Smith, President of the Southern Convention. His subject was "The Christian Road to the Cross."

Dr. Roy C. Helfenstein, of People's Church, Dover, Del., gave an address on "Christian Leadership of our Day." It was a most powerful address on encouraging our young men and women to go out in the world to work for our Lord and Saviour.

There were 112 ministers and delegates attending the Conference, coming from Virginia, North Carolina, Maryland and Delaware. They were entertained at many of the homes of the parishoners, and also at many homes in the neighborhood, which was much appreciated by the Webster Church, showing their spirit of brotherly love for their neighbors. Lunch and dinner were served each day by the ladies of the Church. At the last session, the report of the committee on resolutions was adopted, as follows:

Resolved, That, as delegates of the one hundred and sixth session of the Eastern Virginia Conference, we express by a rising vote of thanks our sincere appreciation of the perfectly splendid manner in which the pastor and friends of the Webster Christian Church have entertained this Conference.

2. That the pastor, Rev. Milton W. Sutcliffe, and his congregation are to be heartily commended for the great work they have accomplished in building one of the best rural Churches in the Conference because of their interest and response to the various denominational enterprises.

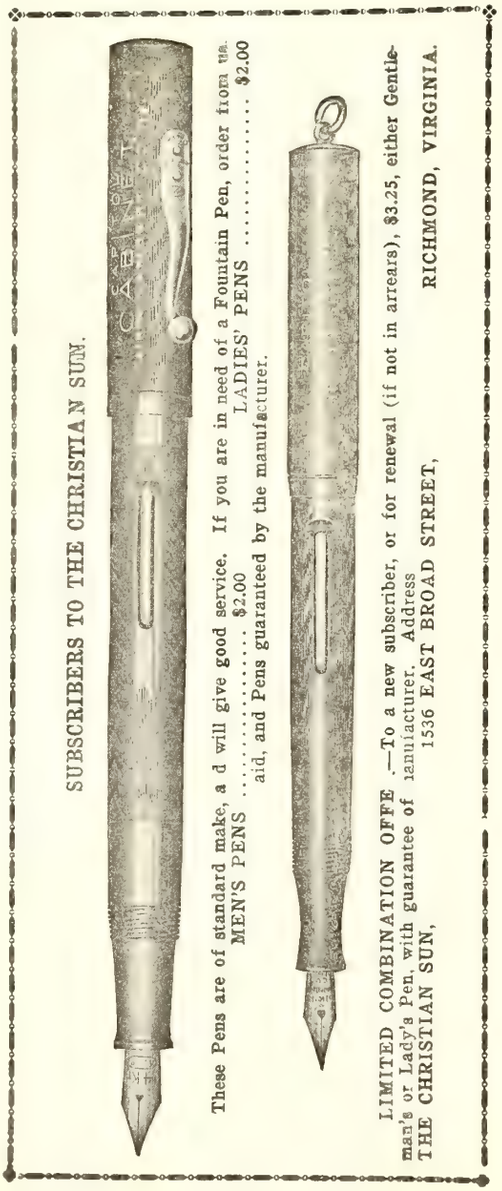
3. That we heartily thank the ladies who so efficiently served the meals in the Church dining-room, and we likewise thank all those who assisted in the music during the Conference session.

The Conference adjourned on Thursday afternoon, the visitors returned home, leaving with us a hearty welcome to attend the next session of this Conference, which will meet next year at Norfolk, Va. They were delighted with the hospitality and beautiful scenery of Harford County surrounding Webster, and many of them attended the Sesqui-Centennial before returning to their homes. The members of Webster Church feel that this Conference was a great help to them in many ways, and that it has better fitted them to carry on the work of this particular Church. They also feel that their minister, Rev. Milton W. Sutcliffe, deserves great credit to be able to succeed in having the Conference meet in this Church, as it is very unusual for them to meet in a rural Church. —*Democratic Ledger,* Havre de Grace, Md.

Never once since the world began
Has the sun ever once stopped shining.
His face very often we could not see,
And we grumbled at his inconstancy;
But the clouds were really to blame, not he,
For behind them he was shining.

And so behind life's darkest clouds
God's love is always shining.
We veil it at times with our faithless fears,
And darken our sight with our foolish tears;
But in time the atmosphere always clears—
For His love is always shining.

—*Oxenham.*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RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION NOTES.

The statistical tables that follow are an analytical study of the report of the treasurer of the Board of Religious Education for the last biennium. They are given, that we might make an intelligent study of the problem of financing the board. The tables so group the revenue of the board as to reveal the sources of income for the two-year period. This grouping is done to direct attention to the situation, that we might also propose a solution.

TABLE No. 1.

Miscellaneous Sources of Income.

Total receipts of the board for 2-yr. period		$3,639.56
Elon advertising	$ 100.00	
Men and Millions	513.00	
Children's Day	163.10	
Christian Education offerings	331.97	
Note	100.00	
		$1,573.41

TABLE No. 2.

From Eastern Virginia.

S. S. & C. E. Convention	$1,000.00	
Conference	250.00	
*Dover Church	25.00	
*Bethlehem Church	8.28	
*Rosemont Church	12.50	
*Richmond Church	19.26	
		1,315.04

TABLE No. 3.

From Other Conferences.

Valley S. S. & C. E. Convention	$ 100.00	
Geo. & Ala. S. S. & C. E. Con.	99.59	
N. C. S. S. & C. E. Convention	198.14	
E. N. C. S. S. & C. E. Convention	96.78	
W. N. C. Conference	100.00	
N. C. & Va. Conference	150.00	
*Noon Day Church	4.15	
*Lowell Church	2.45	
		751.11
		$3,639.56

*Offerings from Churches to expense of field secretary.

Of the funds received, as reported in table 1, $697.31 were received through special offerings for the Department of Christian Education of the General Convention. It is also discovered $513 were received from Men and Millions, a source now closed. Tables 2 and 3 disclose that the Eastern Virginia Churches gave through the Educational Convention, the Conference, and expense offerings by Churches $1,315.04; while all of the other Churches of the Southern Convention gave through the Educational Conventions, the Conference, and special expense offerings $751.11. It is to be observed that no distribution to Conferences is made of Men and Millions or educational offering funds.

Being in a position to know rather intimately the feeling in the Eastern Virginia Churches* regarding this matter, the writer can state it is one of challenge to the Churches of the other Conferences of the Southern Convention. It is a challenge to co-operation in the support of the board and to the end that the work of Christian education might be promoted in the Convention and through the efforts largely of a field worker giving full time to the task.

To this end, we offer table 4. Table 4 will re-

(Continued on Page 15.)

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Sunday, December 26, 1926.

(Used instead of the regular review lesson of the International Uniform System.)

Christian Stewardship.

Lesson: Matt. 7:21-27; Luke 12:42-48.

Golden Text: "Moreover, it is required in stewards that a man be found faithful."—1 Cor. 4:2.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." Membership in the kingdom of heaven is not a matter of mere words, or profession, be the words ever so emphatic or the profession ever so loud. Membership in the kingdom of heaven is a matter of doing God's will. A man cannot enter therein unless he have a certain attitude of mind, a certain quality of life, a certain spirit of obedience. Some one has said that one of the surprising things in heaven will be to see some folk there whom we did not expect there, and not to see some folk there whom we thought would be there. Let every man take heed unto himself as to both his secret life and his outward acts. Jesus intimates that a man may even be a prophet and a worker of mighty works, and still not be in the kingdom. This truth needs to become a stirring conviction in the lives of professing Christians, so that their religious life may become more than meaningless words of praise and sentimental professions.

"Every one that heareth these words of mine and doeth them." Be ye doers of the word and not hearers only. One of the most radical and far-reaching principles of modern education is that we learn to do by doing. We accept this principle in the other realms of life and apply it in a hundred ways, but we all too often overlook it or defy it in our religious life. The way to learn to pray is to pray. The way to have faith in God is to use what faith we have. The way to develop our religious life is to do the things we know we ought to do. Information is good. Impression is necessary. But information should lead to participation, and impression is deepened by expression. The Sunday School is more than a Bible School. It ought to be a place where the members not only learn about the Bible and God, but it ought to furnish opportunity for putting into practice the things we learn. It is not enough to go to Church worship—one must give himself in Church service. Church worship ends on Sunday—Church service begins on Monday. The man who is a doer as well as a hearer of the word is a wise man; he is building on a solid foundation. His information will become a part of himself. His religious life will have reality.

"Who, then, is that faithful and wise steward?" He is that man who has such a deep sense of personal responsibility of all that he has and is, his material possessions, his influence, his ability in every line, his power, his time, his energy, his mind, his affections, his life, that he holds them all in stewardship for Jesus Christ. The Church of God needs at least one great revival—a revival of stewardship. Let every man accept the principle of stewardship in its comprehensive meaning, and the kingdom of God will come with power. We are not our own; we are bought with a price. The earth is the Lord's and the fullness thereof. It is the Lord God that giveth us power to get wealth. In Him we live and move and have our being. Render an account of our stewardship.

"Unto whomsoever much is given of him will much be required." Some men have more than others. Some men are greater than others. But these things are not to brag over. Let every man who enjoys superior advantages or opportunities remember Jesus' words that to whom much is given, of him will much be required, every man according to his ability.

CHRISTIAN ENDEAVOR.

January 26, 1926.

Topic: "The Past Year—Its Lessons. The New Year—Its Possibilities."—Deut. 8:1-6; Phil. 3:13-14.

Some Bible Hints.

No life is all clear sailing. God "suffers us to hunger" for things we cannot attain, that we may look to Him for them (v. 3).

The trials of life are disciplinary. They have a meaning which we may learn, if we have patience (v. 5).

We ponder on the past to learn its lessons, not to be cowed by it. It should be forgotten when the lesson is learned (v. 13).

The best things are always ahead of us; should be, because our capacity grows with the years (v. 14).

Suggestive Thoughts.

Life shcould teach us how not to do things as well as how to do them. Hence, failure is valuable; it is the road to success.

Have we learned more self-control? Blazing anger consumes and hurts both ourselves and others. Have we the secret of subduing our spirits?

We should grow in the coming year, intellectually, through our reading and thinking, spiritually, through our meditation and worship. What can we do to assure these results?

Let us begin the year by asking God not to bless "our work," but "His work." True advancement is possible only as we do God's work, and see it as His, not ours.

A Few Illustrations.

The Bourbons are said never to have learned from experience. They made the same mistakes over and over again—the mark of a fool.

No matter what mistakes we have made, we can come back. If one season is barren, the next may be a rich year. Never lose hope.

Our life is like a great field. It is springtime. What is going to grow in that field this year? What we plant. We must make the decision and do the work.

For the Christian, the greatest possibility of any year is to become more like Christ in it. We are sculptors of our character, Christ being the Model.

To Think About.

What lesson has the past year taught us?
What goal have we set for the new year?
How may we learn from the mistakes of others?

A Cluster of Quotations.

Everybody must learn. We know nothing when we come into the world. But do we learn because we must or because we want to learn?—*D. R. Letts.*

The Beatitudes are sign-posts on the road of life. Their directions are to be followed. Jesus lived according to them, and so should we.—*Dr. John W. Day.*

We bear sealed orders o'er life's weltered sea,
Our haven dim and far;
We can but man the helm right cheerily,
Steer by the Brightest Star.
—*Richard Burton.*

Y. P. MISSIONARY SOCIETIES.

Just a line or two about our Young People's Missionary Societies in the Valley of Virginia. We have nine Societies—Antocih, Bethlehem, Concord, New Hope, Mt. Olivet (R), Winchester, Timber Ridge, Mt. Olivet (G), and Linville. The second last named was organized by Mrs. W. T. Walters, who recently moved with her husband to take work in the Valley Conference.

Linville was just recently organized by Miss Showalter, our president. We found here seventy girls, most of them high school girls; also two fine young men who recently graduated from high school. I am looking forward with pleasure and deep interest, that great and lasting good may come from these bright girls and boys. Let the Church people be much in prayer for these dear young people.

New Hope was just organized a few months back, with only five young, bright girls. They have twelve members now. When I organized these young people, not one of them could pray in public. Now all five of them pray, and they want every member to be a praying member. I firmly believe that these young people are consecrated, and this society will do much good toward the mission cause in the future.

A few weeks back, they held their monthly meeting at the home of Mr. and Mrs. Ernest Spitzer. After a short program they held their social hour. I was present and enjoyed every minute of my stay. About thirty-five were present. Many thanks to Mr. and Mrs. Spitzer for helping to encourage those fine young people.

In every one of these societies we find some fine material for the Lord's work. Our young people live, some of them, quite a distance from Church, especially the Timber Ridge folks, but they go over rough roads and hold their meetings monthly.

Let every society try and have a mission study class. If you cannot, please get the mission study books and read them. Pray, work and give, and the mission cause will move on. Send all funds by the first of the month, if possible—October, January, April and July.

Winchester was the only society that sent funds in October. Now, let us all do better next time. Mrs. Boyd Richards, Winchester, Va., is the new treasurer.

MRS. A. W. ANDES, *Supt.*

Harrisonburg, Va.

DOLL "MESSENGERS."

American "Doll Messengers of Friendship" will be received in Japan with all honors, according to a message received by Dr. Sidney L. Gulick, secretary of the Commission on International Justice and Good Will of the Federal Council of Churches. The word comes through Ambassador Matsudaira from the Japanese government.

Some months ago the Committee on World Friendship among Children conceived the plan for American young people to send thousands of doll messengers of friendship to take part in the Japanese Festival of Dolls on March 3rd. At that time the families bring out treasured dolls, and for three days the little girls celebrate the festival in honor of home training and household work.

The plan of sending the doll messengers was enthusiastically received by educational leaders of this country, according to Dr. Gulick, and thousands of groups have secured passports, made reservations and are now dressing dolls. In order to make sure that a courteous welcome awaited the dolls, the matter was taken up with the Japanese foreign office through Ambassador Matsudaira. Word has come that not only will hte dolls be welcome, but they will be admitted free of import duties, which amount to one hundred per cent on dolls.

In addition, the Japanese department of education, through a special committee, will welcome the dolls and distribute them through the public schools. The advance guard of these doll messengers of friendship will sail shortly. The date for the last shipment has just been extended to January 20, 1927. The dolls will be packed in stout cases for the ocean travel. Every case will bear the name "Doll Messengers of Friendship." They will go in care of the Tokyo representative of the Committee on World Friendship among Children.

Each doll will carry its tiny passport, giving her name and the name of the child or the group that has dressed her and prepared her for her journey, and also the message of good will written by the children themselves. Most of the dolls will be given to the care of individual families and children in Japan.

For the dolls chosen to represent this country in the various States and cities, even higher honors are reserved. Within a few weeks, committees in various States will decide which dolls are to represent their States, as "Miss New York" or "Miss California." From these State dolls will be chosen "Miss America" and "Miss America, Jr." "Miss America" will be selected from dolls prepared by various high school girls throughout the country. "Miss America, Jr.," will come from the dolls prepared by elementary school children.

These world friendship dolls are already beginning to arrive in considerable numbers at the headquarters of the Committee on Friendship among Children, 287 Fourth Avenue, New York City, and all the dolls must answer to certain standards because some types of American dolls are not suited to the climate of Japan.

The Famous

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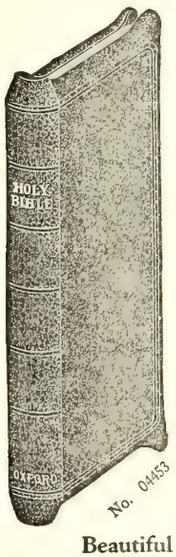

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of trouble: I will deliver the
thou shalt glorify me.

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silver and the gold to Phâr'-aōh

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

GOOD TIDINGS OF GREAT JOY.

"And the angel said unto them, Be not afraid, for, behold, I bring you good tidings of great joy which shall be to all people; for there is born to you this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:10-11.

The coming of Jesus into the world is the greatest event in history. All time is divided by it. The whole of Chrsitian thought hinges upon it, and the salvation of humanity dates back to it.

Luke's story of it is the most beautiful of all, and touches the hearts of men most tenderly, touching the highest inspirations of their genius. It is the celebration of this birth that this week brings us. Let every one pause at the beginning or close of each day and let his soul feel that inspiration of guidance and blessing of the season. Let him pray that the starry hosts of Christmas light may read to him the message of tomorrow's skies, which may be to rise to the noble enthusiasm and luminous hopes of the eternal verities that hold the heart-strings true to the invisible life of God.

Prayer.—Dear Father, we come to Thee this Christmas time, seeking to be filled with the true joys of the Christmas observance and Thy inspiration for the noblest life. *Amne.*

TUESDAY.

GOOD TIDINGS OF GREAT JOY.

It has been a long time since the message of the week was first proclaimed, but its glory increases. Each one of us is called upon to catch the true tones and message of the season and become God-sent messengers ourselves to herald the good news to the world. Let each of us ask ourselves, honestly, how much can we swell the volume of it? How much can we add to His power in the world? Can we do a part of belting the globe with the grand charming angelic chorus, "Joy to the world, the Lord has come."

Prayer.—Our Father, and our Saviour, this is the second day of our thoughts of Christ's birth and what He means to us and the world. Make it the second day of our dedication to Thee and make us heralds of the good tidings to the world, that the message of the season may cheer the cheerless, and bless all in a way that they may acknowledge Thee in all their ways. *Amen.*

WEDNESDAY.

GOOD TIDINGS OF GREAT JOY.

It was not to the learned, the great, nor the wealthy that the message first came, but to a group of humble shepherds. Do you ask why? Is it not true that the former in all ages have had their minds taken up with personal cares, business interest, social obligations, the din of the great world, etc., while few sounds from the mighty world ever disturbed the shepherds? They had no other cares to vex them. They had no ambitions to lure and absorb them. They passed their days in the silence of nature, and this was the veil of God.

In all ages and in nearly all instances God has chosen His special messengers out of such an environment because they were the ones who were able to hear. He has looked for men of the quiet, men of the devout and reverent spirit, touched with a sense of the mystery of things. And it is in just such manner and under the influence of just such a spirit that He calls each of us. Will we hear?

Prayer.—Our Father, as we progress in our week's devotion we see more clearly the need of quiet devotion and prayer. Center our affections on Thee. Deepen our soul life for Thee. Whatever our joys this week, may we ever remember that these days and the doings thereof represent the Good Shepherd giving His life for the sheep. *Amen.*

THURSDAY.

GOOD TIDINGS.

How simply the appearance of the angel is told. The evangelist tells it as if it were the most natural thing ever happened. The birth of Christ was to him the expected symbol of divine presence and the manifestation of Deity in man. The message now blazes not noly the hillside of Bethlehem, but of every country and every hillside of the universe. And, to all, it is the highest revelation of God; it is the presence of the sanctuary; it is the companion of common lives and the sacredness of life itself; it is the glory of the Lord shining where Christ is; and thus, where it shines, there is the temple.

Prayer.—Dear Father, closer and closer we come to Thee as we contemplate the meaning of Christmas. As the day draws nigh when Christ was born, we see more and more how, like unto Thee, man is made. O draw nigh unto us in the tenderness and sweetness of Christmas time. *Amen.*

FRIDAY.

THE MESSAGE.

Behold, the glory of God is about to be born. There is awe in the silence of the night. For it brings us near to God and we realize that He is coming near to us. It is like goodness and greatness at their highest touching our souls. This is a day symbolizing His meeting us now, and at every turn of life's road, that He may help us when we are troubled, lift us up when we are cast down and encourage us when we are afraid. "Fear not," is the password. It is heaven's word for us. It is like His last message on earth, "Let not your heart be troubled." Christ has been spreading that word ever since, as though to say, "Art thou afraid of thy sins? Fear not, I am able to save to the uttermost; afraid of the world, the flesh and the devil? Fear not, I am Prince of this world and have overcome it. Afraid of life's uncertainties? Fear not, I have abolished death. Afraid of the perils of life? Fear not, I am the first and the last, a rock against which the gates of hell shall not prevail."

Prayer.—Dear Father, as the day of Christ's birth approaches, may we realize our relations to one another, to the Christ and to Thee. O Thou, Blesser of souls, come and dwell in our lives and develop divineness in us and make us one with Thee and humanity. In Christ's name we ask it. *Amen.*

SATURDAY.

"GLORY TO GOD."

"Glory to God in the highest." What illimitable regions of thought! A soul exulting in praise and also proclaiming that joy to the world. What a glorious reflection! Glory given to God is a manifestation of His own glory reflected in us and reflects back adoration. It is a glory of repairing spiritual ruin, finding spiritual loss, giving wisdom to solve the problems of sin and righteousness, endowing with judgment to convict and condemn the powers of evil, inspiring faithfulness to fulfill promises, bestowing grace to live sweetly, even-tempered, and to conduct salvation to those in need, and radiating love, as sunshine, for the ages to come. This is the message of today.

Prayer.—Our Father, we are trying to see Thy glory in Christ our Saviour, and we desire to recognize Him and His message to us in our celebrations. Inspire our souls to know the truth of His coming. Inspire our vision to see the angels. May this enable us to look at everything with a view to His glory. It is be possible, make us to feel like the angels and to make His glory first in our living. May we do Thy will, that this may be possible. Thy way is the wisest and best. Teach us the truth in Thee. Forgive us of all sins and so bless us. *Amen.*

SUNDAY.

GLORIFYING JESUS CHRIST.

"And I am glorified in them."—John 17:1-26.

This chapter contains the wonderful prayer of Jesus for His disciples, and not for His disciples alone, but for all His children. Therefore, we should remember that Jesus here prays for us. And lifting up His eyes He said: "Father, the hour is come." The hour which was foretold by the prophets; the hour He Himself had anticipated; that hour—of sorrow and of sacrifice—was at hand.

Previously Jesus had said: "And I, if I be lifted up, will draw all men unto me." Christ is not only to be preached; He is to be both preached and lived. There are many Philips today who are saying: "Show us the Father and it sufficeth us."

What is it to glorify Christ? It is to interpret Him to the world. We may glorify Christ in our conversation. Let it not be said that Christian conversation is a lost art; but, rather, let it be known that they that feared the Lord spake often one to another. There is a beautiful friendship among the children of God.

We may glorify Christ in the little things we do for one another every day. Neither a kind word, nor a cup of cold water is passed unnoticed by our Lord, if given in the right spirit. Glorify Christ in the spirit of your work!

Prayer.—By one of the parents, asking that we may be wholly consecrated, and that our lives may be "hid in Jesus," leading us to do His will and follow faithfully in His footsteps.

AT THE LORD'S SUPPER.

(Just after a visit of General Aguinaldo, Governor Samonte, while officiating at the Lord's Table, made use of this incident.)

A few days ago I was visiting with Gen. Aguinaldo in a certain home in the city of Batac. He saw an old picture on the wall. It was one of a soldier in the War of 1898. As the general gazed upon the portrait, tears came in his eyes. He was greatly moved. It was only a picture, a memory, but the emotion it stirred within him as he thought of those early patriots who risked their lives in a lost cause, was intense. Today we have a memorial of one greater soldier; we remember a Saviour; not one who fought in a lost cause, but one who fought and conquered that we may have eternal life.

Christian Orphanage

Dear Friends:

We did some good climbing this week. We had good people to push, and it made it easy. It is always easy to do a hard job if every one will do his part. We reached and passed two rungs in the lardder, and are now making our way toward the next one.

We have passed the twenty-five thousand mark for this year, and thirty thousand is our goal. We still lack $4,908.81. Let every Church put forth a little extra effort to get us up to the goal. Everybody push, and when the end of the year comes you will see us sitting up on the top rung in the ladder wiping the perspiration from our forehead. We will be happy and delighted and have a heart full of thankfulness, and you will be happy because you helped us get to the top rung in the ladder. Let everybody join hands with us in accomplishing this thing. We do not want to fail and I know you do not want to see us fail to reach it after a hard year's climbing to accomplish the undertaking. All Christmas offerings will be added to the Thanksgiving offerings. Let every Church and Sunday School take the offering and mail it in right away, so we will be sure to reach the goal. If at near the close we are still short of the goal, mail us personal checks to help us reach it.

You have always been good to us. We have always had the utmost confidence in our Church people, and we feel sure you will not fail us now. Work and pray for the success of the Thanksgiving offering, and don't forget to give.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 16, 1926.

Amount brought forward		$23,291.05
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Elon College Church		5.00
Eastern Va. Conference:		
Youngsville, N. C.	$ 1.00	
Ocean View, Va.	6.26	
Cypress Chapel	2.15	
Mt. Carmel	4.39	
Mt. Carmel S. S. Class 6	1.06	
		14.86
Valley Va. Central Conference:		
New Hope	$ 6.00	
Dry Run	2.72	
Antioch	6.00	
		14.72
Georgia and Alabama Conference:		
Rose Hill		1.82
Eastern N. C. Conference:		
Mt. Carmel	$ 1.75	
Chapel Hill	2.69	
Pleasant Hill (J)	4.25	
First Church, Raleigh	2.50	
		11.19
Western N. C. Conference:		
Turner's Chapel	$ 1.06	
Providence Christian Memorial	6.59	
		7.65
Special Offerings.		
Woman's Board, S. C. C.	$221.23	
Boon Bible Class, Sanford Church	15.00	
A Friend, Durham, N. C.	15.00	
R. B. Wicker, support of child	15.00	
		266.23
New Building Fund.		
J. A. Parton	$ 2.00	
Miss Violet Holt	5.00	
Dr. W. A. Harper	25.00	
		32.00
Miscellaneous.		
Cash item		6.00
Thanksgiving Offerings.		
B. N. Duke, N. Y.	$500.00	
Howard's Chapel Church, N. C.	3.45	
Howard's Chapel S. S.	2.55	
W. B. Madison and wife	10.00	
Oak Grove Church, N. C.	4.00	
Liberty Church, E. Va.	14.00	
Plymouth Church, N. C.	15.00	
Wakefield Church, E. Va.	13.88	
Chapel Hill Church, N. C.	22.92	
I. W. Pritchard, Chapel Hill	5.00	
Reidsville, N. C.	53.00	
Dora Fox, Moffitt, N. C.	3.50	
Hillside Church, La Grange, Ga.	6.00	
Randleman S. S., N. C.	10.16	
Belews Creek, N. C.	6.00	
Belews Creek S. S. Class 2	5.00	
Providence Memorial, Graham	19.73	
Franklin, Va.	75.00	
Hope Dale Church, N. C.	7.26	
Men's Bible Class, Raleigh	10.00	
Zion Church, N. C.	28.00	
Carl Berg, Burlington	5.00	
Haye's Chapel Church	8.75	
Timber Ridge, Val. Va. Con.	12.70	
New Hope S. S., Val. Va.	7.30	
First S. S., Richmond, Va.	21.19	
First S. S., Richmond, Va.	100.70	
North Grove Church, Ill.	6.00	
Ether S. S.	26.05	
Pleasant Ridge (R), N. C.	17.05	
Rev. John M. Allred and wife	10.00	
Holland S. S., E. Va.	161.50	
Ivor S. S., E. Va.	5.00	
Union, Southampton, E. Va.	11.00	
R. H. Loudermilk, Ramseur, N. C.	1.00	
New Harmony, Ala.	3.00	
Graces Chapel, N. C.	10.00	
Ambrose, Ga.	4.06	
Fuller's Chapel, N. C.	25.00	
Sanford, N. C.	48.81	
Union Ridge, N. C.	37.00	
First Church, Raleigh	23.00	
Youngsville S. S., N. C.	4.00	
Youngsville Church	5.00	
Pope's Chapel (additional)	2.00	
Elon College Church & S. S.	44.51	
W. W. Low	10.00	
Dr. J. O. Atkinson and family	15.00	
Mrs. L. I. Cox	1.00	
		1,440.67
Grand total		$25,091.19

PEACE.

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need for arsenals or forts.

The warrior's name would be a name abhorred!
And every nation that would lift again
Its hand against a brother on its forehead
Would wear forevermore the curse of Cain!

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease.
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, "Peace"!
Peace! and no longer from the brazen mortals
The blast of war's great organ shakes the skies!
But beautiful as the songs of the immortals,
The holy melodies of love arise.

—*Longfellow.*

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Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

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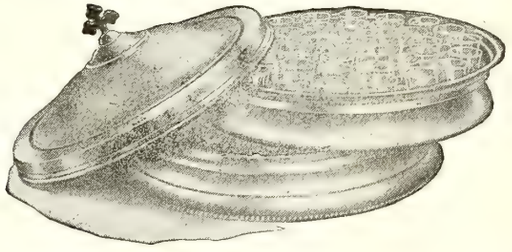
Aluminum is light in weight, durable, and does not tarnish.

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlockink, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**

SILVER-PLATE.

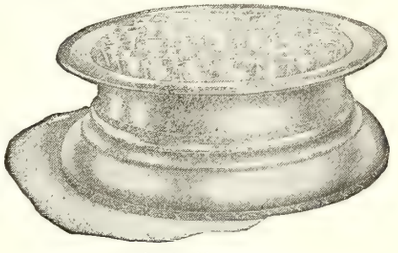
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
Cover No. 5—Silver-plate; fits Tray No. 85	**16.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**

Bread Plate No. 3—Narrow rim	**9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

Send Order to THE CHRISTIAN SUN.

1536 E. Broad St. - - Richmond Va.

Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Christmas Fairies:

Just a few more days till Christmas! We must all get ready for a new Christmas Day. Oh! oh! how wonderful is Christmas! Every one is always so happy—and, just think, we each one are the cause of this, too, for we try and try and try to get just what we think our mothers and fathers, and sisters and brothers would like best. Then we wrap it in lovely red and green paper—that tells them we are happy to send such a lovely package—and oh! oh! what shiney faces! and what a lot o' love is turned loose when we open all these beautiful pink-ribbony Christmas packages.

And, best of all, it's all to honor Jesus. Every tiny dolly; every round, round drum; every white package we send our Orphanage Kiddies—it's all to honor Jesus that we send them.

Watch out next week: a story of the "First Christmas" is coming, and you will like it a lot, too.

Long, long ago a little Child
Came to our world to be
A holy gift, with God's true love,
To every child like me.
This little Child of God came down
To show the world a way
To give some joy to every one
On Merry Christmas Day.

Help me to be a child who makes a Merry Christmas for all I know. Will each Kiddie try to make this a real wish—and then try, and your wish will come true.

Good-by, and love to all our "Good-Wish" Kiddies.

MADGE MOFFITT WHITESELL.

THE GIFTS.

By Jeannie Pendleton Hall.

The little Jesus dropped the glistening things
(The place smelled sweet of frankincense and myrrh),
And Mary pressed her darling close to her.
It seemed so very strange!
Like any other baby's were the rings
Of soft damp hair upon his tiny head,
And yet—those Three, the stately camel-tread,
The Star that did not change!

She hid the Magi-gifts half tenderly,
Half jealously, for Joseph in distress
Groaned of their splendor and their uselessness
And would have proffered them
Back to their givers, could such rudeness be.
But they were gone; the rested camels sped
Busily eastward now, and rumor said
Not by Jerusalem.

The warning came, "To Egypt!" and within
Her simple bundle Mary stowed the gifts
(They scented it like apple-blossom drifts
In May), but Joseph frowned.
"I fear it is a menace, half a sin,
To lode the beast," saith he, "with things so rare.
When shall our Sonling need that incense there?"
Saith she, "When He is crowned."

Where were the gifts those three sharp, crowded years
'Twixt wilderness and Calvary? Mayhap
His mother kept them; sometimes would unwrap
The covering and behold
The well-saved treasures through her lonesome tears:
The little censer, deftly wrought and filed,
Worthy a prince, delightsome to a child,
The myrrh, the yellow gold.

Where now? Were they caught heavenward, glowing, hung
As was the Holy Grail that none might see
Except the knight of stainless purity?
No matter! Far away
The winds of centuries the shards have flung
Of larger trophies, but these centuries keep
The Magi-thought, and while the Cæsars sleep
Our hearts give gifts today.

WHY BIRDS DON'T FALL OFF THEIR PERCH.

You may have wondered sometimes how a bird can go to sleep and still stay perched on a limb. The claws of the bird are so made that when the legs are bent just right, the tendon or ligament of the claw tightens as the bird's weight is thrown on it. The heavier the weight, the tighter gets the claw. So, when the bird goes to sleep and its full weight is thrown on the legs, the claws tighten around the twig, and the bird is held tight as if clamped there.

Subscribe to THE CHRISTIAN SUN.

ELON COLLEGE
CO-EDUCATIONAL

MOONEY CHRISTIAN EDUCATION BUILDING, ELON COLLEGE
(Dedicated Sunday, October 3, 1926)

IN CHRISTIAN EDUCATION, the Christian Church and Elon College have taken the lead.

The above building, dedicated to leadership training, is one of the finest laboratories of Christian Education to be found anywhere. It is the only building of its kind on any college campus in America, but is destined to be the forerunner of a new field of education in many American colleges.

IN LEADERSHIP TRAINING, Elon College has been the first to strike out boldly in this field.

Elon gives courses in Religious Education and Leadership Training, along with laboratory experience that can be gotten in no other institution of higher learning. Those students who complete the four-year course in this work at Elon are given advanced standing at the graduate seminaries. In this way, a year can be gained in their preparation for those who expect to pursue their studies through to seminary courses.

For souvenir "Christian Education Bulletin," giving complete description of this Building and its work at Elon College, and for complete Catalogue of Courses, address

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CHRISTIAN EDUCATION NOTES.

(Continued from Page 10.)

veal the income the board would realize from the Educational Conventions alone if all the Educational Conventions would adopt the financial program of the Convention of the Eastern Virginia Conference. This financial program would call for the payment into the treasury of the Educational Conventions the sum of fifteen cents (15c) per Sunday School scholar and Christian Endeavor member by the constituent Churches.

TABLE No. 4.

Convention.	Enrollment.	Dues.	Receipts.	75 P. C. of Receipts.
Val. Va.	†2,150	.15	$ 322.50	$ §241.00
Alabama	†2,006	.15	300.90	225.00
Geo. & Ala.	†1,356	.15	203.40	152.00
N. C. & Va.	‡4,000	.15	600.00	450.00
W. N. Car.	†2,935	.15	440.25	330.00
E. N. Car.	†3,485	.15	522.75	392.00
Ea. Va.	†7,446	.15	1,116.90	837.00
Totals	23,378	.15	$3,506.70	$2,627.00

*For five years executive secretary of Educational Convention.

†"Annual" of 1925.

‡"Handbook" of 1925.

§Discrepancy due to even dollars.

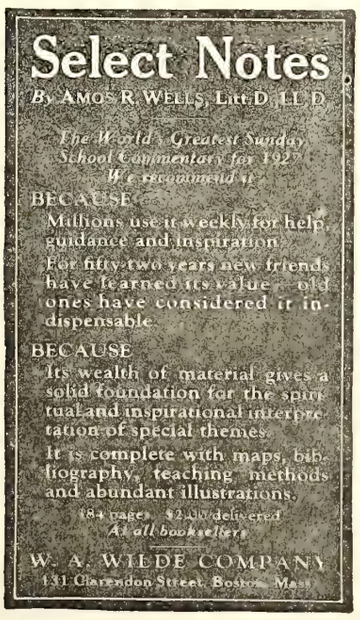
It is apparent such a program would provide the board with a larger income annually than it has previously received from all sources. And it does not appear to the writer an impracticable program. If the Educational Conventions would adopt it, the Conferences continue to make annual grants, and the annual offering realize a just and fair proportion, then the Board of Christian Education would be in a position to render the cause of Christian education in the Churches of the Southern Christian Convention a real service.

J. H. LIGHTBOURNE,
Chairman of Board.

TO WHOM IT MAY CONCERN:

I am a member of the Southern Convention and deeply interested in it and all its work and membership. I rejoice that arrangements have been entered into whereby my friends in that Convention may have both THE CHRISTIAN SUN and the *Herald of Gospel Liberty* at a special rate. I take both, and have for many years—a long time before I worked in the Southern Convention or became a part of it. I cannot get along without them. I have long wanted more of my brethren of the Southern Convention to have both in their homes, so that they may be fully acquainted with the work of our whole Church. We have great people in every section of our brotherhood who are doing splendid things for Christ and our Church. We should know about them, pray for them, co-operate with them. Our brethren in Alabama and Nebraska should know our people in New Hampshire. Our brethren in North Carolina and Massachusetts should know our work in Illinois. Our members in Virginia and Canada should know the plans of Indiana and New York. I urge my brethren of the Southern Convention territory to avail themselves of this opportunity at any sacrifice to have both of these beloved papers of our Church in their homes from this time on. We need the matter they both contain.

WARREN H. DENISON.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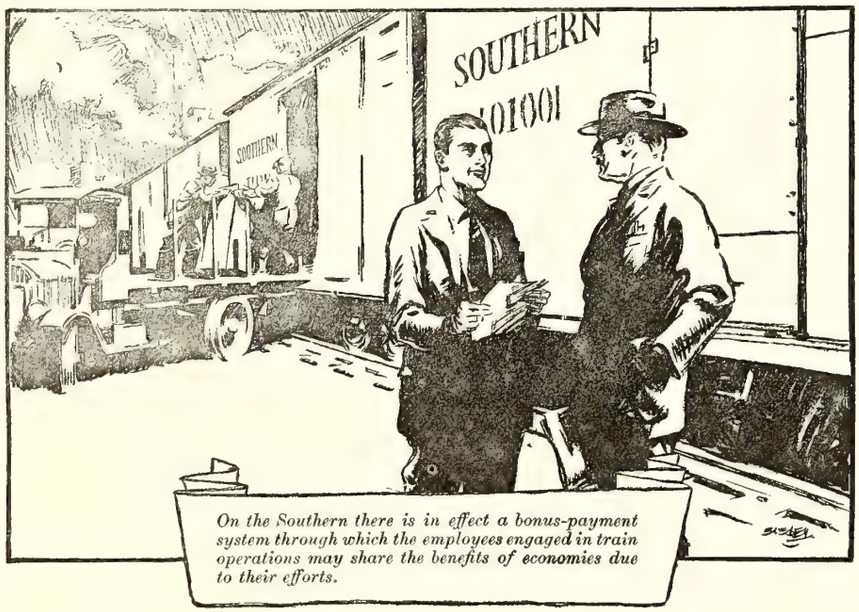
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PEELE.

The village of Elon College was saddened last Monday when the news came that Marvin Peele, one of the popular and loved young men in our community, was accidentally shot while hunting, preparing to send a Thanksgiving surprise to his brothers. This was characteristic of him, full of cheer and sunshine, finding his highest pleasure in doing kindly and to make others happy. He was rushed to the hospital, but died before reaching it. His funeral was in the college auditorium, in the presence of a large audience, conducted by his pastor, Dr. W. S. Alexander, and Dr. J. U. Newman, a life-long friend of the family, and interment in Magnolia Cemetery, at Elon, beside his father, who died nearly eleven years ago.

He was a member of the Elon Christian Church, the Elon graded school, and the Boy Scouts. Many and beautiful floral tributes came from personal friends, benevolent and religious organizations, college students, and from the graded school. His special friends in the village acted as pallbearers, and young lady members of his grade as flower girls. Born March 1, 1909, he died November 22, 1926, leaving a mother, Mrs. C. C. Peele, and five brothers, of Sarasota, Fla.; Prof. Claudius Peele, superintendent of city schools, and Henry and Samuel, Charles and Clifton, of Washington.

LILLY.

On the 8th of November, 1926, the Gardner of heaven plucked a beautiful flower from the earthly garden to be transplanted in the garden of God. It was a Lilly that He plucked (Mary Lilly) and that from the home of Mr. and Mrs. Joe Johnson, near Lillington, N. C., members of Pleasant Union Christian Church.

Mary Lilly was a sweet young girl of 9 years of age, full of life and promise. She had many friends among the girls, and even the older people loved her much because of her bright, beautiful and sunny nature. She was sick only about a week, and her seeming untimely death brought sorrow to many hearts and spread a gloom over the home of her parents that they have not heretofore felt, and their hearts are deeply grieved.

The little body was laid to rest in the Pleasant Union Cemetery beneath a mound of beautiful flowers. The services were conducted by Dr. J. A. Campbelle, of Bouies Creek, assisted by Rev. Mr. Menius, of the Presbyterian Church at Lillington. May the grace of God rest upon and comfort the saddened hearts.

J. LEE JOHNSON.

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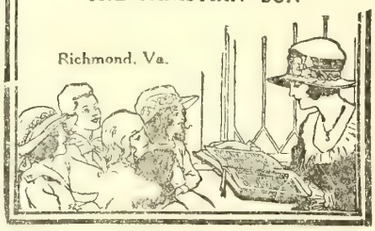

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